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Northbrooke, John

A treatise against dicing, dancing, plays, and interludes with other idle pastimes

London 1843

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Shakespeare Society



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A TREATISE

AGAINST

DICING, DANCING, PLAYS, AND INTERLUDES.

WITH OTHER IDLE PASTIMES.

BY JOHN NORTHBROOKE,

MINISTER.

FROM THE EARLIEST EDITION, ABOUT A.D. 1577.

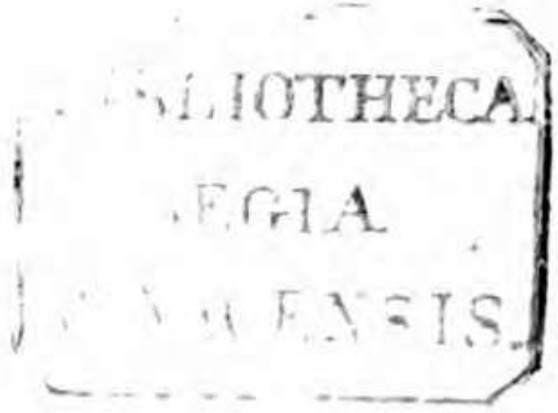
WITH AN INTRODUCTION AND NOTES.



LONDON:
REPRINTED FOR THE SHAKESPEARE SOCIETY.

1843.

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INTRODUCTION.

Although dramatic performances in England had been incidentally condemned in several anterior productions, the tract now reprinted is the earliest, separate, and systematic attack upon them. It therefore forms the first of the series of publications of the kind, which from time to time will be presented to the members of the Shakespeare Society, because such works are importantly illustrative of the condition and history of the stage, and of the nature and character of the pieces exhibited upon it, only a few years before our great dramatist joined a theatrical company in London.

It will be remarked that the title-page is without date; but it was entered at Stationers' Hall for publication in 1577, and there is little doubt that it came from the press either at the end of that year, or in the beginning of the next. A second edition of it, with the date of 1579, and with the name of Thomas Dawson as the printer,* is known: it differs in no respect from the earlier undated impression, an exact reprint of which

* The accurate Ritson appears to have supposed that there was but one edition of the tract—that printed in 1579, 4to. See *Bibliographia Poetica*, p. 288.

is comprised in the ensuing pages. Either edition is of extremely rare occurrence. Malone could never procure the tract: he conjectured that it first appeared "about the year 1579 or 1580," and the only copies of the first impression with which we are acquainted are the one in the British Museum, and that from which our transcript was made.

It may be necessary to touch briefly upon the state and prospects of theatrical affairs, especially in London, out of which may be said to have grown this specimen of puritanical hostility.

Dramatic performances seem to have received a strong impulse almost from the moment Queen Elizabeth ascended the throne; and although the earliest public acts of her reign bore a somewhat hostile appearance (such, for instance, as the proclamation of the 16th of May, 1559) there is no doubt that in her own person, and by means of many of her nobility, she gave them much private encouragement. A remarkable and early proof of this fact has been handed down to our day in a letter from the great favourite, the Earl of Leicester, when Sir Robert Dudley, who, in June following the proclamation to which we have alluded in May, wrote the following letter to the Earl of Shrewsbury, Lord President of the North, in favour of a company of actors, travelling round the country under the sanction of his name. The original is preserved in the Heralds' College, and we are indebted for a correct transcript of it to the kindness of Sir Charles G. Young, Garter. It has already been printed, but very defectively, in Lodge's "Illustrations of British History" (vol. i., p. 307); and

from thence in "The History of English Dramatic Poetry and the Stage," (vol. i., p. 170) and we are greatly obliged to Sir Charles G. Young for the means of giving so curious and interesting a document with the accuracy in such cases so desirable.

"My good Lorde,

"Where my servauntes, bringers hereof unto you, be suche as ar plaiers of interludes, and for the same haue the licence of diverse of my lordis here, under ther seales and handis, to plaie in diverse shieres within the realme under there aucthorities, as maie amplie appere unto your L. by the same licence. I haue thought, emong the rest, my lettre to beseche your good L. conformitie to them likewise, that they maie haue your hand and seale to ther license, for the like libertye in Yorke shiere; being honest men, and suche as shall plaie none other matters (I trust) but tollerable and convenient, whereof some of them haue bene herde here alreadie before diverse of my Lordis: for whome I shall haue good cause to thank your L. and to remaine your L. to the best that shall lie in my litle power. And thus I take my leave of your good L. From Westm. the of June, 1559.

"Your good L. assured,

"R. DUDDLEY.

"To the right Honourable, and my verie good Lord, the Erle of Shrewisburie."

Of what actors the company of Sir Robert Dudley's players consisted in 1559, we are without information; but at that date, and for many years afterwards, the different companies, who either performed in London or in the provinces, exhibited in the name, and under the real or supposed patronage and protection of some nobleman, or other person of distinction. Let who would be Sir R. Dudley's theatrical servants, we find

them playing for the amusement of Queen Elizabeth, when she was at Saffron Walden,* in 1571.

* Bristol (where Northbrooke resided) seems from an early date to have been much frequented by different companies of players. Upon this point we are much indebted to Mr. Tyson, of that city, for the following valuable information, shewing, not only that the Earl of Leicester's players were there in the year between Michaelmas, 1577, and Michaelmas, 1578, but that the theatrical retainers of Lord Berkley, Lord Charles Howard, and Lord Sheffield also presented dramatic performances in Bristol. The extracts are from the original records of the corporation, and they are the more curious because the very names of the pieces represented are given in the entries.

First Quarter:

Third weke. Item, paid to my L. of Leycestre's players at the end of their play, in the Yeld hall, before Mr. Mayer and the Aldermen, and for lyngks to geve light in the evening, the play was called *Myngs*, the sume of xxij^{s}.

Fourth Quarter:

Seconde weke. Item, paid to my Lord Berckley's players, at thend of their play, in the Yeld hall, before Mr. Mayer and the Aldermen, the matters was *what mischief workith in the mind of man*. I say paid theym x^{s}.

Tenthe weke. Item, paid to my Lord Charles Haward's players, at the end of their play, before Mr. Mayer and the Aldermen, in the Yeldhall, their mattier was of *the Q. of Ethiopia*, x^{s}.

The xijth weke. Item, paid to my Lord Sheffield's players, at the end of their play, in the Yeld hall, before Mr. Mayer and the Aldermen, the play was called *The Court of Comfort*, xiij^{s}. iiij^{d}.

What may have been the subject of the performance called *Myngs*, by the Earl of Leicester's players, perhaps it would be vain to conjecture. Mr. Tyson very plausibly suggests that the drama called *What Mischief Worketh in the Mind of Man*, might be the MS. drama called "Mankind," an analysis of which will be found in "The Hist. of Engl. Dram. Poetry and the Stage," ii. 293. *The Court*

"In 1572, [we quote "The History of Engl. Dram. Poetry and the Stage," vol. i., p. 203] we have a legislative proof, if any were wanting, of the extreme commonness of the profession of an actor over the whole kingdom. We have seen that companies of players, acting as the servants of the nobility, travelled round the country as early as the reign of Edward IV.; and from that date until 1572, itinerant performers, calling themselves the retainers of the nobility, had become so numerous, that it was found necessary to pass a statute for their regulation and control. The 14th of Elizabeth, c. 5, was devised for this purpose; and in sect. 5, it provides, that 'all fencers, bearwards, common-players in interludes, and minstrels, not belonging to any baron of this realm, or towards any other honourable personage of greater degree; all juglers, pedlars, tinkers, and petty chapmen, which said fencers, bearwards, common-players in interludes, and minstrels, &c. shall wander abroad, and not have license of two justices of the peace at the least, shall be deemed and dealt with as rogues and vagabonds.' The evil was that many companies strolled about the kingdom without any authority or protection, although pretending to have it; and all such by the statute are declared rogues and vagabonds, and liable to the treatment and punishment inflicted upon such persons."

The manner in, and the extent to which theatrical performances were at this period patronized by the

of Comfort, acted by Lord Sheffield's players, was, no doubt, also a morality, or moral play; but *The Queen of Ethiopia* would seem to have been of a romantic, or historical character.

queen, is amply illustrated in curious detail by Mr. P. Cunningham, in his work entitled "Extracts from the Accounts of the Revels at Court," printed by this Society. The documents are continued in a tolerably unbroken series, from 1571 to 1587, which last is about the date when it is conjectured Shakespeare first came to London, and attached himself to the company of players acting under the name and authority of the Lord Chamberlain.*

* Mr. Tyson of Bristol has also favoured us with the subsequent quotation from the records of the corporation, establishing that the players of the Lord Chamberlain, (the Earl of Sussex) acted there between the 29th of July and the 5th of August, 1576. Here likewise we have the name of the drama they represented:

"Fourth Quarter.

"Sixth Weke. Item paid to my Lord Chamberlayn's Players, at thend of their Play called *The Red Knight*, before Mr. Mayer and thaldermen in the Yeld hall, the sume of xx^{s}."

The subsequent memorandum, dated three weeks afterwards, most likely (as Mr. Tyson observes) relates to the same representation, and tends to show how much crowded the temporary theatre was on the occasion.

"Item paid for two ryngs of iren, to be set upon the houses of thouside of the Yeld hall dore, to rere the dore from the ground; and for mending of the cramp iren which shutteth the barre, which cramp was stretchid with the presse of people at the play of my Lord Chamberleyn's servaunts in the Yeld hall, before Mr. Mayer and thaldermen, vj^{d}."

As to the name of the play, Mr. P. Cunningham, in his "Extracts from the Revels' Accounts," p. 51, mentions "Herpetulus, the *blewe* Knight," but we know nothing of any drama of the time called "The Red Knight."

Edward Alleyn and his company were playing at Bristol in 1593. See his *Memoirs*, printed by this Society, p. 25.

The Lord Mayor and aldermen of London seem at all times to have shown themselves determined opponents of theatrical representations within the boundary to which their power extended. On the other hand, some leading personages among the nobility endeavoured to obtain for regular associations of players an established footing within the city; and it is a fact which was not known to any historian of our early stage, that in the spring of 1573, a person of the name of Holmes had been appointed by the Lord Chamberlain to select places within the city for the performance of plays and interludes. This attempt was instantly resisted by the metropolitan authorities, as is evident from the subsequent original letter, signed by the Lord Mayor for the time being, by six of the aldermen, and by eleven other members of the corporation. It is copied from the original in the Cotton MSS., Roll xxvi., 41.

"To the right honorable, our singuler good Lord, the Erle of Sussex, Lord Chamberlan of the Quene's Ma^{ties} most honorable household.

"Our dutie to yo^{r} good L. humbly done. Where yo^{r} L. hath made request in favor of Mr. Holmes, for our assent that he might haue the apointement of places for playes and enterludes within this citie. It may please your L. to reteine vndouted assurance of our redinesse to gratifie, in any thing that we reasonably may, any persone whom yo^{r}. L. shal favor and commend. Howbeit this case is such, and so nere touching the governance of this citie in one of the greatest maters therof, namely, the assemblies of multitudes of the Quene's people, and regard to be had to sondry inconveniences wherof the peril is continually vpon euerie occasion to be foreseen by the rulers of this citie, that we can not, with our duties, byside the president farre extending to the hurt of our liberties, well assent that the sayd apointement of places be committed to any priuate persone.

For which, and other resonable considerations, it hath long since pleased yo^{r}. good L., among the rest of her mat^{ies} most honorable counsell, to rest satisfied with our not graunting the like to such persone, as by their most honorable lettres was heretofore in like case commended vnto vs. Byside that, if it might with resonable conuenience be graunted, great offres haue ben, and be made for the same, to the relefe of the poore in the hospitalles, which we hold vs assured that yo^{r}. L. will well allow that we preferre, before the benefit of any priuate persone. And so we commit yo^{r}. L. to the tuition of Almighty God. At London, this second of March, 1573.

" Yo^{r}. L. humble

" Iohn Ryvers, Maio^{r}.
" Row. Haywarde, Alder.
" William Allyn, Aldarman.
" Leonell Duckett, Alder.
" Jaruys Haloys, Aldarman.
" Ambrose Nicholas, Ald.
" John Langley, Ald.
" Thomas Ramsey.
" Wyllyam Bond.
" Iohn Olyffe.
" Richard Pype.
" W^{m}. Box.
" Thomas Blanke.
" Nicholas Woodrof.
" John Branch.
" Anthony Gamage.
" Wyllm. Kympton.
" Wolstan Dixe."

It appears from other documents that the Lord Mayor and his brethren were successful in their opposition to the wishes of the court, and that no companies of players, from that time to the present, ever obtained any fixed place of exhibition within the limits of the City of London. It was only two months after the date

of the preceding remonstrance, that the queen, at the instance of the Earl of Leicester, issued a privy seal for the grant of a patent under the great seal to James Burbage, John Perkyn, John Lanham, William Johnson, and Robert Wilson, empowering them to act comedies, tragedies, interludes, and stage plays, not only in any part of the country, but "within our city of London, and liberties of the same." The copy of this instrument, preserved among Rymer's unpublished papers, does not contain the important clause respecting the city of London; and it seems probable, as it certainly never was acted upon, that it was not included in the patent itself, which was made out in pursuance of the privy seal. That theatrical performances took place on different occasions in the city is quite clear, but they were exhibitions in inn-yards (surrounded by galleries) which for the time were converted into theatres. The father of Edward Alleyn (founder of Dulwich College) was an inn-holder in Bishopgate, and there can be little doubt that his yard was employed in this way, and that thus his son became originally connected with the stage. (See the Memoirs of Alleyn, p. 3.)

The different companies having been thus excluded from any permanent establishment in the city, began about this date to fix themselves in the liberties and suburbs; and, as nearly as can be ascertained, no fewer than three theatres were constructed in the years 1575 and 1576. These were the Blackfriars' Theatre, within the precinct of the dissolved monastery; the Curtain, in Shoreditch, and a house which was always called by the name of The Theatre, in its immediate vicinity. Of the

two last, we apprehend, the following tract contains the earliest mention by name; because, although it is stated in "The Hist. of Engl. Dram. Poetry and the Stage," vol. iii., p. 265, that in the first edition of Lambarde's "Perambulation of Kent," 4to, 1576, there is a notice of "The Theatre," a subsequent reference to that volume has not confirmed the statement, originally made by Strutt in his "Sports and Pastimes."

Various writers of the time bear witness to the extreme popularity of dramatic representations about this date; and they took place not only during the week, but especially on Sundays.* They were frequently denounced from the pulpit; and one divine, of the name of White, in a sermon delivered at Paul's Cross, on the 9th Dec.,

* A sermon preached by John Stockwood in 1578 contains some very singular and, as far as our memory goes, un-reprinted notices upon this point. "If you resorte," (says he) "to the Theatre, the Curtaine, and other places of playes in the citye, you shall, on the Lorde's daye, haue these places so full as possibly they can throng."

Northbrooke was only just anterior to Stockwood in his mention of the Theatre and Curtain by name; and he, too, at the same time, speaks of "such like places besides," alluding, perhaps, among others, to the Blackfriars' theatre, built, as is believed, in 1575. When Stockwood tells us that the Theatre and Curtain were "in the city," he means in the immediate vicinity of the city, for they were in Shoreditch, and looked into the fields. See Stow's "Survey of London," by Thoms, p. 158. Stockwood adds as follows, which is an extremely strange and curious piece of information:—

"Insomuche that in some places they [the players] shame not in the tyme of divine service to come and dance about the churche, and without to have naked men dauncing in nettes, which is most filthie; for the heathen, that had never further knowledge than the light of nature, haue counted it shamefull for a player to come on the stage without a slop."

1576 (printed by F. Coldock, in 1578, 12mo), exclaims, "Looke but upon the common playes in London, and see the multitude that flocketh to them, and followeth them: beholde the sumptuous theatre houses, a continual monument of London's prodigality and folly." He afterwards proceeds: "But the old world is matched, and Sodome overcome; for more horrible enormities, and swelling sins are set out by those stages, than euery man thinks for, or some would believe, if I shold paint them out in their colours."

Northbrooke wrote his "Treatise" against Dicing, Dancing, Vain Plays, or Interludes about the year 1576: indeed, as it was entered for publication at Stationers' Hall in 1577, we may fairly presume that it was penned just after the Theatre, the Curtain, and the playhouse in the liberty of Blackfriars had been constructed and opened. The reader may find a good deal of heavy wading at the commencement of the tract, where the author dilates upon the evils of idleness generally, and is not behind any of his contemporaries in the abundance of his quotations from Scripture. However, even in this part of his work there is much that is characteristic of the times, and amusingly illustrative of prevailing manners; as, for instance, where, in his prefatory matter, he observes: "If a man be a royster, and knoweth how to fight his fight, then he is called by the name of honesty: if he can kill a man, and dare rob upon the high way, he is called a tall man, and a valiant man of his hands: if he can dice-playe and daunce, hee is named a proper and a fyne nimble man: if he will loyter and live idlely upon other mens labours, and sit all day and night

at cards and dice, he is named a good companion, a shop-fellow: if he can swear and stare, they say he hath stout courage," &c. "What is a man now a dayes if he know not fashions, and how to weare his apparel after the best fashion? to kepe company, and to become mummers and dice-players, and to play their twentie, fortie, or 100li at cards, dice, &c., poste, cente, gleke, or such other games: if he cannot thus do, he is called a myser, a wretch, a lobbe, a clowne, and one that knoweth no felowship nor fashions, and less honestie." Such passages as these the reader must be content to receive, as a compensation for much that may be considered dry and dull, but which could not be omitted when we undertook to present the whole tract of so early a date, and upon so important a subject, in its original and ungarbled state.

The performance of "histories out of the Scriptures" is strongly censured on p. 92; but the passage on p. 94, where the author speaks of the general nature of theatrical representations in his time, is very remarkable, since we have nothing of so remote a period which proves the great variety of subjects then actually exhibited on our public stages. Here allowance must, we apprehend, be made for the heated zeal of the author, and for the strong and sometimes coarse language he employs; but the effect of what he says is that, even as early as 1576, stories of every kind, and of every age, were converted to the purposes of the drama.

The writer was a staunch Protestant, but we hardly know how to call him a puritan, considering the liberality of some of his notions; as, for instance, where he

allows of academic and school plays, p. 103, although he so strenuously resists any public performances of the kind. In the same spirit he tells us, p. 52, that he does not object to "honest recreation, and done with moderation;" and afterwards, p. 65, he goes so far as to admit that it may be proper even to make hay on a Sunday; though in the very next page he breaks out into most zealous railing against papists and heretics, and in a fire-and-faggot fury justifies their utter destruction and extermination.

His arguments against "vain plays and interludes," by which, of course, he means dramatic representations such as they then existed, occupy much of his treatise; and it is singular that, while condemning every thing like plays, he conveys his arguments in a dramatic form — a dialogue between Youth and Age. The first is a very misguided, but extremely docile and easily convinced pupil, and the last a very learned, patient, and pious man, who has innumerable texts at his fingers' ends, and is extremely well seen in the fathers and early divines. Stephen Gosson was guilty of a somewhat similar inconsistency in his "Plays confuted, in Five Actions,"* meaning *five acts*, like those of a play; and Prynne, following in the same track about fifty

* This very valuable tract in relation to the early condition of our stage, and the performances then popular upon it (which we shall reprint on some future occasion) came out without date about the year 1581, after Lodge had produced his reply to the "School of Abuse," 1579. We make the following quotation from "Plays confuted in Five Actions," which will shew how interesting it is, if only with reference to Gosson's personal history, to say nothing of the highly curious information it supplies respecting various plays,

years afterwards, not only divides his "Histriomastix" into acts, but subdivides it into scenes. In the course of his work, Prynne makes not a little use of Northbrooke, and tells us, on p. 485 of his *Histriomastix*, that this "Treatise" was printed "by authority." There is, certainly, no writer who conveys such a notion of the excess to which theatrical amusements were then carried; and, on pp. 82, 84, 88, 91, 94, and 101 of our reprint, will be found passages which establish how extraordinary a portion of public attention was directed to them. Northbrooke sometimes enters into minutiæ on the subject; and what he says, on p. 102, on the subject of play-bills, recollecting that he wrote so early,

most of which are spoken of by their titles, and some few of which have survived to our own day.

"I was very willing [says Gosson, addressing the students of both universities] to write at this time, because I was informed by some of you, which heard it with your ears, that, since my publishing *The Schole of Abuse*, two plays of my making were brought to the stage: the one was a cast of Italian devises, called *The Comedie of Captain Mario*, the other a Moral, *Praise at Parting*. These they very impudently affirme to be written by me, since I had set out my invective against them. I can not denie they were both mine, but they were both penned two yeares at the least before I forsoke them, as by their own friends I am able to prove; but they haue got such a custome of counterfaiting upon the stage, that it is growne to a habit, and will not be lefte . . . . I could purge my self of this sclaunder in many words, both how I departed from the city of London, and bestowed my time in teaching yong gentlemen in the countrie, where I continue with a very worshipfull gentleman, and reade to his sonnes in his owne house; but the men are so vaine, and their credite so light, that the least worde I speake is inough to choke them."—Sign. A 8.

is very curious. We know of but one older authority on the point: Strype, in his "Life of Grindall," informs us that, before 1563, the Archbishop had complained to the Queen's secretary of the players who "then daily, but especially on the holidays, set up their bills, inviting to plays."

Northbrooke's "Inuectiues" against dicing and dancing form a separate portion of his tract. The former had been violently and frequently assailed many years before, and the last continued to be attacked for many years afterwards, by the enemies of such recreations. We introduce here the name of that excellent and elegant scholar, Thomas Newton, of Chester, because he was one of the few who, while he opposed gaming with much vigour, and incidentally touched upon theatrical amusements with some censure, did not go all lengths with their bigoted adversaries: in his "Treatise touching Dyce-play, and Prophane Gaming," 1586, he remarks, "Augustine forbiddeth us to bestowe any money for the seeing of stage-playes and enterludes, or to give any thing unto players therein; and yet these kind of persons doe, after a sorte, let out their labour unto us, and their industrie many times is laudable."

Respecting the author of the following pages we know little or nothing. He tells us himself, in the course of his work, that he was born in Devonshire; but, at the earliest period at which we hear of him, he dates "from Redcliffe in Bristol:" this was in the year 1571, when, with the same motto as that at the head of the present "Treatise," he published a small work, called "A breefe and pithie summe of the Christian faith;"

and on the title-page of that tract he also calls himself "Minister and Preacher of the Word of God." It was reprinted in 1582; and a third production by him was so popular as to have gone through at least four impressions: it was entitled "The Poor Man's Garden;" but the only edition with a date seems to have been the last, in 1600. When it first appeared we have no means of ascertaining. He always seems to have been resident in or near Bristol; from thence he dates the dedication of his "Treatise" against dicing, dancing, and plays, although "From Henbury" is at the close of the address to the Reader.

He has obtained a place in Ritson's "Bibliographia Poetica," (p. 288) in consequence of the scraps of translated verse dispersed through the ensuing pages, besides the "Admonition to the Reader," which introduces the text. He seems to rhime with some facility for the period at which he lived; and, although it cannot be said that he versifies his originals with exactness and brevity, he conveys accurately the point and meaning of his author. His Latin prose quotations, especially from the Fathers, are extremely numerous, and as it was impossible to verify them, by reference to the works from which they were taken, without more research than the subject seemed to require, they have generally been left in the state in which he allowed them to go forth to the world.

J. P. C.

10750074

Spiritus est vicarius Christi in terra.

A TREATISE

wherein Dicing, Dauncing, Vaine playes, or Enterluds, with other idle pastimes, &c., commonly vsed on the Sabboth day, are reproued by the Authoritie of the word of God and auntient writers.

Made Dialoguewise by John Northbrooke, Minister and Preacher of the word of God.

Cicero de officijs, lib i.

We are not to this ende borne that we should seeme to be created for play and pastime; but we are rather borne to sagenesse, and to certaine grauer and greater studies.

AT LONDON

Imprinted by H. Bynneman for George Byshop.

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To the Right Worshipfull Sir Iohn Yong, Knight, his singular friend, Iohn Northbrooke, wisheth increase of faith and knowledge in Iehu Christ, continuall health, ioyful prosperity, wyth as much increase of worship.

When I cal to minde (right worshipful) the excellent saying of the diuine philosopher, that sayth, *Non nobis solum nati sumus, ortusque nostri partem patria vendicat, partem parentes, partem amici*, &c.—We be borne not for our selues alone, but some parte of our birth our country, some part our parents, some part our friends do claim, &c. (Plato did know only by the light of natural reason, that al excellence and good gifts came of God, and were giuen to the intente that a man should therewith helpe and profit others: of like opinion were all the philosophers, which had tasted of honest discipline and learning) made me to enterprise, and take this treatise in hand, that I mought thereby helpe those that are diseased with any of these diseases, either of dice-playing, dauncing, or vain playes or enterludes, which raigheth too too much by so much amongst Christians (especially in these dayes and light of the gospel of Christ, &c.): whosoeuer doth think himselfe to be a member of the commonwealth of Christ (which is his mistical body), he must nedes much more be inforced, of Christian knowledge and charitie, to imploy his labours in bestowing those giftes which God hath giuen him to the profit of others, than those philosophers which knew not God aright in his word through Jesus Christ.

Cicero lib. 1. de officiis.

1 Cor. 10, 24

James, 1, 17

1 Cor. 12, 12, 14, 20
Col. 1, 18
Rom. 12, 4, 5, 6, 7
1 Cor. 12, 15, 16, 17, 21, 22, 27

Saint Paul verie aptly (by a similitude) compareth the churche of Christ to a natural bodie, &c. As in the natural bodie euery member helpeth the whole; for we see that there is in a natural bodie such an affection and desire of euery member to helpe and maintaine the other, that not only the senses be ready to do their part and office — as the eie to see, the eare to heare, the nose to smel, the tong to tast, &c., and so likewise in the rest

1 Cor. 12, 26

of the senses—but also all the other parts of the bodie do so much care for the whole, that they refuse no danger (though it be neuer so great) to helpe and succour the same.

Gol. 6, 1, 2
Col. 3, 16
Proverb., 27, 23
Col. 1, 18
Ephe. 5, 23

If anie man, then, which beareth the name of a Christian, and of a gospeller, shall espy forth any thing that may conduce and benefite the mystical bodie, and doeth not his endeauour to the uttermost to bring the same thereunto, verily he is to be thought an vnprofitable member, not worthy (in my iudgement) to be accounted of that number of whom Iesus Christ is the head; and also that he had not tasted of the spirit of God, which neither moued with example of the heathen, nor with loue towards the brethren, considering the great dangers that might ensue here upon, would take some paines, and endeavour to procure medicines, so farforth as in him lieth, to ease and helpe the same: which (to my exiled and slender leaning) haue made this little treatise againste diceplaying, dauncing, and vaine playes or enterludes, giuing herein medicines and remedies against these diseases, which most of all trouble the whole members of the body. Although in the first it seeme not toothsome, yet I dare avouch it is holesome.

We can be content (for the health of our bodies) to drink sharpe potions, receiue and indure the operation of enbreame purges, to obserue precise and hard diets, and to bridle our affections and desires, &c.: much shold we so

do for the health of our soules. And wher shold we seeke for this health of our soules, but only in Christ Iesus, who is our only phisition, who calleth euery one to himselfe that is burdened and heauy loden, and he will refresh them? this is that fyrie serpent, that as many as looke vpon him should liue; this is that isope that purgeth us; this is that red cow without blemish not vsed to the yoke, that maketh vs white; this is that sparrow which was slaine, &c. to set vs at libertie; this is the lambe that taketh away our sinnes, original and actual; this is the pelican which giueth out his own hart bloud to remain as his yong ones, that haue beene stung to death by the poyson of Satan. As S. Ambrose saith: *Omnia Christus est nobis: si vulnus curare desideras, medicus est: si febribus estuas, fons est: si grauaris iniquitate, iusticia est: si auxilio indiges, virtus est: si mortem times, vita est: si cœlum desideras, via est: si tenebras fugis, lux est: si cibum quæris, alimentum est. Gustate igitur, et videte quam suavis est dominus, beatus vir qui sperat in eo.* That is: If thou desire to be healed (of thy disease), Christ is thy phisition; if thou wilt have awaie the burning ague (of sinne), he is thy colde fountaine; if thou be grieved with thine iniquities, he is thy righteousnesse; if thou be weake, he is thy strength; if thou fearest death, he is thy life; if thou desirest heauen, he is the way; if thou wilt avoyde darknesse, hee is light; if thou be hungry, he is thy nourishment. O! taste, therefore, and see how sweete the lord is: blessed is the man that trusteth in him. After I had gathered togither this simple worke (which lay far abroad), and had so finished this treatise, I mused with my selfe unto what patron I mought best direct the same. In fine, I found none more fit than your worship, considering your vertuous and godly disposition, which answereth your zealous and true profession

Esay, 53, 4
Luke, 9, 17
Cap. 11, 28
Numb. 21, 9
Cap. 3, 16
1 Cor. 6, 11, 12

Ambros. lib. 5, de Virginibus

of the gospel (for I am assured you utterlye defie and detest al kinde of Poperie whatsoeuer); and for that I perceiue my selfe something addict and tyed with the bondes of singular and great friendship flowing from you to me, in recompence wherof (bicause I haue none other treasure to exhibite unto you, but onlie this little talent of my base and simple learning) I do here dedicate unto youre worship this booke (named a Treatise against Dice-playing, Dauncing, & vain Playes or Enterluds), although rude and homely, yet (I doubt not) plaine and profitable for these times of ours, wherein we live: wherein I haue to crave (that nothing more hartily I can obtest than) your friendly acceptance of the same; for it is a token of my hearty good wil, remembring the worthie deed of the famous Persian prince, Artaxerxes, so much of everie one commended. I humblie obtest your friendlie countenance, and be my strong bulwarke against the fuming freates and belching ires of saucie sicophants, diceplayers, dauncers, and players; which if you do, I haue my whole desire, and continuallie I wil poure out prayers unto the Lord of heauen and earth to send you in this earthlie mansion continual encrease of faith, knowledge, and zeale in the gospel of Christ Jesu, with prosperitie and accesse of manie blessed and happie yeares with your good ladie (Sarah), and after this life neuer ceasing, and endless ioyes in the heavenly seniorie.

At Bristow,

Yours to vse in the Lord,

IOHN NORTHBROOKE, Preacher.

TO THE CHRISTIAN AND FAITHFUL READER.

If such men as wil be taken for Christians would flee, and abhorre so much the deedes of the Epicures and Saduces (gentle reader) as they pretend to detest the name and profession of them, veryle they would refraine and temper themselues from wickednesse and mischiefe, and would use and exercise vertuous and godly life, no lesse than they now liue obstinatly in vice, and behaue themselues in al their doings both wickedly and ungodly, And againe, they woulde none otherwise obserue and kepe the commaundements of Almighty God, then they now neither feare him, nor dread him at all.

Rom. 2, 17, 18, 19, 20, 21, 22, 24
1 Timo. 5, 6
Gala. 2, 14
John, 8, 42
2 Timo. 3, 5
Rom. 2, 28, 29

But undoubtedly there is not one almost, which doth so much abhorre the thing itself in his harte (which thing may plainely appeare by our dayly conversation, our maners, and all that euer we do) as we eschew and flee the name; for how can those men be assured in their consciences that soules are immortal, which for the most part liue as brute beastes do? Or that there be rewards reposed for the godly in heauen, or punishment ordeyned for wicked men in hel, which do in no maner thing feare to transgresse and breake the commaundments of God, and do fal headlong into al kinde of vice and enormities, as though they did imagin, that either God is but a iesting stocke, and a fayned thing, or the soules and bodies do dye both at once? (as Pope Iohn the two and twentith held).

Wisdom, 2, 3, 4
Gene. 2, 7
1 Reg, 10, 4
Psalm 31, 5
Ecclesi. 3, 21
Psal. 32, 9
Mat. 10, 28
Luke 23, 46
Acts, 7, 59
Revel. 6, 9
Mat. 5, 11
2 Timo. 4, 8
Wisdom, 1, 10
Mat. 25, 41
Rom. 1, 18
Phil. 3, 18, 19
1 Cor. 6, 9, 10
Revel. 22, 15
Psal. 14, 4, 8, 53, 7
2 Pet. 3, 3
Jud. 1, 18
2 Esdras, 1, 58

2 Pet. 3, 10
Job, 14, 1
Luke, 3, 4
Psal. 30, 4
1 Thes. 5, 2
Wisd. 11, 8
Mat. 3, 2
Wisd. 12, 1, 2, 3, 4, 5, 6, 7
Psal. 90, 10
Wisd. 11, 9, 10
1 Pet. 1, 24
1 Pet. 4, 7
2 Pet. 2, 19, 20
Ecle. 5, 7
2 Pet. 10, 12, 13, 14
1 Pet. 4, 3
Esay. 5, 20
Mat. 11, 18, 19
2 Pet. 2, 12
1 Peter, 4, 3, 4
1 Timo. 5, 13
Ephes. 4, 28
Eccle. 13, 16, 17, 18, 19
Esay. 5, 11, 12

Now, I beseech thee (gentle reader) what man is there, whome either the feare of God's iustice doth withdraw from vice and sin, or yet doth induce and bring in minde to reforme and amende his life? wherein thou mayest iustly lament and bewaile the folly and state of men, and much wonder at their blindnesse, or rather madnesse, which, in such shortnesse and uncertainty of life, do so behaue themselves that they haue no mind of any reformation or amendment of our life, when we bee croked for olde age, and haue then scarsely one day to liue: far off is it that we go about, or intend that thing when we be yonkers, and in our flourishing age. When I remember with myselfe that such is the follie of men, or madness rather (as I may well cal it) in deferring the reformation of their life and manners, maketh me sorrowful.

It is a world to see and behold wicked people, how they wrest and turne the names of good things vnto the names of vices. As, if a gentleman haue in him any humble behauiour, then the roysters cal such one by the name of loute, a clinchpoup, or one that knoweth no fashions. If a man talke godly and wisely, the wordlings deride it, and say the yong fox preacheth, beware youre geese, and of a yong saint groweth an old deuil: if a man will not dice and play, then he is a nigard and a miser, and no good fellow: if he be no dauncer, he is a fool and blockhead, &c. If a man be a royster, and knowing how to fight his fight, then he is called by the name of honesty. If he can kil a man, and dare rob vpon the high way, he is called a tall man, and a valiant man of his hands: if he can dice, playe, and daunce, hee is named a proper and a fine nimble man: if he wil loyter and liue idly vpon other mens labours, and sit all day and night at cards and dice, he is named a good companion, and a shopfellow: if he can sweare and stare, they say hee hath a stout cowrage: if he be a whoremaster,

they say hee is an amorous louer and Venus byrde, it is the course of youth, he will leaue it when he is olde, &c. Vpon these people will fall that woe and curse, that Esay the prophet doth pronounce, saying, Woe vnto them that speake good of euil, and euil of good; which put dronkennesse for light, and light for dronkennesse; that put bitter for swete, and swete for sowre. Salust also speaketh of them, saying, *Jampridem equidem vera rerum vocabula amisimus, quia bona aliena largire liberalitas, malarum rerum audatia fortitudo vocatur*, that is to saye: Now of late days we haue lost the true names of things, because the giuing away of other mens goods is called liberalitie, and vnshamefastnesse in noughtie things is called high or gentle courage.

Esay. 5, 20

Sallust de coniuratione Catilinaria

What is a man now a dayes if he know not fashions, and how to wear his apparel after the best fashion, to kepe company, and to become mummers and diceplayers, and to play their twentie, forty, or 100 li. at cards, dice, &c. post, cente, gleke, or such other games? If he cannot thus do, he is called a miser, a wretche, a lobbe, a clowne, and one that knoweth no fellowship nor fashions, and lesse honestie. And by such kinde of playes manie of them are broughte into great miserie and penurye. And there are fiue causes hereof (as I iudge) specially among al the rest.

1 Pet. 44

Prouer. 23, 20, 21
Cap. 28, 19
Eccle. 15, 11, 12

First is vnbeleife: for if we supposed not that those things were fables, which are mentioned in the scriptures of the last day of iudgement, and of the voyce of the archangell, and of the trump of God, and of the throne of God's seate, wherat all men must stand, of the punishment of the wicked, and the euerlasting and blessed life which the godly after this miserable life shal enjoy, of the resurrection of the bodies and soules, eyther to be partakers togither of certaine ioye, or else of certaine paine, and also shall giue his accompt of al things which

Iohn, 5, 25, 28, 29
Mat. 25, 41, 46
2 Pet. 3, 10, 11, 12
1 Thes. 5, 2
Cap. 4, 16
Mat. 25, 42
1 Cor. 2, 9
Ca. 15, 42, 43 44
1 Thes. 17

he hath done, either intended, bythought, saide, or done, and how he hath vsed God's giftes and creatures, towards his needy members, &c. without all doubt and question they would not liue thus ydlely and naughtily as they do.

The second cause is, the boldnesse (to sinne) vpon God's mercie. This boldnesse is great in very deede, but yet it is such as they may well enough deceiue themselues withal; for of boldnesse they haue no sure trial at al. So Salomon saith, Say not, the mercy of God is great, he will forgiue me my manifold sinnes; for mercy and wrath came from him, and his indignation cometh down vpon sinners, &c. With this boldnesse, I say, the wicked enimie of mankind kepeth man in sinne continually; but like as God granteth forgiuenesse at the first to the repentaunt, so doth he also sharply punish those sinners which doe continue obstinately (without repentance) in vice and sin: for such men, then, as repent not vnfainedly, and purpose to lead newe liues, conceiue a false hope and boldnesse of the mercie of God. And by this meanes that the diuell setteth forth to men this boldnesse, he bringeth this to passe, that they liue on forth, quietly and securely, in vice and wickednesse, and thinke little or nothing with themselues at any time of anye reformation or amendment. And herein they despise the aboundance and riches of the bountifulnesse and long suffering of God, being ignorant that the goodnesse of God doth induce, and lead vnto repentance.

Ecclesi. 5, 6
Ezech. 18, 321
2 Pet. 3, 9
Rom. 2, 4

The third cause is the custome of sinne, which is in a manner made naturall in long continuance. For like as it is harde for a man to alter nature, so custome, if it be once rooted, cannot easily bee plucked vp and expelled; and therefore it is, that learned men doe cal custome another nature. It is, as a certaine wise man saith, such

Wisdo. 14, 15
Leuit. 18, 30
Iereme. 13, 23
Ecclesi. 4, 12, 12

vices as we haue accustomed ourselves to from our tender age cannot be without difficulty weeded out afterward; whiche thing, though it be very certaine and true, yet who seeth not how fondly fathers and mothers bring vp their children in cockering, and pampering them? from their infancie they bee giuen to none other thing but to pride, delicious fare, and vain idle pleasures and pastimes. Ephe. 6, 4 Eccle. 30, 7, 9

What prodigious apparel, what vndecent behauiour, what boasting, bragging, quarelling, and ietting vp and down, what quaffing, feasting, rioting, playing, daunc-ing, and diceing, with other like felowship that is among them, it is a wonder to see: and the parents can hereat reioice and laugh with them, and giue libertie to their children to doe what they liste, neuer endeauouring to tame and salue their wilde appetites. What marueylle is it if they bee found thus naughtie and vicious, when they come to their full yeares and mans state, which haue of children been trayned and entered with such vice? whereof they will always taste, as *Horace* said: Horatius *Quod nova testa capit, inveterata sapit.* Eccle. 30, 11, 12, 13

The vessel will conserue the tast
Of lycour very long,
With which it was first seasoned,
And thereof smel ful strong:
Euen so a child, if that he be
In tender yeares brought vp
In vertues schoole, and nurtred wel,
Wil smel of vertue's cup.

If these men, therefore, at any time do purpose to re pent them and reform their liuing, as when their con-science moueth them, or the burthen of their sinne pricketh them, yet custome hath so prevailed in them, that they fal into worse and worse enormities, and like mad men desire the reformation of their life. Eccle. 5, 7

Consider, I pray thee (good reader) what jolly yonkers,

and lusty brutes, these wil be when they come to be citizens, and intermedlers in matters of the common welth, which by their fathers have beene thus wantonly cockered vp, neuer correcting them, or chasting them for any faults and offences whatsoever. What other thing but this is the cause that there be now so many adulterers, vnchast, and lewde persons, and idle rogues? that we haue such plentie of dicers, carders, mummers, and dauncers? and that such wickednesse, and filthy liuers are spred about in euery quarter, but onely naughty education and bringing vp. Wel then, such as impute this thing to the new learning, and preaching of the Gospell are shamefully deceiued, hauing no iudgement to iudge of things. No, no; the new learning, and preaching of the Gospell is not the cause hereof, but the naughty, wanton, and foolish bringing vp of children by their parents, as I have declared.

Prouerb, 13, 24
Cap. 23, 13
Ecclesi. 7, 23
Cap. 30, 1

Also the slacknesse, and vnreadinesse of the magistrates to doe and execute their office, is a great cause of this: if they that vse tauernes, playing and walking vp and downe the streetes in time of a sermon; if disobedient children to their parents, if dicers, mummers, ydellers, dronkerds, swearers, rogues, and dauncers, and such as haue spent and made away their liuing in belly cheare and vnthriftinesse, were straightly punished, surely there shud be lesse occasion giuen to offend, and also good men should not haue so great cause to complain of the maners of men of this age. Therefore, the magistrate must remember his office; for he beareth not his sworde for naught, for he is God's minister, and a farther of the country, appointed of God to punish offenders: but now a dayes, by reason of libertie of punishmente and slacknesse of men in office, which wink at their faults, causeth so many idle players and dauncers to come to the gallows as there are; for, as the wise man sayeth, whoso prohibiteth not men so to offend, when hee may,

Luke, 14, 23
Deut. 21, 18, 19, 20, 21

in a maner commandeth them so to do: for it is better to be a subject to a magistrate vnder whom nothing is lawful, than vnder him to whom all things is lawful. I feare me gretly, therefore, least the heathens men's seueritie and streightnesse in punishing vice shal be a reproch to our magistrates, and accuse them at the last day for their negligence and slacknesse herein. It is not inough to punish sinne only, but also to preuent and take away the causes thereof. Mat. 11, 20, 21, 22, 23, 24 Luke, 10, 12, 13, 14

The fourth cause is, securitie in wealth and prosperity, which doth inebriate the mindes of men in such sort, that they neyther remember God, nor constantly purpose to reforme and amende their liues. Therefore, it was wel sayd of one, that like as of prosperity riot proceedeth, euen so of riot cometh both other common vices, and also vngodlinesse, and the neglecting of God's word and commandements. And, as *Seneca* affirmeth, that into great wealth and prosperity (as it was continual dronkennesse) men fal into a sweet and pleasant sleepe: for, as Publius sayeth, riches maketh him a foole whom she cockereth so much. Paul also willeth that warning should be given to the rich men, that they wax not proude, nor have their affiance in vncertaine riches, but in the liuing God, to do good, and to be rich in good workes. Luke, 12, 15 Seneca Publius 1 Timo. 17,18

This securitie is verily the mother of all vice, for by the same a man is made vnsensible, so that in his conscience he feeleth not the anger and wrath of God against sinne: by securitie men's mindes are brought into a dead sleepe, that they bee not pierced one whit with the feare of God's punishment, or with the feare of death, or of the last day, to leaue off their vice and sin. This securitie Christ artificiallie painteth out in Luke, where mention is made of the rich man, which, when his land had enriched and made him wealthy with a fruitful 1 Thes. 5, 1 Judges, 18, 7, 10 2. Pet. 2, 19 Luke, 12, 16 Ecclesi. 11, 19

and plentiful croppe, did not goe about to reforme his liuing, and to repent, nor to bestow almes vpon the poore, but studied how to enlarge his barnes, and to make more roome for his corne, and sayd, Now, my soule, thou hast a great deale layd vp for thee, which will last thee for many yeares; now, therefore, take thy rest, eate, drinke, and be of good cheare. But in this securitie, what heard he of God: Thou foole, this night thy soule shall be taken away, &c. Markest thou not how death cometh sodainly vpon him, thinking to haue had al the commodities and pleasures of the world, as ease, rest, delicious fare, pastimes, delectations, and safegard of all his goods.

1 Cor. 16, 13
Col. 4, 2
1 Thes. 5, 6, 7, 8
1 Pet. 5, 8
Mat. 26, 41
Cap. 24, 42, 43, 44, 45, 46, 48, 49, 50, 51
Luke 21, 34, 35
Genes. 7, 5
Luke, 17, 26, 27, 28, 29
Mat. 24, 38
Pet. 3, 20
Luke, 17, 39
1 Cor. 10, 6
Wisdo. 3, 17, 18
James, 4, 13, 14

For this cause, then, Paule commaundeth vs to awake, and to be in readinesse against the coming of the Lord. Christ our Sauiour also saith, Watch and pray, least you enter into tentation; againe, Take heed to yourselues, least at any time your heartes bee oppressed with surfiting, and dronkennesse, and cares of this life, and least that day come on you vnawares. For as a snare shal it come vpon al them that dwell vpon the face of the earth, like as it befell and happened in the time of Noe, when al the world was drowned, and in the time of Lot, when Sodome was burned with fire from heauen, so verily the last day shall come sodainely, and at the twinkling of an eye, euen when men loke least for it. These things might be faire examples and sufficient warnings for us, if we were not more than senselesse.

Luke, 16, 2
Ecclesi. 5, 7
Gala. 6, 7, 8, 9, 10
1 Kings, 10, 1
2 Chron. 9, 1
Luke, 11, 31, 32
Iob. 3, 5

The fift cause, is the hope of long life. Among many euilles and naughty affections which follow the nature of man, corrupted by sinne, none bringeth greater inconvenience than the inordinate hope of long life: as Cicero saith, no man is so old and aged, that he perswadeth not himselfe that he may liue a whole yeare. This is the cause why we defer the reformation of our liues, and remember not that we haue an account to make at the last

day. It is to be wondered that men do put off, and defer such a great and weighty matter, and loke no more of a thing which profiteth so much, and is so necessarie vnto saluation. The very heathen I feare me shal in the last iudgement be a reproach to us Christians, in that we are so slouthfull, and haue almost minde at no time to repent and amend our liuings. Pythagoras rule and custome was, when he went to take reste, to reckon and call to remembrance what thing soeuer he had said or done, good or bad, the day before; which *Virgil*, speaking of a godlye and vertuous man, painteth out to us learnedly, how he neuer slept till he called to remembrance al things that he did that day, &c. I cannot let passe that which Seneca speaketh of this form and order: Sextus (saith he) at the euening ere he went to rest, accustomed to aske of his minde certain questions: what ill and naughty condition hast thou this day amended? what vice hast thou withstanded? what art thou better now than when thou diddest arise? and after he addeth this: what better forme can there be than this, to examine the whole day againe in this wise? And this rule Saint Paule giueth also, saying, Let a man, therefore, examine himselfe, &c., if we would iudge ourselues, we should not be iudged.

Pythagoras custome

Virgil

Seneca
Sextus.
Ecclesi. 4, 25
Ezra, 10, 1
Job, 40, 9
Cap. 10, 15
Cap. 31, 1
Prouerb, 28, 13
1 Cor. 11, 28
2 Cor. 13, 5
1 Cor. 11, 31

But now, of the contrarie, let vs consider our exercises, and how we vse to reckon our faultes, and examine the whole day againe at night ere we go to rest and slepe. How we are occupied? Verily, we kepe ioly cheare one with another in banquetting, surfeiting, and dronkennesse; also we vse all the night long in ranging from town to town, and from house to house, with mummeries and maskes, diceplaying, carding and dauncing, hauing nothing lesse in our memories than the day of death: for Salomon byddeth us remember our end and last day, and then we shall neuer do amisse; but they remember it

Eccle. 7, 36
Job, 7, 6, 7, 9
Esay. 40, 6, 7
Psal. 30, 5
Ecclesi. 14, 18
1 Pet. 1, 24
James, 1, 10
Cap. 4, 14
Job, 14, 2
Psal. 102, 3, 11
Mat. 25, 4
Ephes. 5, 14
1 Cor. 6, 9, 10
Ephes. 5, 3
1 Timo. 9

not, therefore they do amisse. The brevitie of our life is compared in Scriptures vnto the smoke, vapour, grasse, a flower, shadow, a span long, to a weauer's web, to a post, &c., teaching hereby that we should be always preparing to die, for that we know not what hour it will come: therefore, as wise virgins, let vs prepare oyle ready in our lampes, for doubtlesse the day of the Lord is not farre off. Dare we take our rest, and boldly to sleape in these our wicked sinnes, in which if any man should die (as no man is sure that he shall liue the next morrow folowing) he were vtterly cast away, and condemned body and soule: but, alas! these things they remember not. In such wise, they flatter themselues with hope of longer lyfe (sith with the which so many men be deceived) how childish are they, or rather how do they dote, which do perswade themselues, that they be exempted out of the number of those, as it were by some singular priuiledge and prerogatiue.

2 Pet. 3, 4
Hebre 9, 27

These are the chiefest causes that we liue so wickedly as we doe in these dayes. Take away, therefore, the causes, the effectes wil easily be remedied. And, for the curing of three notable vices (among al the reste) I haue here made (according to my small skill) a Treatise against Diceplaying, Dauncing, and vayne Playes, or Enterluds, dialogue wise, betweene Age and Youth, wherin thou shall finde great profit and commoditie; and how, in al ages, times, and seasons, these wicked and detestable vices of ydlenesse, diceplaying, dauncing, and vaine enterludes, hath beene abhored and detested of al nations, and also among the heathens, to the great shame and condemnation of Christians, that vse no play nor pastime, nor any exercise, more than diceplaying, dauncing, and enterludes. Now, therefore (friendly reader) I haue laboured for thy sake, with my poore penne, to bring forth this small volume that thou seest: wherein I haue

to request and desire thy friendly acceptance of the same, because it is a pledge and token of my good hart and will to thee; for which, if thou canst afourd me thy good worde, I aske no more, it shall not be the last (if God lend me life) that thou shalt receiue of me. As for *Aristarchus* broode, and *Zoilus* generation, lurking loyterers, dicers, dauncers, enterlude players, and frantike findefaults, dispraysing and condemning euery good endeauour, I wey them not: I am not the first (though the simplest and rudest) that their venomous tongs (typped with the mettal of infamy and slander) haue torne in peices, and vncharitably abused. God forgiue them! Accept thou, therefore, I beseech thee (curteous reader) this my travel and good meaning in the best part. Thus

I bid thee farewel. From

Henbury.

IOHN NORTHBROOKE.

Psal. 12, 2, 3, 4
Eza. 33, 30, 31, 32
Psal. 14, 6
Psal. 101, 5
Mat. 5, 11
Act. 7, 57
James, 3, 8
Psal. 119, 2, 3

AN ADMONITION TO THE READER.

Reade this booke with good aduise;
  Perpend and wey with diligence,
The counsels graue herein containde,
  Then iudge according to the sence:
And so you shal ful soone espie
  The great good wil this authour beares
To countries wealth, to al mens ioy,
  To profit youth, and old of yeares.
Wherefore do read, and read againe,
  Then, put in practise what you finde;
So shal you fullie recompence
  In ech respect the authour's minde.
And as for scornful sycophants,
  Or dauncers mates whatso they say,
He needes not care although they rage,
  Let them go packe and trudge away.
These paines he toke for all good men,
  For whom he made this little booke,
And for all such as mindeful are
  For vertue's cause therein to looke.
Therefore, in fine, to God I pray,
  That he wil graunt vs of his grace,
Our harts and mindes may ioyne for aye,
Stil to persist in vertue's trace.

A TREATISE AGAINST IDLENES,

IDLE PASTIMES, AND PLAYES.

Youth.—Age.

God blesse you, and well ouertaken, good father Age.

Age. And you also, good sonne *Youth.*

Youth. From whence come you now, good father, if I may be so bolde (to presume of your curtisie) to demaunde of you?

Age. I came from thence, whereas you oughte to haue bene, and resort vnto.

Youth. What place is that? I pray you declare to me.

Age. In good sooth, it is that place, whiche you, and such others as you are, delite very little to come vnto.

Youth. I dare holde a ryall, you meane the church.

Age. You had wonne your wager if you had layde: it is euen the very same place that I meane.

Youth. That place is more fitte for such olde fatherly men as you are, than for such yong men as I am.

Age. The place is fit and open for euery man to come and resort vnto, of what estate, condition, or yeares soeuer he or they be of. Luc, 14, 21, 22

Youth. I graunt that to be true.

Age. Why, then, resort you not thither, as you ought to do, and frequent it oftener?

Youth. I haue great busines other wayes for my profit,

in other places, and, therefore, must doe that first; which is the cause of my slacke and seldome comming to the church.

Mat. 6, 33 *Age.* Christe biddeth you seeke first the kingdome of God, and his righteousnesse, and all those things (that you neede of for your bodie) shall be ministered vnto you. But I perceiue your care is according to the poetes saying: *O ciues, ciues! quærenda pecunia primum est, virtus post nummos.* That is: O citizens, citizens! firste seeke for mony, and after money for vertue. Take heede, therefore, least you be one of that crewe, which St. Augustine exclaimeth againste, saying: *O! quam plures sunt ex vobis qui prius tabernam visitant, quam templum; prius corpus reficiunt, quam animam; prius Dæmonem sequuntur, quam Deum.* O, how many are there of you whiche doe first visite the tauerne, then the temple; which doe first feede and refreshe their bodie, then their soule; which doe first follow and wayte after the deuill, then God, &c. Christe made a scurge of small cordes, and draue the buyers and sellors out of the temple; but nowe I see that the magistrates haue cause to make scurges with great cordes, to driue and compell idle persons, and buyers and sellers into the temple.

Horatius in Epist.

August ad fratres in E. rem. sum. 33

1 Cor. 11, 21

John 2, 15

Luke, 14, 23

Mat. 18, 20 *Youth.* Cannot I finde Christe as well in a tauerne as in a temple? for he sayeth: Wheresoeuer two or three be gathered togither in his name, he is in the middes of them.

Age. Indeede, Christe is to be found in al places, and is amongst the godly and faithfull gathered togither according to his will; for his church and faithfull congregation is not tyed and bounde to any one speciall place (as the Donatists and Papists affirme), but is dispersed vppon the face of the whole earth wheresoeuer. I pray you, howe can you say that you are gathered togither in Christes name, when you doe all things to the disglorie

Psal. 50, 16

thereof in breaking of his blessed commaundementes, by your swearings, drunkennesse, ydlenesse, vyolating the sabboth daye, neglecting to heare his worde, and to receiue his sacraments, and to resort to the house of prayer with the godlie congregation. As God is neare to them that call vppon him in truth, so is he farre from the health of the vngodlie and wicked. Where did Joseph and Mary finde Christ, when as they sought after him? It was in no tauerne or playing house, but it was in the temple, disputing and apposing the doctors, &c. To that purpose Saint Augustine sayeth: *Quærendus est Christus, sed non in platea vbi est magna vanitas; non in foro vbi est grandis aduersitas; non in taberna, vbi est summa ebrietas; non in secularia curia, vbi maxima falsitas; non in scholis mundanorum philosophorum, vbi est infinita peruersitas.* — Christ is to bee sought for, but not in the streetes, where is much vanitie; not in the iudgement place, where is great trouble; not in the tauernes, where is continuall drunkennesse; not in the worldlye courtes, where is great deceyte; not in the schooles of worldlye philosophers, where is endlesse contention.

Psal. 145, 18
Psal. 119, 155
Luke, 2, 46
August. ad fratres in Erem. Serm. 43
Ambro. lib. 3, de Virginib.

Youth. I perceiue that I haue ouershotte myselfe in saying and doing as I haue said and done; yet, I pray you, giue me to vnderstande whye you are so desirous to haue hadde mee in the churche especiallye thys morning?

Age. Bicause I wishe your soules health.

Youth. Was there a phisition at churche this daye, that coulde minister any medicines?

Heb. 13, 17
1 Pet. 5, 2

Age. Yea, that there was, who hath ministered such medicines to our soules this day, that no tongue can expresse the benefitte we haue gotten and obtained thereby.

Youth. Was hee a phisition for the bodie or the soule?

Age. You may perceiue by my wordes, that it was a phisition for the soule onely.

Youth. So I thought; for if hee had beene for the

bodie, our gentlemen and gentlewomen, with our rich farmours in oure parish, would haue beene there, although they had beene caried in wagons or coches.

Age. You haue sayde truth; and the more to bee lamented, bicause they feele not the disease in their fayntie and sicke soules, nor yet remember the wordes of

Math. 9, 12
Heb. 13, 7
Math. 11, 28

Christe, that sayeth: The whole neede not a phisition, but they that are sicke. Therefore, hee calleth (by his preachers) all those that are wearye and laden to himselfe, and promiseth to them that come, that they shall

Rom. 3, 24
Esay. 55, 1
Reu. 22, 17

finde rest vnto their soules. This phisicke is giuen to us freelye for nothing, withoute anye oure worthynesse,

Esay. 55, 6

merites, or desertes. I would to God they didde feele their sicknesse, then they would aknowledge it, and make speede to seeke for the phisition whiles he may bee

John, 6, 27

found, and labour for the life which shall neuer decaye nor perishe. I pray God the olde prouerbe be not found

Math. 19, 23
Luc. 12, 21

true, that gentlemen and riche men are venison in Heauen (that is), very rare and daintie to haue them come thither.

Youth. Do you meane all gentlemen and rich men in generall?

Age. No, God forbidde, for I know well, that there

Gal. 3, 28
Ac. 10, 34, 35

are a great number of godlie, zealous, and vertuous gentlemen, gentlewomen, and rich men, which doe hunger and thirste for the aduancement and continuall increasing

Phil 1, 23
2 Cor. 5, 12
Reue. 22, 20
Rom. 4, 25

of God's glorie and hys kingdome, to the vtter subuersion of all sinne, wickednesse, vyce, and poperie; and also doe hunger and thirste to be at home in their euerlasting habitation, prepared for the elect, throughe the death and resurrection of Jesu Christe, our only sauiour.

Youth. I understande your meaning very well, how you will vrge and persuade euery man to be a hearer of the sermons.

Age. You haue sayde the truth; this is my purpose

and whole desire, which, with all my heart, I wishe and pray for.

Youth. The church is no wylde cat: it will stande still, when as it is; and, as for sermons, they are not daintie, but very plentie, and, therefore, no such great neede or haste to runne to heare sermons.

Age. Although they are plentie (God continue it), yet you must not neglect to heare sermons in season and out of season, &c., for it is a speciall argument that Christe our sauiour vseth to discerne his children from the children of Satan by, when he sayeth, He that is of God heareth God's worde: ye, therefore, heare them not, bicause you are not of God. Againe, My sheepe heare my voice, &c. Saint Gregory sayeth: *Certissimum signum est nostræ prædestinationis Dei verbum libenter audire;* that is: It is a most sure signe and token of our predestination, glad and willingly to heare the worde of God. Therefore, if you will be of God, and of his folde, heare his voyce pronounced to you by his preachers: thereby shall you profite your selfe, please God, and displease Satan: contrarywise, you shall displease God, and please Satan, to your owne confusion, which God forbid.

2 Tim. 4, 2

John, 8, 47
2 Joh. 4, 6
Ioh. 10, 27

Gregorius

Luke, 10, 16
Mat. 10, 40
John, 13, 20

Youth. I beseeche you, good father, declare to me plainelye, by some proofes of holy scripture, that Satan is displeased if wee heare the worde preached or read; and also that he is so well contented, when as we neither heare nor reade the worde of God, but continue in ignorance.

Age. That I will do, good sonne (God willing). You may very well perceyue his nature by that our sauiour Christ saith: Ye do not vnderstande my talke, bicause ye cannot heare my word: ye are of your father, the deuill, and the lust of your father ye will doe, &c. Also in these wordes of Christ: When the vncleane spirite is gone out of a man, he walketh through drie places, seek-

Io. 8, 43, 44

Luc. 11, 24
Math. 12, 43

ing rest, and when he findeth none, he saith, I will returne into my house whence I came out; and when he commeth, he findeth it swepte and garnished: then goeth hee, and taketh to himselfe seuen other spirits worse than himselfe, and they enter in and dwell there, so the last ende of that man is worse than the first. Therefore,

1 Pet. 5, 8

Saint Peter sayth: Your aduersarie, the Deuill, goeth about like a roaring lion, seeking whom he may deuour,

2 Cor. 4, 3, 4

&c. Saint Paul sayth: If our gospell bee then hid, it is hid to them that are loste, in whome the God of this worlde hath blinded the mindes, that the light of the glorious gospell of Christ should not shine, &c. *Origen* sayth: *Dæmonibus est super omnia genera tormentarum, et super omnes pœnas, si quem videant verbo dei operam studiis dare, scientiam diuinæ legis, et mysteria scripturarum intentis perquirentem. In hoc eorum omnis flamma est: in hoc vruntur incendio. Possident enim omnes, qui versantur in ignorantia.* That is: Vnto the deuils it is a torment aboue all kindes of tormentes, and al paine aboue all paines, if they see any man reading (or hearing) the worde of God, and with furuent studie searching the knowledge of God's lawe, and the mysteries and secretes of the Scriptures. Herein standeth all the flame of the deuils; in this fire they are tormented. For they are seased, and possessed of all them that remaine in ignorance. This you haue heard, and may easily perceyue, that this is hee (who by his ministers the papists) shut vp the kingdome of heauen before men. This is that serpent that beguileth us; that our mindes should be corrupte from the simplicitie that is in Christ, he can transforme himselfe into an angell of light. This is he who soweth darnell among the Lord's wheate. This that ennimie that cometh and taketh away the word of God out of our hearts, least we should beleue, and so be saued.

Origen in memor homil. 27

Mat. 23, 12
2 Cor. 11, 3

Mat. 13, 3
Luc. 8, 12
Mar. 4, 1.

Youth. What meaneth this latter sentence that you recited? I pray you declare it to me.

Age. Christ hereby manifesteth what is the propertie and nature of Satan, how he can abide no man for to heare the word of God, and obey it, knowing wel that faith cometh by hearing, and hearing by the word of God, and that they cannot heare but by the preaching, &c.: therefore he practiseth by all wayes and meanes to make vs deafe, that we may not heare the preaching, and so beleeue, and be saued. Therefore, my sonne, marke this well, that when as you, or such others, doe little delight, or lesse regard to heare God's worde preached, that Satan doth possesse you and them, and is become your maister, and you his seruants and bondsmen, as Paule saith: Knowe ye not that to whomesoeuer you giue yourselues as seruants to obey, his seruants ye are to whome ye obey, whether it be of sinne vnto death, or of obedience vnto righteousnesse. Thus you see what an enimie Satan is to man's saluation, and his wages that he giueth is eternall death.

Rom. 10, 17

2 Tim. 2, 26

Rom. 6, 16
Ioh. 8, 34
1 Pet. 2, 19

Reue. 12, 10
Rom. 6, 23

Youth. Howe many wayes doth Satan go about to hinder vs from hearing the worde of God?

Age. He doth this by sundry meanes and wayes.

Youth. I pray you declare them to me as briefly as you may.

Age. I will so. First, he doth it by corruption of our natures, and also by reason we are accustomed continually to sinne. Secondly, by a vaine hope and trust in our selues and our freewill. Thirdly, by an epicurial and worldly care. Fourthly, by encouraging our selues to doe wickedly by the examples of other men that daily offende. Fiftlye, by pleasures, pastimes, and such like. Sixtly, by his owne craftinesse and subtiltie. Seuenthly, by rearing vp slanders vpon the preachers of the worde of God. Eightlye, by open persecution, &c. These are the wayes and practises that commonly he vseth.

Youth. I assure you, they are dangerous practises and easy meanes to drawe us from hearing the worde of God. Yet hitherto you haue not expressed to me, whether there be any daunger or punishment threatened against suche as will not heare God's worde?

Age. I was about so to doe, if you had not interrupted mee in my talke so soone.

Youth. I pray you, let me heare them, that by those threats I may learne to auoyde the daunger that may ensue vpon me in not hearing the sermons.

Deut. 28, 13
Deut. 28, 1
Levit. 26, 3

Age. As the curses are great against the contemners and negligent hearers of God's worde, so the blessings are double fold to the diligent and obedient hearer, according to that saying in logique: *Contraria inter se opposita, magis elucescunt;* that is, Contraries being set one against another, appeare more euident; so by the curses you may the better consider of the blessings.

Youth. Indeede I shall so; therefore, speak on, I beseeche you.

Deut. 28, 15, 16, 17, 18, 19, 20, 21, 22
Lamen. 2, 17
Leui. 26, 14
Baruc, 1, 20

Age. It is written in Deuteronomie, If thou wilt not obey the voice of the Lord thy God, all these curses shall come vpon thee and ouertake thee: Cursed shalt thou be in the towne and cursed in the field; cursed in thy basket and store; cursed shall be the fruit of thy bodie and the fruit of thy land, the increase of thy kyne and the flockes of thy sheepe; cursed shalt thou be when thou comest in, and cursed when thou goest out. The Lord shall send vpon thee cursing, trouble, and shame, in all that whiche thou settest thine hand to doe, vntill thou be destroyed, and perishe quickelye. The Lord shall make the pestilence cleaue unto thee vntill hee hath consumed thee from the land. The Lorde shall smyte thee wyth a consumption, and with the feuer, and with a burning ague, and with feruent heate, and with the sworde, and with blasting, and with meldew, &c., as in that chapter

you may reade throughly, wherein ye shall find most terrible plagues vpon those that are contemners and disobeyers of God, and his worde. In Samuel you may reade also, that Saule was reproued for this faulte, and lost his kingdome for it. Hath the Lord (saith Samuel) as greate pleasure in burnt offerings and sacrifices as when the voice of the Lorde is obeyed? Behold, to obey is better than sacrifises, and to harken is better than the fat of rammes: bicause thou hast cast away the worde of God, therefore, he hath cast away thee from being king. Salomon sayeth: Because I haue called, and you refused, I haue stretched out my hande, and none woulde regarde; but ye despised all my counsels, and wold none of my correction: I will laugh at your destruction, and mocke when feare commeth. Then shall they call vpon mee, but I will not answer; they shall seeke mee earely, but they shall not finde me: bicause they hated knowledge, and did not choose the feare of the Lorde, they would none of my councell. Therefore, shall they eate the fruite of theire owne way, and be filled with their owne deuices. Againe he sayth: He that turneth away his eare from hearing the law, euen his prayer shall be abhominable. Reade Ieremie, and see what plagues came vpon the people for their neglecting of God's worde. Ezechiell sayeth, that a booke was deliuered him (against those that contemned and woulde not heare the worde of the Lorde, and frame their liues answerable to it) which was written, within and without, lamentations, and mournings, and wo. They that were called to the supper, and refused to come, had pronounced against them, that none of them that were bidden shall taste of his supper. He sayeth also, that the kingdome of God shall be taken from you, and shall be giuen to a nation which shall bring fruites thereof. Also you may perceive by Christes weeping ouer Jerusalem, when he profecied of their dis-

1 Sam, 15, 22

Ierem. 7, 23

Prov. 1, 24, 25, 26

Prou. 28, 9
Iere. 44, 23

Ezech. 2, 10

Cap. 33, 31 32, 33

Luc. 14, 24
Mat. 21, 43

truction, for not comming to him when he called, and for killing his prophets who were sent to call, how wrathfull God's indignation is against all such, &c. Verye well did Saint Paul saye: See that yee despise not him that speaketh; for if they escaped not whiche refused him that spake on earth, much more shall wee not escape, if wee turne away from him that speaketh from heauen, &c. Chrisostome sayeth: *Quanto namque major gracia, tanto amplior postea peccantibus pœna.* The greter benefites we receiue (at God's handes), and doe abuse them, or not regard them, the greater punishment shall fall vpon them afterward.

Luc. 19, 41

Hebr. 12, 25

Chrisost. ad populum. Antioch. Homil. 21

Youth. These sayings out of the scriptures are terrible, and pearce my hart and conscience very deeply.

Age. You knowe that the worde of God is a two edged sworde, and entreth through (sayeth Saith Paule) euen to the diuiding asunder of the soule and the spirite, and of the ioyntes, and the marie; and is a discerner of the thoughts and ententes of the heart. Whereby you see that it woundeth mortally the rebellious, but in the electe it killeth the olde man, that they should liue vnto God.

Heb. 4, 12

Youth. These paines and curses are terrible, which maketh me to trimble for feare.

Age. Si horrescimus pœnam, horescamus etiam causam pœnæ: If we do abhorre and feare the punishment, let vs also abhorre and feare the cause of punishment (which is sinne.)

Lauaterus in Paralip. ca. 2

Youth. I perceiue now that is a great sinne, and they are in a great danger, that contemptuously refuse to heare the word of God when it is preached.

Age. It is most true; for, as Augustine sayth: *Non minor erit reus qui verbum negligenter audierit, quam ille qui corpus Christi indignè sumit.* That is, he is no lesse guiltie that neglegently heareth the worde of God, than he that eateth vnworthyly the body of Christ.

August. 1. causa. 1 quest cap. interrog

1 Cor. 11, 29

Saint Cyrill sayeth: If we doubt of them that heare the worde preached, what shall we do of them that doe neuer heare the word preached at all? Cyril in Leu. lib. 6

Youth. Wil not ignorance excuse vs?

Age. Nothing lesse; for it will rather accuse vs, as Augustine sayth: *Ignorantia in eis qui intelligere noluerunt, sine dubitatione peccatum est; in eis autem qui non potuerunt, pœna peccati: ergo in vtriusque non est justa excusatio, sed justa damnatio.* Ignorance in them that would not vnderstande, without doubt it is sinne; in them that could not vnderstande, it is the punishment of sinne; for in either of them there is no iust excusation, but iust damnation. Therefore was it called the mother (not of deuotion, as the papistes tearme it) but of all mischiefe and vice. But wee may saye of our aduersaries, the papistes, as Ireneus sayde against the Valentinian heretickes, *Veritatis ignorantiam, cognitionem vocant.* Ignorance of the truth, and blindnesse, they call knowledge. August. in Epist. 105 Coue. Toleta 4 Can. 24 Iren. lib. 2. cap. 9

Youth. There are a number that perswade with themselues the cleane contrary, and thinke no offence lesse; nay, that is no offence at all to absent themselues from the sermons, and neuer scarce come to the temple at prayer, hauing no iust (but rather vniust) occasions to followe their owne pleasures in whatsoeuer, and yet boldely wil say and affirme (as I myselfe haue heard them) they are gospellers and Protestants, and doe beleeue very well in God, and know as much as the preacher can, or is able to say, or teach them.

Age. Christ sayth, Not euery one that sayeth Lord, Lord, shall enter into his kingdome: not euery one that can say the Lord's prayer, the beliefe, and the ten commaundements, is a good Protestant, but they that doe the will of our heauenly father. So the Iewes bragged that they had Abraham to their father, and that they were Mat. 7, 21

Iohn, 8, 41 not borne of fornication, but that they hadde one father, which is God; yet Christ pronounceth that they are of their father the deuill, for his workes they did. And amongst all the workes Christ speaketh of this sinneful worke of Satan, which was their bragging that they were God's children, and yet would not heare God's worde.

Psal. 50, 17 But to those shall be sayde: What are thou that takest my couenant in my mouth, and hatest to be reformed,

Mat. 17, 5 and dost cast my words behind thee? Although these menne can saye well, yet (for that they shewen ot obedience to their heauenlye father, that sayeth, This is my onely begotten sonne, heare him) he will destroy them with the hypocrites, that professe they knowe God, but by workes they denye him, and are abhominable and disobedient, and vnto euery good worke reprobate (as Saint

Rom. 1, 21
Titus, 1, 16
Hila, lib. 8, de trinitato Paule saith.) Hillarie speaketh of these men, saying: *Multi sunt qui simulantes fidem, non subditi sunt fidei, sibique fidem ipsi potius constituant quam accipiunt.* That is: There are many that counterfayte fayth, and yet they are not subject or obedient to the true faith: these men do rather prescribe to themselues a fayth, than to receiue true faith and religion.

Youth. They say that they belieue wel, and haue the true faith, notwithstanding.

Age. Heare, I pray you, what Saint Cyprian sayeth

Ciprian de simplicitate prelatorum to them, *Quomodo dicit se credere in Christum, qui non fecit quod Christus facere præcepit?* How can he say that he beleeueth in Christe, that doth not that whiche Christe hath commaunded? Whereby you may see howe wide these people are from true religion. It was wel sayde

August in quest. ex vet. Testamenti quest, 43 of Saint Augustine, *Constat fidem stultam non solum minimè prodesse, sed etiam obesse.* It is certaine that a foolishe fayth not onely doth no good, but also hurteth. Therefore (if you and they repent not) yee shall one day

2 Thess. 1, 8 feele the iust rewarde thereof, when in your tormentes and

endlesse paynes yee shall bee forced wyth the wicked in hell, to crye and saye : We haue erred from the waye of truthe, and haue wearied ourselues in the waye of wickednesse and destruction ; and wee haue gone through daungerous wayes, but the way of the Lord we haue not knowne. What hath pryde done to vs ? or what profite hath the pompe of riches brought vs ? Psal. 75, 8 Wisd. 5, 6

Youth. I praye you, what causes are there to moue and perswade us, that we oughte to heare and reade God's holye word ?

Age. There are foure principal causes.

Youth. What are they ?

Age. The first cause to moue us to heare and reade the word of God is the commandment of Almightie God, our heauenly father, which sayeth : Ye shall walke after the Lord your God, and feare him, and shal kepe his commandements, and hearken vnto his voice. Againe, The Lord thy God will raise vp a prophete like vnto me from among you, euen of thy brethren ; vnto him shalt thou hearken, &c. Thys is my well-beloued sonne, heare him, &c. He that heareth you, heareth me, and hee that despiseth you, despiseth mee, &c. The scribes and Pharisies sit in Moyses seate ; al, therefore, whatsoeuer they bid you obserue, that obserue and doe, &c. If you loue mee, keepe my commaundements, &c. Search the scriptures, for in them ye thinke to haue eternall life, of and they are they which testifye of me, &c. Deut. 20, 4 Deut. 30, 2 Deut. 18, 15 Mat. 17, 5 Mat. 3, 17 Luke, 10, 16 Mat. 10, 40 Iohn, 13, 20 Mat. 23, 23 Iohn, 14, 15 Iohn, 5, 39 Act, 17, 11

The second cause is the end that we were created and redeemed for, that is, to learne to know God, to honour him, worship him, glorify him, to feare him, loue him, and obey him, as our God and father, as Chrisostome sayth : *Omnia condita esse propter hominem, hunc autem conditum esse propter Deum, hoc est ad ognoscendum et glorificandum Deum,* &c. Al things were ordayned to be made for man, man was ordayned to be Malac, 1, 6 Chisost.

Psal. 118, 17 made for God, to the end to knowe and glorifie God, &c.
Psal. 86, 12 So Dauid said: I shall not dye, but liue, and declare
1 Cor. 6, 20 the workes of the Lorde. So Paule sayeth: Glorifye
2 Thess. 3, 12 God in your bodye and in your spirite, for they are God's.
1 Cor. 10, 30 Againe: Whatsoeuer ye doe, doe all to the glorie of God.

2 Cor. 3, 5 The thirde cause is our owne infirmities, for that we are nothing, we know nothing, nor can perceiue any thing as of our owne selues, without the helpe of God's

Ireuens spirite, and the worde of his promise. Ireneus sayth: *Cum impossibile esset sine Deo discere Deum, per verbum docet Deus homines scire Deum.* When it was impossible to knowe God without God, God by his worde teacheth

Psal. 119, 9, 105 man to know God. So Dauid sayeth, that a yong man
Psal. 19, 7 shall redresse his waye, by ruling himselfe according to God's worde. His worde is a lanterne to our feete, and a light to our paths, &c. The law of the Lord is perfect conuerting the soule, the testamonie of the Lord is sure

Rom. 15, 4 and giveth wisdome vnto the simple, the commandments are pure and giue light vnto the eyes; by them is thy seruant made circumspect, and in keeping of them there is great rewarde. Saint Paule sayeth: Whatsoeuer things are written afore time are written for our learning, that we through patience and comfort in the scriptures might

2 Tim. 3, 13 haue hope. Againe: The whole scripture is giuen by inspiration of God; and is profitable to teach, to improue, to correct, and to instructe in rightiousnesse, that the men of God may be absolute, being made perfect vnto all good

2 Tim. 3, 16 workes: That is, sayeth *Bruno*, it is profitable to teach
Bruno, in 2 them that are ignoraunt to reproue, and conuince them that speake against the faith, to correct sinners, to instructe those that are rude and simple. Chrisostome

Chisost. in Math. 22, homil. 4, 1 also sayeth: *Quicquid quæritur ad salutem, totum jam impletum est in scripturis, qui ignarus est, inueniet ibi quod discat, qui contumax est et peccator, inueniet futuri*

iudicii flagella quæ timeat, qui laborat, inueniet ibi glorias et promissiones vitæ eternæ. Whatsoeuer is sought for, saluaion is wholelye contayned and fulfilled in ye Scriptures; he that is ignorant shall finde there what he ought to learne; he that is a stubborn and disobedient sinner, shall finde scourges of the iudgement to come, which shall make him feare; he that laboureth, and is oppressed, shall finde there promises and glory of eternal life.

The fourth and last cause is, the sharpe punishment that God pronounceth against suche as you haue heard declared before, when we talked of God's curses and plagues. Christ sayth himself, This is ye condemnation, that light is come into the worlde, and men loued darknesse rather than light, because theyr deedes were euill, &c. Thus, you haue hearde the causes why we ought to heare sermons preached by those that preach Christ truly, and to read the holy Scriptures.

Deut. 28, 15, 16, 17, 18

Iohn, 3, 19

Youth. These causes are excellent, and of great importance, and of necessitie to be considered of al men.

Age. You saye truly; they are so, yet for your better instruction, I praye you answere me to these questions whiche I shall demand of you.

Youth. I wil, if I be able.

Age. Why doth God erect his throne amongst vs?

Youth. Because we should feare him.

Age. Why doth he reueale his will vnto vs?

Youth. Bycause we should obey him.

Age. Why doth he giue vs his light?

Youth. Bycause we should see to walke in his wayes.

Age. Why doth he deliuer vs out of troubles?

Youth. Bicause we should be witnesses that he is gracious.

Age. Why doth he giue vs his word?

Youth. Bicause we should heare, learne, and know him.

Age. Why doth he call vs by his preachers?

Youth. Bicause we should repent, and so come to him.

Age. Why doth he giue vs his sacraments?

Youth. Bicause they are seales of his promise, that we should not be forgetfull of the benefites purchased for vs by the precious body and blood of our sauiour Jesus Christ.

Age. Why doth God giue vs vnderstanding?

Youth. Bycause we should acknowledge him.

Age. Why doth he giue vs a will?

Youth. Bycause we should love him.

Age. Why doth he giue vs bodies?

Youth. Bicause we should serue him.

Age. Why doth he giue vs eares?

Youth. Bicause we should heare him.

Age. You haue answered truly and directly, whereby I perceiue you haue read the scriptures, and haue some

Luc. 12, 47 knowledge of God's wil; and therefore sith you know your master's wil, and doe it not, you shall be beaten with many stripes.

Youth. Is it sufficient to heare the worde of God preached, and so to be hearers onely?

James, 1, 21, 22, 23, 24 *Age.* No. For as you ought to heare, so must you be a doer thereof. Saint James sayeth: Receyue with meeknesse the worde that is grafted in you, whiche is able to saue your soules; and be ye doers of the worde, and not hearers onely, deceiuing your owne selues. For if any heare the worde, and do it not, he is lyke vnto a manne that beholdeth his naturall face in a glasse; for when he hath considered himselfe, he goeth his waye, and forgetteth immediately what manner of one he was, &c.

Rom. 2, 13 Saint Paule also sayeth: The hearers of the law are not righteous before God, but the doers of the lawe. Wee are

Ephes. 2, 10 (saith hee) hys workmanshippe, created in Christ Iehu vnto good works, which God hath ordeyned that we should

Iohn, 25, 8 walke in them. Herein (sayeth Christ) is my father glorifyed that wee beare much fruite: whosoeuer heareth of mee these wordes, and doeth the same, I will liken

him to a wise builder, &c. Christ ioyneth the hearing and doing togither, with a true copulatiue saying, *Beati qui audiunt sermonem dei, et obseruant eum:* Blessed are they that heare the worde of God and kepe it. Therefore Christ biddeth our light (that is, our faith and religion) to shyne to the world, that the world may see our good workes, and glorifye our heauenly father, &c. Wherby we may see, that wee ought, and must neades haue, wyth hearing, doing; with faith, workes; wyth doctrine, lyfe; with knowledge, practise; with science, zeale; with professing, expressing; with hearing, keeping; with wordes, deedes; with talking, walking. So that these must needes dwell together in one house, as Mary and Martha, two sisters, which ought to bee, *tanquam comites indiuidui:* he that hath my commandements, sayth Christe, and keepeth them, is hee that loueth mee, &c. Saint Augustine vppon these wordes sayeth: *Qui habet in memoria, et seruat in vita; qui habet in sermonibus, et seruat in moribus; qui habet in audiendo, et seruat in faciendo; aut qui habet in faciendo, et seruat in perseuerando, ipse est qui diligit me:* He that hath my worde in his memorie, and keepeth it in life; hee that hath it in wordes, and keepeth it in manners; hee that hath it in hearing, and keepeth it in doing; or hee that hath it in doing, and keepeth it in perseuering and continuing, he it is that loueth mee. You see, then, that wee must not onely be hearers, but also doers of the worde. It shall not be asked (at the dreadfull day of iudgement) howe much we haue heard or readde, or how much we doe know, but how well we haue liued, what workes we haue expressed, to testifie with vs of our spiritual generation and inward faith, &c. S. Augustine sayeth: *Audire veritatem nihil est, si non auditionem fructus sequatur:* To heare y^e^ truth is nothing, vnless there followe fruits of our hearing. Therefore, we must be that good grounde

Luc. 11, 28
Math. 5, 16
1 Pet. 2, 12
Iames, 2, 28
Luc. 10, 59
Iohn, 14, 21
August. in Iob, tract 75
Gene. 14, 33
Math. 25, 35
2 Cor. 5, 10
James, 2, 18
August. in Psal. 66
Luke, 8, 8

Math. 13, 2 Mark, 4, 8 Titus, 1, 15 wherein the seede of God's worde is sowen, which bringeth fruite an hundred, sixtie, and thirtie folde. For we ought not to be like those that professe they knowe God, Heb. 6, 8 and denye him with theyr workes. That ground that bringeth forth such thornes and briers, is neare vnto cursing, whose end is to be burned; for euery tree that Mat. 25, 40 bringeth not forth good fruite, is hewen downe and cast Mat. 3, 10 into the fire.

Youth. I perceiue now, that the doctrine of the gospell is not a libertine doctrine, to giue a carnall libertie to men to do and liue as they liste, or that all workes, fasting, prayers, and almes deedes, obedience, &c., are ouerthrowen or denyed thereby, as the Pope's Catholikes haue and do report.

Age. By this doctrine of the gospell, as you heare, is Rom. 3, 31 established and confirmed all godly life and good workes; but this hath beene alwayes the practises of Satan and the impes, falselye to report of this doctrine, as we reade in the holy scriptures.

Youth. You haue satisfied me in this point (I thanke God for you); yet I pray you giue me to vnderstand what he was that preached this day at our church?

Age. I assure you I know not his name; but, whatsoeuer his name be, he is a godlye, learned man, one that Act. 9, 12 2 Cor. 10, 4 Rom. 3, 10 beateth downe mightily by the word of God popish religion and superstition, and therewith he is a great enemy to sinne and vice, whiche now raigneth too, too much amongst al estates and degrees, and a great friend to vertue and true religion.

2 Cor. 1, 17, 18, 19 2 Tim. 3, 14 Exod. 28, 30 *Youth.* I am very glad to heare so good a report of him as I do: it is glorious when the preachers are certaine of their doctrine which they teache, constant therein, and lead liues answerable thereto, hauing that *Vrim* and *Thummim* which signifieth knowledge and holinesse, de- 1 Tim. 4, 12 claring thereby what virtues are required in those that

are ministers and preachers of God's worde and sacraments, so as they may builde vp God's church, both with doctrine and conuersation of lyfe. 2 Tim. 3, 10 1 Cor. 9, 27

Age. God defende but that they shoulde be such, as in all respectes they may shewe themselues to the worlde, an ensample in worde, in conuersation, in loue, in spirite, in faith, and in purenesse, and that they shewe themselues lanternes of light, and ensample of good works, with vncorrupt doctrine, with grauitie and integritie, &c. 1 Tim. 4, 12 Math. 5, 14 Titus, 2, 7

Youth. Your greate commendation of this sermon maketh me sorrowfull that I had not beene at it; but my businesse was suche, as by no meanes I could be there.

Age. Was your businesse so great, that it might not haue beene deferred and put off for that present vnto another time? I pray you, may I be so bolde as to vnderstande of you what this great businesse was, that thus hindered you from hearing so notable and worthie a sermon, as was preached this morning?

Youth. I may shewe you, for anye great weyght that it was of; but whatsoeuer it was, I put you out of doubt, it was about no matters of any common wealth.

Age. Then, belike, you were at prayer with all your familie, in your owne house.

Youth. I tell you truth: I prayed not, but I haue playde all this night, that this morning I could scarce holde open my eyes for sleepe, and therefore was fayne for to recouer my loste sleepe this forenoone.

Age. You haue herein abused God's ordinance, and yourselfe also; for God made the daye for man to trauell in, and the night for a man to rest in, &c. Psa. 104, 10, 23 Psal. 74, 16 Psa. 136, 8, 9

Youth. Why, good father, is it not reason that a man should take his rest and sleepe when he pleaseth?

Age. Yes, in dede, so that he vseth his rest and sleepe moderately and orderly, that he may the better go about those lawfull affayres that he hath to doe. For other-

wise (as you vse your rest and sleepe) shall happen to you, as Salomon sayth: He that loueth sleepe shall come vnto pouertie, &c. Our life is a watching, therefore we ought to take heede, that we lose not the greatest part of our life with sleepe; namely, sith of the same many vices be engendered as well of the bodie as of the mynde. Cato to this effect sayth:

Pro. 20, 13

Mark, 13, 35
1 Peter, 5, 8

Plus vigila semper, nec somno deditus esto,
Nam diuturna quies vitiis alimenta ministrat.

Youth. You know that sleepe was giuen for man's preseruation, for that nothing hauing lyfe is there that sleepeth not. Aristotle sayeth, that all creatures hauing bloude take their repose and sleepe, &c. Sleepe is a surceasing of all the sences from trauel, which is, or is caused by certayne euaporations and fumes rysing of our meate and sustenance receyued, mounting from the stomacke immediately into the brayne, by whose great coldenesse these vapours warme are tempered, casting into a slumber euerye the forces, or sences exterior; at which time the vitall spirites, retiring to the heart, leaue all the members of the bodye in a sleepe, vntill suche time againe as these sayde vitall spirites recouer new force and strength to them againe; and so these vapors, or ceasing, or diminishing, man againe awaketh, and returneth to himselfe more apt to his businesse than at any time before: and therefore to sleepe, and take much rest is not so noysome, or hurtfull as you affirme.

Arist. lib. 4 de animal

Age. You haue herein shewed yourselfe lyke a philosopher and a phisition, but farre wyde either from good philosophie or wholesome phisicke. Although it be good and necessarie for the bodie, yet must it not be with excesse and immoderately taken; for that to much sleepe, saythe Aristotle, weakeneth the spirites of the body, as well as also of the soule: euen as moderate and competent

Aristotle

rest bettereth them, increasing their vigor and their force, euen so immoderate rest hurteth and weakeneth ; for as manye things are necessarie and needefull in man's lyfe, so taking in excesse and out of season annoy and grieue much : as to eate ; who feeleth not howe hunger compelleth, and yet he that eateth too much repenteth it, as wee commonly see. Sleepe, then, must be taken for necessitie onely, to reuiue, refreshe, and comforte the wearie senses, the spirites vitall, and other wearye members ; for too much sleepe (besides that it maketh heauie the spirites and sences, the partie also becommeth slouthfull, weake, and effeminate, with ouermuche ydlenesse) ingendreth much humiditie and rawe humors in the bodie, which commonlye assaulte it with sundrie infirmities, messengers of death, and of finall ruine : for when we sleepe too muche, all the moystures and humors of the bodie, with the naturall heate, retire to the extreme parts thereof, no where purging or euacuating whatsoeuer is redundant. So then, vnmeasurable sleepe is not onely forbidden by philosophers and phisitions, but also is a thing odious to the wise. Ouid, with other poetes, terme sleepe an image, or pourtraite of death, saying,

> What else, thou foole, is sluggish sleepe, Ouid
> but forme of frozen death ?
> By settled houres of certaine rest,
> approch thy want of breath.

Therefore be you (and all suche as you are) ashamed, then, that spende the greater parte of your time in ydlenesse, and sleepe in your beddes vntill you be readye to goe to your dynner, neglecting therebye all dutye of seruice both towardes God and man. These are the men that one speaketh of, saying: *Diu domiunt de mane, et sero cito cubant de nocte ;* They will go verye late to bedde at night, and sleepe long in the morning. Surelye he Holcot. in lib. Sap. cap. 4

that so doth, his offence is nothing lesse than his that all daye doth sitte in fatte dishes, surfetting lyke a grosse and swollen Epicure, considering these creatures should onely be taken to the sustentation and maintenance of life, and not to fill or pamper voluptuouslye the bellye. Dionysius sayeth: *Non viuas vt edas, sed edas ut vivere posses; ad sanitatem, non ad incontinentiam habenda est ratio.* Thou lyuest not to eate, butte eate as thou mayest lyue; for there must be a gouernement to vse it for thy health, and not to incontinencie. Chrisostome sayth: *Non vita est propter cibum et potum, sed propter vitam cibus et potus.* The life is not appoynted for meate and drinke, but meate and drinke is appoynted for the life. In which sort we must take our sleepe onely for necessitie, and nothing for ydle pleasure, and that in due time, and not out of season, that we may the better serue God and our neyghbours. If that yong man Eutichus, for sleeping at Paules sermon at Troas in a windowe, fell downe (as a punishment of God) from the third lofte deade, what punishment, then, thinke you, will God bring vpon you, and other like, that sleepe from the sermon, and neuer come to diuine seruice, but sleepe out sermon and all, which cometh to pass by your night watchings and ydle pastimes? therefore, no excuse will serue you herein.

Dionys. in Rom. cap. 13

Chrysost. in Gent. cap 6, homil. 23

Act 20-9

Youth. Why, good father, is not this a lawful excuse for me to be absent from the temple at prayer and preaching?

Age. It is no more lawfull excuse for you, than it was for them that were called to the supper, which seemed to make lawfuller and more honest excuses than you do, when as one would go to his ferme, another to proue his oxen, and another to abide with his new maried wife, &c. All which things of themselues, and by themselues, are good and lawfull; but when these things are occasions

Luc. 14, 19

Mat. 10, 37
Luc. 14, 26
Eccl. 39, 26

to hinder vs, and drawe vs back from our obedience to oure God, in his worde, then are they turned into sinnes, as Solomon sayth: He that turneth away his eare from hearing the lawe, euen his prayer shall be abhominable. The reason is bicause it is not of faith, which fayth is grounded vpon God's worde; for whatsoeuer is not of faith is sinne, for where a true fayth is, there is alwayes obedience to God's worde; for faith hath hir certaintie of the worde of God, and true obedience waiteth vpon fayth continually, as one of hir handmaydes.

Eccl. 39, 27
Proue. 28, 9
Rom. 10, 17
Rom. 14, 23
Psal. 122, 2

Therefore, if lawfull things (of themselues), as oxen, fermes, wyues, children, setting our householde in order, burying of our fathers, praiers, sacrifices, good intents and meanings, our own liues, &c., are not to be preferred before God's calling, or can be any excuse to vs at all, howe much less shall our vayne and ydle playes and wanton pastimes be an excuse vnto vs at the dreadfull day of iudgement, though they can say (as Salomon reporteth of them) Come, let vs enioy the pleasures that are present, let vs chearefully vse the creatures as in youth, let vs fill our selues with wine and oyntments, and let not the floure of life passe by us: let vs be partakers of our wantonnesse, let vs leaue some token of our pleasure in every place, for that is our portion and our lot; yet in the ende they shall be forced to say in bitternesse of heart (if they repent not), we haue wearied our selues in the way of wickednesse and destruction, but the way of the Lord we haue not known: what hath pride and pleasures of our youth profited vs, &c. Horrible is the ende, sayeth Salomon, of the wicked generation, &c.

Luc. 14, 16
Mat. 10, 37
Ierem. 7, 23
Mat. 8, 21
1 Sam. 15, 22
2 Cr. 26, 17
1 Cro. 13, 10
Wis. 2, 6
Isa. 22, 13
1 Cor. 15, 32
Wisd. 5, 7
Wisd. 2, 19

Youth. All this I must needes confesse to be true that you haue said; yet, as Salomon sayth, there is a time for all things—a time to play, a time to worke, a time to builde, a tyme to pull downe, &c.

Eccle. 3, 1, 2, 3, 4, 5, 6, 7

Age. If you confesse my saying to be true, and yet

Luc. 12, 47 doe contrarie, you shall be beaten with many stripes; for,
Iames, 4, 17 as Saint James sayth, To him that knoweth how to doe well, and doth it not, to him it is sinne. This he spake to such as sayde in hys time, as you doe nowe, that confessed what was good, but they would not doe it. And
1 John, 2, 17 as for this place of Ecclesiastes, or Preacher, by you al-
Marc. 13, 31 leaged to maintaine your ydle sportes and vayne pas-
2 Pet. 3, 11, 12 times, it is not well applied by you, for he speaketh of
1 Cor. 7, 31 this diversitie of time for two causes. First, to declare
Esay. 40, 8 that there is nothing in this worlde perpetuall, *Omne*
Luc. 12, 18 *creatum finitum est;* all things created be finite, that
Genes. 6, 13 is, it hath and shall haue an ende. So Seneca sayth:
Senec. lib. 1 *Nihil est diuturnum, in quo est aliquid extremum.* Secondly, to teach vs to be pacient, and not grieued, if we
Iam. 5, 7 haue not all things at once according to our desires, neyther enioy them so long as we would wish, and not therby to maintaine ydlenesse and vayne pastimes. So may the drunkerde, adulterer, vsurer, thiefe, &c. (with the whole rabble of wicked and vngodly ones) likewise, and to the same effect and purpose, alledge this place, and applye it for their practises, as you doe for
Eccl. 15, 20 yours. But Syrach teacheth you another lesson, saying: God hath commaunded no man to doe vngodly, neyther doth he giue any man licence and time to sinne, &c. This doth well appeare by the wordes of Saint
Gal. 6, 10 Paule, saying, Whyle we haue time, let vs doe good, &c.
Ambros. in Gal. cap. 6 Saint Ambrose vpon these wordes sayth, *Tempus enim idcirco conceditur vitæ, vt iam iuste versemur;* that is, tyme is therefore granted vnto our lyfe, that wee shoulde
Luc. 1, 75 lyue rightly and iustly all the dayes of our life. The godlye man hath alwayes sayde, *Veritas filia temporis est, et mater omnium virtutum;* that is, truth is the daughter of time, and the mother [of] all vertues: and that no time nor houre ought to be spent ydelly appeareth by that Christe himselfe sayde: The kingdome

of heauen is lyke vnto a certayne housholder that went to hire labourers into his vineyarde: hee went the third, the sixt, the ninth, and the eleuenth houre, founde some standing ydle, and sayde to them, why stande ye here all daye ydle? Goe ye also into my vineyarde, &c. Whereby it appeareth that wee ought to waste and spende no time, nay, no houre, in ydlenesse, but in some good exercise, &c., as it maye onelye redounde to the glorie of the immortall name of God, and profite of our neyghboures. Verye well was it sayde of one, vppon these wordes that Christe sayde to them that stoode ydle all daye, &c. *Tota die, id est tota vita, in pueritia, adolescentia, in juventute, in senectute, vobis nihil proficientes, proximis non subuenientes, Deo non seruientes, hostibus non resistentes et in posterum non prouidentes.* All the day, that is all the life (to be ydle) in thy childehoode, in thy boyhoode, in thy youthe, in thy age, nothing profitable to themselues, helpefull to their neighboures, not seruiceable to God, not resisting their ennimies, and lesse prouiding againste the last daye. This made Seneca complayne that a great part of our lyfe perisheth in doing nothing, a greater in doing euill, and the greatest of all in doing things vnprofitable. Chrysostome sayeth, that we must be doing: *Corde, mente, ore, manu; corde credendo, mente compatiendo, ore confitendo, manu operando.* With heart, minde, mouth, and hande; with heart in beleeuing, with minde in patience, with mouth in confessing, with hande in labouring. So that you may well perceeue that to be ydle and doe no good is against the law of God and the law of nature; as Hesiodus sayth, *Illi pariter indignantur, et dii et homines, quisquis otiosus*: both the Gods and men detest those that are idle; and therefore was it said openly, *Otiosos et vagos solitus est appellare fratres muscas, quod nihil facientes boni;* Idlers and wanderers were wont to be called friers' flees, that are doing no good.

Math. 20, 3, 4, 5
Luc. 19, 22
Mat. 25, 26

Nic. Gorran in Math. cap. 20

Centuria. 13 cap. 10, and in folio 1152

Youth. Wil you haue no leysure times graunted vnto man? is it not a true saying, *Quies laboris remedium*—rest is the medicine of labors and wearines? Therefore breathings and refreshings from continuall labors must be had, bicause it driueth awaye irkesomnesse, gotten by serious toile, and doth repaire again y^e^ bodies and minds to labor; euen as too much bending breketh a bow, so to be addicted perpetually to labors, and neuer to refresh the mind with pastimes, must nedes cause y^e^ minde not long to endure in earnest studies; and therefore, it is said, festiual dais in old time were inuented for recreation.

Age. Yes, truly, I do allow of honest, moderate, and good lawfull actiue exercises for recreation, and quickning of our dull minds. And where you say that holydayes (as they are termed) were inuented in old time for pastimes, I think you say truth. For y^e^ Pope appointed them (and not God in his word), and that only to traine vp the people in ignorance and ydlenesse, whereby halfe of the year, and more, was ouerpassed (by their ydle holydayes) in loytering and vaine pastimes, &c., in restrayning men from their handy labors and occupations. S. August. speaking of the abuse of the Sabboth-day, sayth:

August. in Psal. 32

It is better to digge and go to plowe on the Sabbath-day, than to be drunke and liue ydelly: howe much more may we saye so of these festiual days, neuer appointed nor commanded by God, &c.

Youth. If you do alow of exercises and recreations, why then, do you so bitterly inuey and speak against plays and pastimes?

Age. As far as good exercises and honest pastimes and plays doe benefite the health of manne, and recreate his wittes, so far I speake not against it; but the excessiue and vnmeasurable vse thereof taketh away the right institution thereof, and bringeth abuse and misuse, and thereby is an hinderaunce of man's obedience to God's

Math. 5, 29

word (as it is seene in you, this present day), and therfore they are rather chaunged into faultes and transgressions than honest exercises for man's recreation. Therefore, we must in all our pastimes remember what Cicero sayth: *Non ita generati sumus a natura, vt ad ludum et jocum facti esse videamur, sed severitatem potius, et alia studia grauiora.* Wee are not made and brought forth into this worlde by nature, to the intent we might appeare and seeme to be created to the maintenaunce of gaming and pastymes, but we are borne to more weightie matters and grauer studies. Therfore, S. Paule sayth: Whatsoeuer ye do, do all to the glorie of God. Cic. de Offic. lib. 1. 1 Cor. 10, 31

Youth. It seemeth to me, you are so precise, as if you would make vs Stoikes, that will thus exclude pastimes and playes from vs, as we now vse them.

Age. Haue you so quicklye forgotten (what I sayde euen now) that I did allowe of all honest, good, and lawful pastimes, for those endes and purposes wherevnto they were appointed, for man's recreation and comfort. Cicero sayth in his booke of Offices to this effect and purpose: *Ludo autem et joco illis quidem vti licet, sed sicut somno et cæteris quietibus, tum cum grauibus seriisque rebus satisfecerimus:* that is, honest games and pastimes are allowable, but we ought to vse them as we doe sleepe and other eases of the body, and to be taken after such time, as we haue laboured inough in weightie matters and serious affaires. As we read of the Romane Sceuola: he vsed oftentimes to play at tennise, onely to recreate his spirites, after he had taken great paynes in weightie matters of the common wealth. Cic. de offic. lib. i Valer. lib. 8

Youth. I am verye gladde that you graunt some kynde of pastime and playes, although you tye it to times, matters, and persons.

Age. Very good reason it be so graunted, as I haue sayde: for, as Cicero sayth: *Ludendi est quidem modus*

retinendus, a measure ought to be kept in all our pastimes; as the poet sayth: *Est modus in rebus, sunt certi denique fines, Quas vltra citraque nequit consistere virtus.* I pray you what measure, or meane, keepe you and your companions now a days, that play when you should sleepe, and sleepe when you shoulde labour? The Lorde biddeth you watch and pray, and you watch and play all night long; whereby you are not able to doe your dutie in hearing of God's worde, receyuing of his sacramentes, praying with the congregation, yet not able to vse your vocation and calling; whereby you prouoke and heape God's heauy displeasure and wrath vppon you: therefore, ye haue greate cause to bee heartily sorye, and to repent.

Mar. 13, 33

Youth. Why, sir, by my sleepe I hurt no man, for therein I thought no euill; and therefore I haue not offended, that I nede to repent me for it.

Age. My sonne, in manye things we offende all, both in thoughts, words, dedes, and dreames, through corruption of our nature; therefore haue wee nede to saye with Dauid, Who can vnderstande his faultes? Clense mee from secret faultes, O Lorde. And whereas you say by sleeping you hurt no man, that is not sufficient to hurt no man, but you must do good also. Dauid sayth: Eschue euill and doe good; seeke peace, and ensue it. What good (I pray you) hath your sleepe and ydle pastimes done to you, which hath hindered you from all good and godly exercises? No good at all, but rather great hurte, for that you abused, and not vsed, your sleepe in due time and order, by reason of your ydle nightwatching playes, and ydle wanton pastimes, to satisfie the pleasures and desires of the fleshe, and therefore you neede repentance. Hereby is inferred that general rule, *Cuius rei est vsus, eiusdem est et abusus:* there is nothing vsed but that also maye be abused; for God in mercie giueth vs nothing (be it neuer so good) but

Iam. 3, 2
Mat. 15, 19
1 Cor. 3, 5
Genes. 6, 5
Psal. 19, 12
Psal. 52, 7

Psal. 34, 14
Psal. 37, 27
and Pet. 3, 11

Rom. 8, 5, 6, 7, 8, 13
Gal. 5, 19

Genes. 3, 6
Wis. 2, 25

the deuill is presently busie to draw vs to the abuse thereof.

Youth. Do not you remember that Salomon sayth, that there is nothing better than that a man shoulde be merye and reioyce in his affayres, bicause that is his portion? Wherefore, then, shall not wee in our youthfull dayes playe and pastime? Eccl. 3, 22

Age. Salomon speaketh not there of vaine, wanton, and ydle playes, but declareth that man by his reason can comprehende nothing better in this life, than to vse the giftes of God soberly and comfortably. Also he speaketh against the greedie carefulnesse of the couetous rich men, that vse to become slaues and bondmen to their mucke and riches, (contrarie to the rule of Dauid, which he giueth, saying, If riches encrease, set not your heartes thereon). A little before the place by you recited, he sayth: I knowe that there is nothing good in them but to reioyce and do good in his lyfe. To that ende was it spoken of the wyse man against couetousnesse: *Auaro semper deest quod habet, quàm quod non habet.* The rich man lacketh that which he hath, as well as that he hath not. Augustine sayth: *Non solum ille auarus est qui rapit aliena, sed etiam ille auarus est qui cupidè seruat sua.* He is not onely a couetous man, that taketh away another man's goods, but also he is a couetous man that greedily and niggardlye keepeth his owne goodes, (from helping the poore); so that it is a manifest token of God's plague, when a riche man hath not a liberall hearte to vse his riches. Augustine sayth: *Si ignem mittitur qui non dedit rem propriam, vbi putas mittendus est qui inuasit alienum?* If he shall be cast and sent into fire, that giueth not of his owne proper goodes, where thinkest thou shall he be cast and sent, that inuadeth and taketh away other mens? Psal. 61, 10 Eccl. 3, 12 August. August. de verb. Apost. Serm. 20

Youth. Why doe you speake so much to mee of this

couetousnesse? I am not rich, and, therefore, not couetous.

Exo. 20, 17
Rom. 7, 7

Age. You are herein deceyued, for Christ in his law saith, thou shalt not couet nor lust; whereby he doth declare, that a greedy minded man (although he haue no

Psal. 7, 5, 6
1 Sam. 2, 7

riches) may be, and is a couetous man: so that riches (whiche is the gifte of God) is not cause of couetousnesse, but the filthye desire and insatiable mynde and heart of manne, and also his greedy desire to haue. Therefore

1 Tim. 6, 10

Paule sayth: The desire of mony, he sayth, not simply (mony) but the (desire) is the roote of all euill, whiche, whyle some lusted after, (he sayeth lusted) they erred from the faith. Againe: They that will be riche, fall into temptation and snares, and into many foolishe and noysome lustes, which drowne men in perdition and destruction. So that we see it is the lust and will, and not

August. in Serm. 29
Theophil. in Luc. cap. 7
Chrisost. in Epist. ad Phil. cap. 1

the riches *per se* that doth make vs couetous men. Augustine sayeth: *Tolle superbiam, et diuitiæ non nocebunt:* take away pride and vaineglorie, and then riches will not hurt. *Non enim* (sayth Theophilact) *diuitiæ nocent, sed solicitudines earum:* riches hurt not, but the carefulnesse of them. Chrisostome also sayth: *Non est pauper, non est, inquam, qui nihil habet, sed qui multa concupiscit: vicissim, non est diues qui multa possidet, sed qui nullius eget, &c. Voluntas hominum et diuites faciunt et pauperes, non pecuniarum, vel abundantia, vel defectus;* that is to saye, he is not a poore man, I saye, that hath nothing, but hee is a poore man that coueteth and lusteth: agayne, he is not rich that hath, and enioyeth muche (goodes) but hee that coueteth no other mannes (goodes) &c. The willes and desires of menne maketh riche and poore, not the want or abundance of monye.

Seneca

Seneca sayeth: *Diues est, non qui magis habet, sed qui minus cupit.* He is riche, not that hath much, but that

1 Tim. 6, 6

coueteth least. Therefore, Saint Paule sayth: Godly-

nesse is great gaine, if a man be content with that he hath, &c. Whereby you see proued, that you and such others are couetous men.

Youth. Well, let this passe, and let vs come agayne vnto our former talke. Is it lawfull for Christians to playe at all, or not?

Age. I haue sayde to you my minde herein alredy; what neede you to vrge me so often to tell you?

Youth. I will shewe you the reason why I doe aske you againe.

Age. What reason is there that so moueth you to reiterat ethis so often? Declare it.

Youth. I haue often times hearde it affirmed at the mouth of certain graue learned diuines, that it is not lawfull for any Christian man (professing the fayth and true religion of Christe Iesu) to playe at any game or pastime at all.

Age. Although in this poynt I am notaltogither of their iudgement, yet, no doubt, they seeme to giue reasons for it; but yet I must needes confesse, these reasons of theirs are sifted very depe and very harde, and marueylous precise.

Youth. I pray you let me heare what their reasons are, that they seeme to persuade by.

Age. Their reasons are these. Seing (say they) that we must yelde account to God of the whole course of our life, and of eche particular dede thereof, they aske what account we are able to yeelde to God of the time that we leese in play. And seeing (say they) that we must forbeare euery ydle worde that God rebuketh vs for, yea, though it be neither othe nor blaspheming of the name of God, but onelye bicause it is ydle, and spoken to no purpose, howe then (say they) can we excuse ourselues of all the ydle time that we spende in playing? We must doe all (say they) that we doe, be we great or small,

Math. 12, 36

1 Cor. 19, 32

riche or poore, to the glorye of God; and when we playe can we saye that therein we glorifye God? Paule, (say they) willeth vs to redeme the time which we haue lost in fonde and euill things when we were idolaters; shall we thinke that it is lawfull for vs to leese and spende the same in playe, now when we are called to the glorie of God? It is sufficient for vs (sayeth Saint Peter) that we haue spent the time past of this lyfe after the lust of the Gentiles, walking in wantonnesse, lustes, drunkennesse, in gluttonie, drinking, and in abhominable idolatries, to the ende that the rest of the time that we shall liue in this fleshe, we should liue no more after the concupiscences of men, but after the will of God. There are so many duties (say they) that God by his worde requireth of vs, so manye meanes and holy exercises and occupations to bestow ourselues, eyther to the glorie of God, or the profit of our neighbours at all houres, both daye and night, yea, though they were longer, and that euery daye had eight and fortie houres: but, instede of bestowing ourselues in holye exercises and better businesses, wee spende away our time in playing, therefore, it is intollerable, and by no meanes lawfull, for any man that calleth himselfe a Christian to play. There is the reading of the worde of God, and other good bookes, there is comforting the sicke, visiting prisoners, relieuing the nedy, and also the occupations that ech man hath in his estate and particular calling; all the whiche, with other lyke exercises, are expresslye commaunded vs by the worde of God, and we can scarce finde in our heartes to doe anye of them, and yet can we bestowe (say they) so long time in playing. Certainly, all these things well considered, we cannot perceyue (say they) howe it shoulde be seemely or lawfull for a Christian to lose any time, be it neuer so little, in play. Saint Ambrose (say they)

Ephe. 5, 16

Pet. 4, 3

Math. 25, 35, 36

Amb. lib. 1, offic. cap. 23

doth generally condemne all kinde of playe, as also Saint Chrysostome. Etiam in Psal. 1, 18 Chrisost. in Mat. hom. 6

Youth. I promise you, they go very neare.

Age. Although they do, yet, for my parte, I will not bee so straite or scrupulous. For I say with Saint Augustine, that it is the part of a wise man sometimes to recreate himselfe and reioyce the minde, that he may the better away with, longer continue, and more chearefully returne to his ordinarie labour and vocation. S. Ambrose sayth: *Licet interdum honesta ioca, &c.*; honest pastimes are sometime lawfull. August. lib. 2 Musicæ Ambr. lib. 1 offic. cap. 33

Youth. I woulde very gladly heare your answeres to their reasons which they haue made.

Age. My answere is this. We must make distinction betweene the ordinarie things that a Christian is bounde of necessitie to doe, and those things which are permitted and graunted him by God for the refreshing and helping of his infirmitie, as to ease him when he is weary to sleepe after labour, and to play after long paine. Ouid sayth: *Quid caret alterna requie durabile non est.* The thing cannot endure that lacketh rest. And, therefore, the holy scriptures (which are the rule of good and euill) maketh mention of playing, and alloweth Christians so to doe. Zacharie sayth: And the streetes of the citie shall be full of boyes and girles playing in the streetes thereof. Also, when Saint Paule sayth: Whether ye eate or drinke, or whatsoeuer ye doe, doe all to the glorie of God. Wee maye by this worde "whatsoeuer ye doe" vnderstande all honest recreations, which certainely is as lawfull, and permitted to vs, by reason of our infirmitie, as is either eating, drinking, or sleeping, when we haue neede thereof. And, as our Lorde Iesus Christ sayeth, that man is made for the glorie of God, and, therefore, the Sabboth serueth for man, and not man for the Sabboth. So honest recreation is inuented for man, and for 1 Cor. 10, 31 Marc. 2, 27 Luc. 6, 5 Math. 12, 8

his health, which maketh vs the better, and more deuout to serue God. Then, to playe at honest games and pastimes is a thing both indifferent and lawfull, and such as are lefte to Christian libertie: as Paule sayth,
Gala. 12, 13 Brethren, ye haue bene called vnto libertie; onelye vse not your libertie as occasion vnto the fleshe, but by loue serue one another, which thing must be obserued in any wise. Neuerthelesse, I confesse, we ought not to abuse (through too great pleasure which we take in them) no more than to abuse any other thing of the lyke kinde. In very deede, it should seeme too great a crueltie to restraine wearied nature's ouertoyled bodies, that they neither might or durste take some recreation; for, although we ought to apply al and euery our doings to y^e^ glory of God, and edifying and helping of our neighbours, neuerthelesse, when we take our honest recreation to maintaine and preserue our vigour and health, or to recouer our strength, or to refreshe vp our spirites, that we may afterwarde the more cherefully and freshly go about that businesse that God hath called vs vnto, and doe it the better, the same in the ende redoundeth to the glorie of God, whome we shall by this meanes be more able and readye to serue, and also to seeke our neighbours furtherance and profite. I doe not, then, forbid or condemne all playe, neither mislike that a faithfull Christian doe sometimes play and sport himselfe, so that such play and pastime be in lawfull and honest things, and also done with moderation.

Youth. Then, I perceiue by you that honest recreations, pastimes, and playes are tollerable vnto menne, and that they maye vse and frequent it without fault, or offending God, or hurt to the profession of a true, faithfull Christian.

Age. If it be, as I haue sayd, moderately taken, after some weightie businesse, to make one more freshe and

agilite, to prosecute his good and godly affaires, and lawfull businesse, I saye to you againe, he maye lawfullye doe it; yet I would demaunde one thing of thee, my sonne, if thou wilt aunswere me.

Youth. That I will. What is it? Let me heare.

Age. What weightie affaires and graue studies haue you and your companions bene burthened withall? Hath it bene studying in your bookes, eyther in giuing counsell and advise for gouernement of common wealths, or else in labouring and toyling in your handie craftes and vocation, for the sustentation and maintenance of your wiues and familie at home, that you should haue such neede to consume this whole night for recreation, pastime, and vaine playes?

Youth. I assure you, good father Age, my studie is not diuinitie, for I haue small learning, nor yet am I anye magistrate or labouring manne, for in no wise can I labour; I loue not to heare of it of anye thing, muche lesse to vse it. Luc. 16, 3 Prou. 20, 4 Cap. 21, 25 Cap. 22, 13

Age. Your father hath the more to aunswere for, who is commanded by God's holy worde to haue brought you vp (as S. Paule sayth) in the discipline and doctrine of the Lorde. S. Paule commendeth Timothie, that he had knowne the Scriptures of a childe, and commendeth him that he hadde learned the faith that was in him of his grandmother Lois and his mother Ennice; whereby appeareth their diligence in bringing vp Timothie in godly knowledge, learning, and faithfulnesse in religion. Solon, the lawemaker among the Athenians, made a lawe that the childe (whose father neuer regarded to bring vppe his sonne in anye good learning or exercyse) shoulde not be bounde to succour or relieue his father in anye respecte, in what neede soeuer he were in. Aristotle was demaunded what the learned differed from the vnlearned, answered, *qua viui à mortuis:* as liuing men do differ Deut. 6, 7 Ephes. 6, 7 Eccles. 7, 6 2 Tim. 3, 15 2 Tim. 1, 5 Plutarch Aristotle

Diogenes

from the deade. Therefore Diogenes said well: Learning and good letters to yong men bringeth sobrietie, to olde menne comfort, to poore menne riches, to rich men an ornament, &c. Not without iust cause did Chrisostome saye, fathers are louing to the bodies of their children, but negligent and hateful to their soules; which

Ec. 30, 9, 10

is the cause that Ecclesiasticus sayeth: If thou bring vp thy sonne delicately he shall make thee afrayd; if thou play with him he shall bring thee to heauinesse: laugh not with him, least thou be sorie with him, &c. And where you say you cannot labor, I tell you plainelye, then are you not worthy to eate or drinke; for he (sayeth

2 Thes. 3, 10
Ephe. 4, 28

Saint Paule) that will not labour ought not to eate; that is to say, sayth a learned man, *Nolite istos otiosos alere, sed fame eos ad laborem cogite:* nourish not among you these ydle, loytering persons, but compell them with very hunger to labour. Whereby you may learn y^{t} none ought to liue ydelly, but should be giuen to some vocation or calling to get his liuing withall, that he maye doe good vnto others also. Thomas de Aquine sayeth: *Qui non habet exercitium vel officii, vel studii, vel lectionis, periculose viuunt otiosi:* They that haue no exercise eyther of office, studie, or reading, these liue daungerously that liue ydellye. Ecclesiasticus therefore saith: Sende thy seruant to labour that he go not ydle, for ydlenesse bringeth much euill. Cato sayth: *Homines nihil agendo discunt malem agere:* men in doing nothing but be ydle do learne to doe euill. Adam was put (by God) in paradise; it is added, that he might dresse it and keepe it, teaching vs that God would not haue man ydle, though as yet there was no needе to labour. Also God sayde vnto Adam (after his fall) In the sweate of thy face thou shalte eate breade. Dauid sayth: Thou shalte eate the labours of thine owne handes. Salomon sayeth: A slouthfull hande maketh poore, but the hande of the diligent maketh riche. You,

Math. Flacc. Illyricus in 2 Thes. cap. 3

Ephe. 4, 28

Thom. de Aquino in 2 Thes. cap. 3

Eccl. 33, 26

Cato

Genes. 3, 15

Genes. 3, 19

Psal. 128, 2

Prou. 10, 13

and such as you are, esteeme your selues happie and blessed which may liue in wealth and ydlenesse; but the Holy Ghost (as you haue heard) approueth them blessed y^t^ liue of the meane profit of their owne labours. So that it appeareth, of all things ydlenesse is most to be eschewed and auoyded of all men (especially of those that professe the gospel of Christ) bicause it is the fountayne and well spring whereout is drawne a thousande mischiefes; for it is the onely nourisher and mayntainer of all filthinesse, as whoredome, theft, murder, breaking of wedlocke, periurie, idolatrie, poperie, &c. vaine playes, filthy pastimes, and drunkenness. Not without cause did Ecclesiasticus saye, that ydleness bringeth much euill: *Otium fuge ut pestem* (sayeth Bullinger): flee ydlenesse as thou wouldest flee from the plague of pestilence. *Otium enim omne malum edocuit*; Idlenesse teacheth all euile and mischiefe. Bonauenture sayth: *Otiositas magister nugarum est, et nouerca virtutum:* idleness is the maister of fables and lyes, and the stepdame of all vertue. So Ambrose sayth: *Periculosa otia secura esse virtuti:* this secure ydlenesse is most dangerous that can be to vertue. Therefore, my sonne, doe according to the olde prouerbe, *Qui fugit molam, fugit farinam.*

Eccl. 32, 26

Bullinger in Decad. 3, ser. 1

Theophila in 1 Tim. cap. 1

Bonauant. in li. meditatione vit. Christ.

Salomon reproueth such ydle persons as you are by sending them to the ant, saying: O sluggarde, go to the ant, beholde hir wayes and be wyse, for she, hauing no guyde, gouernour, nor ruler, prepareth hir meate in the summer, and gathereth hir foode in the haruest; teaching thereby, that if the worde of God cannot instruct vs, yet we shoulde learne at the little ant to labour and prouide for our selues, and not to burthen others: as Saint Paule sayth, If there be any that prouideth not for his owne, and namely for them of his householde, he denyeth the faith, and is worse than an infidell. Agayne he sayeth: Lette him that stole steale no more, but let him rather

Proue. 6, 6, 7, 8

Cap. 30, 25

1 Tim. 5, 8

Ephe. 4, 28

labour and work with his hands the thing which is good, that he may haue to giue vnto him that needeth. Howe is it, then, that man shameth not to liue a trifling and an ydle loyterer, considering howe painfully and busilye the poore ant toyleth in the summer, gathering hir prouision and store for the winter, and also hauing such manifest precepts in holy scripture to instruct him, as you heare of Saint Paule himselfe? Therefore he put that precepte to avoyde theft, to moue the Ephesians to labour, for that ydlenesse maketh one to consume his owne goods and treasures, whereby commeth pouertie, of that issueth our deceyt, from thence commeth thefte: he addeth a reason why he should labour, not onelye to succour himselfe, but those also that haue neede. He biddeth them simply to worke, but sayth worke that is good, that is to saye, that worke and vocation which God hath ordeyned and appoynted, which is good and profitable to men. A learned father sayth herevpon: *Prohibens prauas ac inutiles artes, vt sunt histrionum, præstigiatorum, magorum, astrologicæ, et alia omnes diuinationes, aliæque curiosæ diuersorum generum:* Forbidding (by Paule's wordes) euill and vnprofitable artes, as of enterludes, stage playes, jugglings and false sleyghts, witchcraftes, speculations, diuinations, or fortune tellings, and all other vayne and naughtie curious kynde of artes. Whereby ye haue to note with what kinde of labour and exercise we ought to get our liuings; for if it bee by these, or such like wayes and meanes, it is most detestable and abhominable before God and man, and cannot escape without greate punishment, vnlesse they repent and so turne from their wickednesse.

Math. Flacc. Illyricus in Ephe. cap. 4

Youth. Is there no remedy, but that we must get our liuing with our owne labour and trauell?

Age. There is no remedie, for the Lorde hath commanded it, and therefore it must be done; he hath so decreed it: as Iob sayeth, a man is borne to trauel as

Iob, 5, 7

the sparkes flee vpward. Dauid sayeth also: Man goeth forth to his worke and to his labour vntil the euening. Neyther are we borne to ourselues onely, but to others also. Plato sayeth: *Homines hominum causa esse generatos*; eche man was borne and brought into this worlde for others sake, as one man to helpe another. Psal. 104, 23 Act. 20, 34 Ephe. 4, 28 1 Cor. 12, 25 2 Thes. 3, 8 1 Thes. 4, 12 Plato

Cicero sayeth: *Non nobis solum nati sumus, ortusque nostri partem patria vendicat, partem amici*, &c. Wee are not borne and brought into this worlde to our selues onely for owne sake, but also for others, for part of our birth and being our countrie doth chalenge, and the other parte our parents and frendes doe require. For otherwise, *homo homini lupus est*; a man is a wolfe to a man, that is, a devourer one of another. Therfore, let vs labour diligently in good exercises, that we may haue to minister to the needy brethren, remembring alwayes what is sayde: It is a blessed thing to giue rather than to receyue. Cic. 1. lib. 1. de officiis Gal. 5, 15 Act. 20, 35

Thus you may perceuye throughlye howe commendable the labouring man is, and how detestable and odious the loyterers and ydle persons are in any common wealth: *Otiosos et vagos solitus est appellare fratres muscas, quod nihil facientes boni*; idlers and wanderers were wont to be called friers flies, which neuer doe any good: teaching hereby, that popishe friers were, and are, but ydlers and loytering vagabondes, good for nothing, but euen as flies flie abroade vpon all mennes meate, to fill themselues of other mens trauels, euen so doe they; for they go ydelly a limiting abrode, liuing vpon the sweat of other mens trauels. Against such idle friers and monkes Saint Augustine wrote a booke, reproouing earnestly their ydle, couetous life, &c. Seneca, passing by a certaine towne called Vacia, he saw a citizen of Rome ydle and loytering, sayde, *Hic situs est Vacia*; here lieth or sitteth the filth and dung of Vacia. It was truly Centurion, 13 Ca. 10. fo. 1152

sayde of one, *quod otium pulvinar est Satanæ;* that idlenesse is Sathans fetherbed and pillowe, that he layeth all ydlers and loyterers to sleepe vpon. The prophet
Ezec. 16, 49 Ezechiell sayth, it was one of the sinnes of Sodom for which God plagued them, saying, This was the iniquitie of thy sister Sodom, pryde, fullnesse of breade, and abundaunce of ydlenesse, was in hir, &c. Saint Paule also reproueth a sort of yong widowes which were in his time, and liued ydelly, saying: Refuse the yonger widowes, for they, being ydle, haue learned to go about from house to house; yea, they are not only ydle, but also prattlers and busie bodies, speaking things whiche are not comely. Here may you see what mischiefes ensue of ydlenesse both in men and women.

In olde time (we reade) that there was vsually caried
Plin. lib. 8 cap. 40 before the mayde, when she shoulde be maried, and came to dwell in her husbandes house, a distaffe charged
Pro. 31, 10, 11, 12, 13 with flaxe, and a spyndle hanging at it, to the intente she might be myndefull to lyue by hir labour. Also
Plutarch among the Romaynes, when anye mayde shoulde be maried, it was alwayes solemnized vpon the working daye, to teach what they must doe, &c. Likewise they were wont, in olde time, to haue paynted snayles in their houses, to teache them thereby alwayes to keepe home within their owne house, and to see hir seruants
1 Cor. 14, 35 labour in their businesse duly and truly, for the auoyding of ydlenesse, the mother of all other vices. Saint Hierome counsayled the mayde Demetrias to eschue ydlenesse; and, therefore, when she had made an end of hir prayers, he willed her to go in hande with wooll and weauing, that by such change of workes the dayes seeme not long. He bid her not to worke for that she was in any pouertie (being one of the noblest women in Rome), but that by such occasion of working she shoulde put out of hir mynde foolishe and filthie imaginations

and fantasies. A certaine woman of Lacedemon, taken prisoner in warre, was asked what she coulde doe? I can (sayeth she) rule an house. So Aristotle sayth that in keeping of an house, it is the man's part to get, and the woman's to keepe; but if she be spending and wastfull, prodigall and ydle, Ecclesiasticus counsayle must be followed, where he sayth: Set a good locke where an euill wife is, and to locke where manye handes are. *Otiositas omnium vitiorum magistra atque origo est;* Idlenesse (sayeth Chrysostome) is the mystres and beginning of all vice and wickednesse. Cato sayth: *Segnitiem fugito, quæ vitæ ignauia fertur, Nam cum animus languet consumet inertia corpus;* as if he should saye, a slothful and ydle life is to be fled, for when the mynde is vnlustie, then ydlenesse consumeth the bodie. Eccl. 42, 6

Idlenesse, moste delectable to the fleshe, which deliteth aboue measure in sloth, lithernesse, ceasing from occupation, sluggishnesse and heavinesse of mynde, and it hath a desire to be doing of nothing, and to be voyde of all care and businesse. Yea, and this remember, my sonne Youth, that filthie lustes are chiefly nourished by excesse and ydlenesse; for thereof is the firebrande kindled, and thereof is the oyle poured in and ministered so abundantly, as not without cause that learned father, Peter Martyr, sayd, *Quamvis autem otium alat alioqui multa mala, nihil tamen aut facilius aut magis alit, quam libidinem:* that is, Although ydlenesse otherwise nourisheth many euils, notwithstanding she nourisheth nothing more easie than sensualitie and vnlawful luste (of whoredome): therefore it was sayde of that wittie poet, P. Martyr in comment. in 2 lib. sam. cap. 11

Quæritur Ægisthus quare sit factus adulter?
In promptu causa est; desidiosus erat. Ouid

It is asked wherefore Ægisthus
was adulter made?

The cause is playne, and quickly knowne,
since he with sloth was cladde.

Youth. I perceyue the blinde eateth many a flie; for
John, 12, 35 as Christ sayth, He that walketh in the darke knoweth not whither he goeth; and Saint Paule sayde that hee knewe not lust had bene sinne, except the law had
Rom. 77 sayde, thou shalt not lust. Even so may I say, that I had not knowne that idlenesse had bene such a detestable sinne as it is, except God had opened this to me by the meanes of you. Nor yet that Satan thereby vseth to seduce and bring vs from all vertue to vice, from faith
Eccl. 33, 25 to infidelitie, according as Ecclesiasticus sayth: Idlenesse bringeth much euill; and as the saying of olde hath bene, *Otia dant vitia.*

Age. It is the waye and practise that Satan vseth to
Matt. 13, 25 steale into our hearts, that he may possesse us: as Christ sayth, While man slept there came his enemie (Satan) and sowed tares among the wheate, &c. As we see in King Dauid; when he was young he exercised himselfe
Psal. 132, 3, 4, 5 in preparing a house for the Lorde, and sayde, I will not enter into the tabernacle of mine house, nor come vppon my bed, nor suffer mine eyes to sleepe, nor myne eyeliddes to slumber, vntil I finde out a place for the Lorde, an habitation for the mightie God of Jacob. After, when he began to be ydle, it is sayde in the booke of Samuel, that Dauid went not uppe with Joab, his captaine, but sent him, and all his seruants with him,
2 Sam. 11, 1, 2, 3 against the Children of Ammon, to besiege Rabbath: but (sayth the text) Dauid remained in Jerusalem, and fell to lye ydelly upon his bed at noone or euening tyde, and rose vp and walked vpon the roofe of his palace; and from the roofe he saw Bethsheba, Uriah the Hittite's wife, washing of herselfe, and she was beautiful to looke vpon, &c.; and Dauid sent for hir, and she came vnto him, and he lay with hir, and gate hir with

childe, &c. By this example you may see the daunger-ous falles that God's children fall into by this detestable vice of ydlenesse. And, therefore, that old saying, by you alledged, is most true, *Otia dant vitia*: idlenesse bringeth and gathereth (wheresoeuer she entereth) all maner vices and wicked sinnes. Ambrose hath a prety apt similitude to set forth the nature of Satan vnto vs, and also his sleightes and craftie practises to deceyue vs, to the ende we thereby may the better auoyde his subtilties.

Youth. I praye you, good father Age, declare it to mee, that I may learne somewhat, thereby to auoyde that wicked enemie.

Age. The similitude is of a crabbe and of an oyster, as thus: The crab (sayth Ambrose) deliteth very much to eate of the meate of oysters; but for that they (oysters) are so strongly and well fenced with two harde shelles, which he cannot breake by strength, therefore he wayteth diligently to bring the oysters out of the water into the hote sunne. Whiles the oysters open with the sunne, and with the ayre and wynde, the crab presently putteth a little stone into the oyster as he gapeth, whereby hee cannot close or bring together againe his shelles; then, afterwarde the crab, without daunger, putteth in his clawes, and deuoureth the fleshe at his pleasure. Even so (sayth he), when men are given to ydlenesse, and open their mindes vnto pleasures, the deuill commeth and casteth into our mindes and hearts filthie cogitations, in such sort that our shell, which before did defend vs, cannot be drawne close together againe: then, full easily doth he deuoure vs cleane.

Ambros in Hexameron, lib. 5, cap. 8

Youth. I promise you this is a proper similie, verye aptly applied by S. Ambrose; yet, I pray you, let me a litle further trouble you about this matter of ydlenesse.

Age. It shall be no trouble to mee; saye on, in the name of God, what you haue to demande, and I will answere you, as God shall give me leaue and knowledge.

Youth. You have, heretofore, mightily beaten downe all ydlenesse, affirming also that God detesteth it, and yet (by your pacience) I doe reade in the law, that God himselfe commandeth vs to be ydle, saying (in the fourth commandment) The seventh day is the Sabbath of the Lord thy God: in it thou shalt doe no manner of worke, thou, nor thy sonne, nor thy daughter, nor thy man-servant, nor thy mayde, nor thy beast, nor the straunger that is within thy gates, &c. Whereby it appeareth that the Lord alloweth of ydlenesse, &c.

Exo. 20, 10

Age. You must learne to distinguish this word "idlenesse," as Saint Augustine teacheth you, saying, *Est otium desidiæ, et otium cogitationis*: that is, there is ydlenesse of sitting still, and there is ydlenesse of meditations. Verye well noted was it also of Brentius, saying: *Est otium ignavum quo inertes parant se non ad negotia, sed ad delicias et voluptates: est otium honestum et necessarium, quo boni viri reddunt se aptiores ad negotia, et vocationes suas sectandas. Tale otium non solum suasit, sed mandauit Deus in lege, dum instituit sabbatum, et jubet in eo non hominem tantum, verum etiam juuenca quiescere. Otiemur non ad luxum, quod impii et ignavi solent, sed ad pietatem, &c.* That is: there is a beastly and slothfull ydlenesse, which ydle persons get to themselues, not for labours, but for pleasures and delites: there is also an honest and necessarie ydlenesse, whereby good men are made more apte and ready to doe their labors and vocations wherevnto they are called. This kynde of ydlenesse God doth not onely persuade, but also commandeth it in his lawe; in that he appoynted the Sabbath day, and commaunded that in

August. de vera religione, cap. 35

Brentius in Luc. cap. ... Homil. 85

it, not onely manne shoulde rest, but the beasts also. Let vs then be ydle, not for carnall pleasures, as the wicked and vngodly are wonte, but for godlynesse and vertue's sake, &c. Maister Bullinger also sayeth: *Sabbatum à Deo institutum est, non propter otium per se: otium enim Deus nuspiam per se approbat; proinde otium Sabbati commendatur propter aliud, nimirum propter diligens religionis studium; ideo enim feriandum præcipitur à laboribus manuriis, ut hoc totum tempus impendamus exercitio religionis.* That is: The Sabboth day was appointed of God not for idlenesse simplye: idlenesse of itselfe is no where allowed of God; therefore, the ydlenesse of the Sabboth day was commended for another purpose, that is for the studie and diligent desire of religion. Therefore, he commaunded to rest from our handie labors, that we might bestow all that time in the exercise of religion. It is likewise in the very same commaundement sayde, that God rested the seuenth day, &c. Shall we conclude, with the heretikes, that God sitteth ydly in heaven, and hath no care of his creatures by his heavenly prouidence, nowe he hath once created them? (God forbid). This rest of God (as the scripture testifieth) was *à creatione, sed non a gubernatione*, it was from creating, but not from governing and ordering them; for he doth alwayes by his power sustaine them, by his prouidence gouerne and rule them, and by his goodnesse nourishe them. Wee must reste, therefore, from handie and bodily workes, but we must not cease from such workes as pertaine vnto the true worshipping of God. This seruice among the fathers was vsed in iiij. things. That is: First—in reading, interpreting, and hearing of Scriptures. Secondly—in prayers, publike and priuate, in celebrating and receyuing of sacraments. Thirdly—in collecting and gathering for the poore and indigent. Fourthly—in visit-

Bullinger in Ierom. ca. 17

Exo. 20, 11

Actes, 11, 29
1 Cor. 16, 2

ing and distributing to the poore, and making of peace and vnitie among neighbours, where any controuersie was.

Youth. Then, I perceyue we must refrayne from other labors vpon the Sabboth (except those which you haue specified) ; and so of necessitie we ought not to vse any labor or worke, what neede or necessitie soeuer there should be.

Matt. 12, 8
Luc. 6, 6
Marc. 3, 1

Age. You must note that the Sabboth was made for man, and not man for the Sabboth ; and therefore is the sonne of man lorde ouer the Sabboth. The Sabboth was instituted of God to conserue man, and not to destroy man ; and therefore the Sabboth is to be dispensed withall as often as it shall be through our necessitie, safetie, or health, so required. Of the which thing our

Luc. 6, 9
Marc. 3, 4

Sauiour Christ disputeth in Mathew and Luke, for in such things the libertie of the Christians doth consist.

Rom. 14, 6

And whereas the Priests and Leuites were exercised openly in slaying of beastes in the Temple, scumming,

Num. 28, 9

seething, and burning them, prepared for their sacrifices, and were not counted guiltie of the breache of the Sabboth daye, in lyke sorte it shall be lawfull to prepare

Mat. 12, 5

meate for our neede on the Sabboth day, and to feede

1 Macha. 2, 40. 41

the body. Mattathius thought it had not bene lawfull to fight vpon the Sabboth day ; but when he considered the ende of the Sabboth, howe it was ordeyned to preserue, and not to destroye, willed all men to make battel vpon the Sabboth day, bicause they might not die all of them as their brethren did, which were murthered by

Luc. 6, 9
Math. 12, 11
Luc. 13, 15

their enemies. So is it lawfull vpon the Sabboth daye to heale the sicke, to visit the sicke and prisoners, to succour the needy, to fight in defence, that we may preserve the creature of God. If it bee lawfull (as Christ sayth) to drawe a beast out of a ditch or myre, to saue a horse that is ready to fall, or a burning, or to moore a ship

faster that is ready to runne against the rockes, why is it not lawfull on the Sabboth day to gather togither corne or haye, which hath layne abrode a long time, and to saue it, least it shuld, through the iniurie and force of the weather, and hie floudes and springs of waters, be vtterly destroyed?

Youth. If it be so as you haue sayd, why then did Moses and Aaron commaunde the congregation to stone to death that man, that was founde gathering stickes vpon the Sabboth day? And why doth God threaten such plagues on those, that carie any burthen on the Sabboth day?

Num. 15, 32, 35, 36
Exo. 31, 13, 14
Iere. 17, 21

Age. In that he was stoned to death was not simply for gathering of stickes, or that he did this of necessitie, or of ignorance or simplicitie (as some suppose) but for that he did it of set purpose, contumeliously, obstinately, and stubbornely didde breake and violate this commaundement of God; or, as it were, in spite of Moses, God's magistrate, woulde doe this in the open face of all people, teaching others (by his example) to do the like: therefore Moses commaunded to stone him to death according to the lawe. For if he had done it of ignorance, necessitie, and simplicitie, then shoulde not he haue died (as it is expressed in the very same chapter), but certaine burnt offerings had bene offered to the Lorde for him, &c. But (sayeth the lawe) if anye person doeth presumptuously despise the worde of God, and breake his commaundements, he shall be vtterly cut off from among the people, &c. Whereby you may perceyue, that he was put to death for his contempt against the Lorde. And for that cause Lyrah supposeth this man was first kept in prison, vntill it was tryed out whether he did it contemptuously or ignorantly. And for that God sayth, He that defileth the Sabboth shall die the death, &c. it was repeated of God for a speciall poynte, teaching hereby

Num. 15, 24 27
Leui. 4, 27
Lyra. in Num. cap. 15, in Glo. ordi.
Exod. 31, 14

that the whole keeping of the lawe standeth in the true vse of the Sabboth, which is to cease from our workes, and to obey the will of God, for the obseruation of the Sabboth doth extende as well vnto the faith we haue in God, as vnto the charitie of our neighbors. Also by this example we see the authoritie of the magistrate, howe it

Caluinus in Exod. cap. 15

is, not onely to punish matters and faultes committed against the second table, but also for faultes and trespasses committed against the first table, for matters touching religion. So S. Augustine sayth: *In hoc reges, sicut eis diuinitus præcipitur Deo seruiunt in quantum reges sunt, si in suo regno bona iubeant, mala prohibeant, non solum quæ pertinent ad humanam societatem, verum etiam quæ ad diuinam religionem:* that is: In this kings, as it is commaunded them of God, doe serue God as kings, if in their kingdome they commaunde good things, and forbid euill things, not only those things which pertayne to humaine societie, but also to all godly religion. Some read of Nabuchodonozor, howe he serued God, when he forbad by a terrible law all men dwelling in his kingdome from blaspheming God. So likewise we may reade of that godly king Ezechias, how he destroyed the temple of the idols, &c. Whereby we see, that princes may lawfully deale in matters of religion, and also may lawfully put to death open and obstinate papistes, and heretikes, that holde any false doctrine, manifestly against the worde and commaundement of God. Whereas Christ sayth: Let both the tares and wheate grow togither vntill the haruest, &c., appertayneth nothing vnto the magistrate, but vnto the minister onely, &c. As for the place of Ieremie, you shall note, that he goeth aboute to shewe the Iewes the right keeping of the lawe; for by naming the Sabboth day he comprehendeth the thing that is thereby signified, for if they transgressed in the ceremonie, they must needes be culpable of the rest, which is meditating, the spiritual

August. contra Crescen.

Dani. 3, 29

2 Reg. 18, 4

Deute. 13, 5

Mat. 13, 30

Beza de puniend. heret.

Iere. 17, 22

Sabboth or rest, hearing of God's worde, and resting from worldly trauells; and doth also declare that by the breaking of this one commaundement he maketh them transgressors of the whole lawe, forasmuch as the first and seconde table are therein contayned; that is, as I haue sayde before, fayth towardes God and charitie towardes our neighbors; and not for our owne fantasie, gaine, and pleasure we shoulde goe about our owne businesse, and leaue our duty towards God, and giue our selues to all maner ydlenesse, and ethnicall sportes and pastimes, as is nowe vsed too muche amongst vs. That day is most holy in the which we must apply and giue our selues vnto holy works and spirituall meditations; for if we doe but rest (in the Sabboth day) from the workes of the bodie, then do we take y^e^ like rest as beasts do, and not as the faithfull doe. Saint Hierome to this sayth, *Non sufficit à malis esse otiosum, si quis fuerit à bonis otiosus:* it is not ynouth for man to rest and cease from euill things, if a man be ydle from good things. Likewise Saint Augustine sayth: *Quod in otio non debet esse iners vacatio, sed aut inquisitio veritatis, aut inuentio:* that is; in ydlenesse sluggish rest ought to be away, and when he is at rest there ought to be either inquisition of the truth, or inuention of the same.

Nehe. 13, 15

Nehe. 8, 1, 2, 3, 4, 5

Hieronym. Epist. 17

Youth. What doth this worde Sabboth signifie?

Age. It signifieth in Hebrue quietnesse or rest.

Youth. Howe many Sabboths are there?

Age. Three. The first is corporall, to cease from our bodily labours: seconde is spirituall, to cease from our sinne: thirde is heauenly, that is, after this our pilgrimage and ende of our life, we shall keepe our Sabboth and rest in heauen with Iesus Christ for euer and euer.

Esay. 66, 23
1 Cor. 2, 9
Reue. 14, 13
ca. 22, 3, 4, 5

Youth. You haue thoroughly satisfied me in this point; I thank you, good father, for it. Yet I pray you, let me vnderstand what Christ meaneth by saying in S. Mathewe

Mat. 12, 36

that of euerye ydle worde that men shall speake, they shall giue account thereof at the daye of iudgement.

Age. That is a sharpe saying and a true: if wee shall giue account for euery ydle worde (O Lorde, be mercifull to vs) what shall we doe, then, for our ydle and sinnefull workes? By these ydle wordes Saint Hierome vnderstandeth all that is spoken without profite to the hearers, letting passe good and gracious talke, and speake of friuolous vaine things, full of scurrilitie, and baudrie, &c.

Hieron. in Math. 12

Maister Bullinger sayth: Hereby is forbidden all lyes, vanities, and whatsoeuer springeth of the affections of the fleshe.

Bulling. in Math. 12

Maister Musculus sayeth, that Christ hereby declareth, that we shall not giue accountes to God onely for deedes, but also for wicked wordes; not onely for vaine wordes, but for ydle words. If for ydle wordes, what for hurtfull wordes? what for lyings? what for slaunderings? what for cursings? what for ieastings and maskings, what for periuries shall be done hereafter to those at the daye of iudgement? Wee see hereby, that there is not a worde in our tongue but the Lorde knoweth them wholy altogither. Not without great cause, therefore, did Dauid pray vnto the Lorde, that he would set a watch before his mouth, to keepe the doore of his lippes; bicause (sayeth Paule) euill speakings corrupt good maners. Saint Paule sayth, that fornication and all vncleannesse, or couetousnes must not be once named among vs, as it becommeth saints. Neither filthinesse, neither foolish talking, neither ieasting, which are things not comelye, but rather giuing of thanks: let your speach be gracious alwayes, poudred with salt. He sayth also: Let no corrupt communication proceede out of your mouthes, but which is good to the vse of edifying, that it may minister grace to the hearers. In fine, therefore, he concludeth to the Colossians thus: Whatsoeuer ye shall doe in worde or deede, doe all in the name of the Lorde Jesus, giuing thanks to God, euen the Father, by

Muscul. in Math 12

Psal. 139, 4

Psal. 141, 3

1 Cor. 15, 33
Ephe. 5, 3, 4

Collo. 4, 6
Ephe. 4, 29

Collo. 3, 17

him. *O quàm sanctum est os, vnde semper cælestia erumpunt eloquia!* O (sayeth Augustine) howe holy is that mouth, whereout commeth alwayes heauenlye speaches! Let them take heede, therefore, which speake what they list, saying with the wicked in the Psalme, With our tongue we will preuayle, our lippes are our owne; who is Lorde ouer vs? But (sayth the prophet) the Lorde will cut off all flattering lippes, and the tongue that speaketh proud things. Dauid asketh, what the deceitfull tongue bringeth vnto himselfe? or what doth it auayle him? Salomon sayeth, that life and death are in the power of the tongue, and they that loue it shall eate the fruite thereof.

August. ad fratres in Erem. ser. 3
Psal. 12, 4
Psal. 12, 3
Psal. 120, 3
Iam. 3, 5, 6, 7
Prou. 18, 21
Ecc. 5, 14, 15

Youth. Is it not lawfull, then, to vse any kind of ieasting or mery talke, when companies are gathered togither, to make them merie withall?

Age. Yes; so that your talke and ieasing be not to the disglorie of God's name, or hurt to your neighbour, you maye. For there are diuers examples in the scriptures of pleasant talke, which is also godlye, as Eliah ieasted with Baal's prophetes, saying: Crie loude, for he (meaning Baall, the Idoll) is a god: eyther he talketh, or pursueth his enimies, or is in his iourney, or it may be that he sleepeth, and must be awaked, &c. When honest iesting (to good honest endes) be vsed, it is tollerable. Therefore, Paule sayeth, not simplye (ieasting), but addeth, whiche are things not comely, meaning ieasting that is full of scurrilitie and filthinesse.

Collo. 3, 17
1 Reg. 18, 27
Esa. 4, 4, 11, 12
Baruc, 6, 13, 14, 15, 16, 17, 18, 19, 20
2 Cor. 12, 13

Youth. Well, let this passe, and let vs come againe to our talke that we had before; which was, that you went about to driue me to labour for my liuing, and that euerye man shoulde walke in his vocation, to get his breade in the sweate of his face. Well, I tell you plaine, playes must be had, and we will haue them, say you to the contrarie what you lyst.

Prou. 21, 17
Cap. 20, 13
Eccle. 10, 18

Age. Salomon sayeth, he that loueth pastimes shall be a poore man, &c. Agayne he sayth : By slothfulnesse the roofe of the house goeth to decay, and by the ydlenesse of the handes the house droppeth through. Againe ; a

Prou. 10, 4

diligent hande maketh riche, but a slothfull hande maketh

Prou. 12, 11

poore. He that tilleth his lande shall be satisfied with breade, but he that followeth the ydle is destitute of defence, &c.

Math. 6, 25, 26, 28

Youth. And it please you, sir, Christ biddeth vs not to bee carefull for our liues, what we shall eate and drinke, and sayeth that the lillies of the fielde labour not, neyther spinne, yet Salomon was neuer arrayed like vnto them : and also that the birdes do not sowe, reape, nor carie into the barne, &c. We are bidden, also, not to care for to-morowe, for the morrowe shall care for it

1 Pet. 5, 7

selfe, the day hath inough with his owne griefe, &c. By this I doe gather, that labour is not so necessarie, or that wee shoulde haue any care, but to cast all our care vpon the Lord, for he careth for vs ; and, therefore, what neede we to labour?

Age. Christ doth not here clerely forbidde all kinde of care, but onely that which commeth of a diffidence and mystruste in God's prouidence. You must consider that there are two sortes of cares. First is that which is ioyned with fayth, by honest labour to prouide for his

1 Tim. 5, 8

familie things honest and necessarie ; for otherwise (sayeth Saint Paule) he denieth the fayth, and is worse than an infidell. The seconde is that which riseth of doubt or despayre, or of an epicuriall care and mistrust in the Lorde, and this kynde of care is here by Christ reproued. For Christ's words teach vs, that God will prouide for euery day that that shall bee necessarie, though wee doe not encrease the present griefe thereof by the carefulnesse howe to liue in time to come. And here you must note and marke that Christ our Sauiour

doth not say, labour not for meate and drinke, but be not carefull (sayth he) : he doth not prohibit or forbid labour, but heathenishe and an epicureall carefulnesse : *Verum incrementum Dei non datur otiosis, sed operantibus, ac seminantibus :* God giueth not increase to ydlers, but to them that worke and sowe, &c. So Saint Paule sayth : *Vnusquisque manibus suis laboret, vt habeat et vnde det necessitatem indigenti*, &c. Let euery manne labour and worke with his hands, that hee maye haue wherewithall to giue them that suffer neede. And if your reason did holde true, then we should neede neuer to pray for our necessities ; for that Christ sayth, your heauenlye father knoweth what neede we have before we aske. Againe, be not carefull what you shall eate or drinke, &c. shall we therefore conclude herevpon that we must not pray, or care little or nothing what we eate or drinke, whether it bee poyson, carrion, or anye vnwholesome thing. No man is so foolishe, I trowe, so to doe ; and as for the birdes that doe not sowe or reape, and the lillies that labour not, neyther spinne, &c., although I may say to you, *legibus enim viuimus, non exemplis*—wee liue by lawes, and not by examples—yet S. Augustine shall answere you in this point (who, hauing iust occasion to reproue certain ydle monkes that were in his dayes, which would not labour for their liuing, as they ought to doe, but tooke occasion (as you doe), by the example of the birdes of heauen and lillies of the fielde, to be altogether ydle from any labour or good exercise of their bodies, or handy occupations, learning thereby to liue, like the ydle dumble bee in the hyue, vpon the sweate and trauels of other mennes labours) : *Si vultis (inquit) imitari volucres et lilia, cur hæc quoque illa non imitamini ? Lilia non comedunt aut bibunt : aues non recondunt in crastinum, neque congregant in apothecas, neque molunt et coquunt : at vos*

Musculus in Gene. cap. 26

1 Thes. 4, 11, 12
2 Thes. 3, 12

Math. 6, 8
Math. 6, 32

editis et bibitis, et studiose reconditis: that is; If you will imitate and followe the example of the byrdes and lillies (not to labour) wherefore doe ye not also imitate them also in this poynte? the lillies neyther eate nor drinke; the birdes doe not lay vppe against the morowe, neither gather togither into the sellars, neither doe they grinde corne, seeth or boyle meate; yet you do eate and drinke, and are carefull and diligent to lay vp in store, you do grynde corne, and seeth and boyle meate (for your vse): *hoc enim aues non faciunt;* this the birdes (and lilies) doe not, sayth Augustine. S. Chrysostome sayth: *Non dixit, nolite laborare, sed nolite soliciti esse: ergo sollicitи esse vetamur, laborare autem iubemur. Sic enim Dominus, loquens ad Adam, non dixit cum sollicitudine facies tibi panem, sed cum labore et sudore faciei tuæ: ergo non solicitudinibus spiritualibus, sed laboribus corporalibus acquirendus est panis: sicut laborantibus enim pro præmio diligentiæ, Deo præstante, panis abundat; sic dormientibus et negligentibus, pro pœna negligentiæ, Deo faciente, subducitur*, &c.; that is: The Lorde did not say labour not, but be ye not carefull: therefore we are forbidden to be carefull, but we are commaunded to labour. So the Lorde sayde unto Adam; he sayde not to him, with carefulnesse thou shall get thy breade, but with the labour and sweate of thy face. Therefore, not with spirituall carefulnesse, but with corporall labours, our breade is to be gotten: as to the labourers, for the rewarde of their diligence (by the blessing and helpe of God), their breade increaseth; so to the slothfull and negligent, for the punishment of their slothfulnesse and ydlenesse, God sendeth them penurie and want, &c. Nowe, my sonne, you haue hearde, by God's worde and the ancient fathers, what you ought to doe; therefore, learne you firste to seeke the kingdome of God and his righteousnesse, and all these other things shall be mi-

Ibidem.

Chrisost. in Math. cap. 6, homil. 15

2 Tim. 2, 6

2 Pet. 2, 13
Prou. 12, 11

nistred vnto you: that is, applye the hearing of God's worde, and amende your life, for God of his owne will begat vs with the worde of truth, that we should be the first fruites of his creatures: and also to learne to walke in that vocation wherevnto everye man is called, as God maye bee glorified, the poore members of Christe comforted, and oure selues saued.

Math. 6, 33
Deut. 28, 1, 2, 3, 4, 5
Iames, 1, 18
Rom. 12, 7, 8,
Math. 5, 16
1 Pet. 2, 12
Lu. 1, 74, 75

Youth. By this your long discourse against ydlenesse, it seemeth to mee that you doe condemne hereby all princes, noblemen, magistrates, preachers, scholemaisters, &c.; for they labor not, nor haue any handiecraft to get their liuing withall.

Age. You must note that there are two sortes of labours: one is of the mynde and wit; the other of the hands and body. And so the prince, rulers, magistrates, preachers, counsaylers, &c., in their vocation and calling, laboureth (with great studie and industrie of mynde and wytte) for the promoting of God's glorie, the good gouernement and state of the commonwealth, teaching and preaching to the ignorant poople, to keepe men in peace and tranquillitie: for you must not thinke that they labour not, which doe not labour at the plowe, cart, or otherwise with their hands; for the eternall God hath appoynted and diuided his church militant, for these foresayde causes into foure partes: first, into principalitie; seconde, into nobilitie; thirde, into pastoralitie; fourthly, into vulgaritie: so that euery member hath his office and calling, not to be ydle, but alwayes diligent and laboursome in their vocations accordingly: therefore, whatsoeur the diuersitie is, yet the profit is common, and serveth to the edification of the church. So that it appeareth, it is no small carke and care that princes, rulers, pastors, &c., haue and take, continuallye watching when others sleepe, according to this saying,

Ro. 13, 1, 2, 3.
1 Cor. 12, 28
Ephe. 4, 28
Rom. 12, 4, 5, 7, 8
1 Cor. 12, 11
1 Timo. 2, 2
Actes 2, 28
1 Pet. 5, 2
1 Tim. 5, 17
Eccle. 17, 15
1 Cor. 12, 14
1 Pet. 2, 13
1 Tim. 2, 2
Ephe. 4, 11
1 Cor. 12, 28
Ec. 38, 32, 34

Iuuenal

Non decet integram noctem dormire regentem—
Whom God hath placed to rule aright,
Ought not to sleepe a full whole night.

Notwithstanding, yet wee reade in auncient hystories, that excellent men in olde time (when as they had gotten any vacant or leysure tiine, eyther from holy seruice, or from ciuill matters,) they spent all that leysure time, eyther about husbandrie or about the arte of a shephearde: for they woulde not consume the time away in ydlenesse, sumptuousnesse, gluttonie, drunkennesse, and vayne pastimes and playes. And this shall we not only see in Abraham, Isaac, Iacob, Gideon, &c., and other holy fathers and apostles of Christ Iesu, &c.; but also it manifestlye appeareth by the Romaine hystories, wherein appeareth, that Curius and Seranus, and such like, were elected chiefe magistrates, when they were in the fieldes at plough, tilling the grounde. It is also written that Xerxes, king of Persia, in vacant time from the affayres of his realme, he, with his owne handes, would plant innumerable trees, which long ere he died brought forth abundance of fruite, &c. If such men woulde spende no time ydelly, how much lesse shoulde meaner persons doe it; for, as the wyse man sayth: A slothfull man is to be compared to the dung of oxen, &c.: for ydlenesse bringeth much euill.

Eccl. 4, 20

Iudge, 6, 11
Act. 20, 34
Ioh. 21, 2
1 Thes. 1, 9

Eccle. 22, 2
Cap. 33, 26

Youth. I pray you shew what is ydledesse, and also whether ydlenesse be called ydlenesse onely, in respect that the mynde or bodie ceaseth from labour.

Alexander, part 2, quest. 126, mem. 2.

Age. Idlenesse is a wicked will, giuen to rest and slothfulnesse from all right, necessarie, godly, and profitable works, &c. Also, ydlenesse is not onely of the bodie or mynde to cease from labour, but especially an omission, or letting passe negligentlye all honest exercises; for no day ought to be passed ouer without some good profitable exercises, to the prayse of God's glorious

name, to our brethren's profite, and to our selues commoditie and learning.

Youth. Was there euer any lawes made againste this kinde of ydle life, and sharpe punishment appointed for such ydle persons? I pray you let me knowe it, if there were or be any.

Age. Yes; there hath bene lawes and punishment from time to time appointed and ordeined for such. Alexander the emperour sayth: Forasmuch as ydlenesse, that is to say, (sayth he,) ceasing from necessarie occupations or studies, is the sinke which receyueth all the stinking chanels of vice, which once being brymfull sodenly runneth ouer through the whole citie, and wyth his pestiferous ayre infecteth a great multitude of people, ere it maye bee stopped and clensed; and that notwithstanding the people, being once corrupted and infected with this pestilence, shal, with great difficultie and with long tract of time, bee deliuered; and therefore he made a lawe, that if any one of the people had bene found ydle by the space of one whole daye, hee should bee whipped, and after by the conservatours committed to some one crafte that he was of: and for every daye that he was seene to be ydle, the person to whom he was committed shoulde (for a monethe's space) sette him to anye labour that hee pleased, as his slaue and bondman, and that no man should giue him meate, or to talke with him, unlesse it were to chyde and rebuke him. Alexand. Seuerus

Draco, the lawmaker among the Athenians, made a lawe, that whosoever was founde an ydle person should haue his head cut off from his bodie. Draco

Areopagite did also use greate diligence, to searche oute what arte or science euery man had to finde himselfe withall, and those whome hee founde to be ydle, hee didde sharpelye punishe them. Areopagite

The Massyliens woulde suffer, nor receyue anye manne Massyliens

to dwell within their citie, that had not some arte and facultie to get his liuing withall; for, (say they,) *Nullam urbibus pestem nocentiorem esse otio*, there is no worse pestilence to a citie than ydlenesse, &c. Accord-

Eccl. 22, 1, 2

ing, as Syrach sayeth: A slothfull man is to bee compared to the dung of oxen, and euery one that taketh it up will shake it oute of hande; he is like a filthie stone, which euery man mocketh at for his shame.

Queene E. an. 14 & 18

Queene Elizabeth, in the xiiii and xviii yeres of hir gracious reygne, two actes were made for ydle, vagrant, and maisterlesse persons, that used to loyter, and woulde not worke, shoulde, for the first offence, haue a hole burned through the gristle of one of his eares, of an ynche compasse; and, for the seconde offence committed therein, to be hanged.

If these and such lyke lawes were executed iustlye, truly, and seuerely (as they ought to be), without any respect of persons, fauour, or friendshippe, this dung and filth of ydleness woulde easily be reiected and cast oute of thys common wealth; there woulde not be so many loytering, ydle persons, so many ruffians, blasphemers, and swinge bucklers, so many drunkardes, tossepottes, whooremaisters, dauncers, fydlers, and minstrels, diceplayers and maskers, fencers, theeves, enterlude players, cutpurses, cosiners, maisterlesse seruauntes, jugglers, roges, sturdye beggers, counterfaite Egyptians, &c. as there are; nor yet so manye plagues to bee amongst vs as there are, if these dunghilles and filthe in common weales were remoued, looked vnto, and cleane caste oute by the industrie, payne, and trauell of those that are sette in authoritie and haue gouernemente. So

Deut. 13, 5

Moyses sayeth, That they must take the evill awaye forth of the myddes of the citie, &c. So sayth Publianus, *Bonis nocet quisquis pepercerit malis:* he is very hurtfull to good men, whosoeuer fauoureth and spareth the

euill men. Therefore, they must execute iustice, as well upon the proper man that is ydle, as upon the poore man, as well uppon one as upon another, that it may not be sayde,

Dat veniam corvis, vexat censura columbas,
Crabrones abeunt, recidunt in retia muscæ.

What faultes great men alwayes committe
Are pardoned still, and goeth quitte;
When as the poore and simple bande
Are vexed cruelly in the lande.
Bicause hornets are very great,
They easily passe through the net,
When as the sillie little flye
Is taken therein continuallye.

Youth. I am very glad (I prayse God) that I haue had this talke and communication with you, good father. I perceyve that nothing is to be had or gotten in absenting from sermons, but evilnesse and losse of good doctrine and instructions, which I haue done through vaine, ydle pastymes and playes; for nowe (by you) I vnderstand that of ydlenesse commeth no goodnesse, but rather the contrary, &c. Also, I see and learne, that euery man (in his calling) ought to labour and get his liuing in the feare of God, and sweate of his browes. And therefore I will henceforth, God willing, speake no more against the worde of truth, but will be ashamed of the lyes of mine owne ignorance: I will not, therefore, be ashamed to confesse my sinnes, and will no more resist the course of the riuer.

Ec. 4, 25, 26
Dani. 9, 5, 6, 7, 8, 9, 10
Lev. 15, 18, 19

Age. I am glad to heare this of you, that you are so reclaimed, and are not ashamed to confesse your lewde life, which is a token that God's spirit is in you: for, as you confesse we ought (euery man in his calling) to

Rom. 8, 26

Ephe. 4, 23 doe good, for in doing nothing we learne to doe euill; so that you now flee from that vaine, ydle life, which, before you haue liued and spent a great time therein (notwithstanding, *nunquam serum est, quod verum est,* that is, neuer to late done, which is truly done), that will come to passe that Ovid sayth:

Ouid *Otia si tollas, periere Cupidinis arcus.*

If thou flee ydlenesse,
Cupid hath no might;
His bowe lieth broken,
his fire hath no light.

Youth. By what meanes shall I frame myself herevnto, and to redresse my former wayes and naughtie ydle playes and pastimes? and also my wily, wanton lyfe, which will be hard for me to bridle, according to that saying of Euripides,

Euripides What custome we in tender youth
by Nature's lore receaue,
The same we loue and like alwayes,
and lothe our lust to leaue.

Iere. 10, 25 *Age.* In dede, as the prophet sayth, The waye of man is not in himselfe, neither is it in man to walke and to direct his steppes: therefore you must with the same
Iere. 31, 18 prophet say: Thou hast corrected mee, and I was
Psal. 37, 23 chastened as an vntamed calfe. Conuert thou me (O Lorde), and I shall be conuerted: the paths of man are
Psal. 119, 9 directed by the Lorde, &c. Wherewithall (sayeth Dauid)
105 shall a yong man redresse his wayes? In taking hede thereunto (sayth he) according to thy worde, for it is a lanterne vnto our feete, and a light vnto our pathes, &c.
Proverb. 2 This worde will deliuer thee (sayth Salomon) from the
12 euill waye, and from them that leaue the wayes of
13 righteousnesse, to walke in the wayes of darknesse, which
14
20

reioyce in doing euill, and delite in the frowardnesse of the wicked. Therefore, walke thou in the wayes of good men, and keepe the wayes of the righteous. Therefore, (sayth Saint Paule), bee not ouercome of euill, but ouercome euill wyth goodnesse. So that you must be nowe an earnest and continuall hearer of God's worde, often to pray and call vpon God, through Iesus Christ. Alwayes be you tied to some labour and businesse, neuer giue any respit to vnhonest lusts, but, with godly studies and honest occupations, resist the pride of the fleshe, and with accustomed fasting, prayers, and repentance, kepe vnder your lasciuious life. For, as S. Ierome sayth: *Semper age aliquid, vt diabolus adueniens semper te inueniat occupatum; non enim facilè capitur à Diabolo, qui bono vacat exercitio;* that is: alwayes be doing something, that, when the devill commeth, he may find thee (well) occupied, for he is not easily taken by the devill, that applieth good exercise, &c. You must also call to remembrance what vowe and promise you made in your baptisme: you must remember that we be al called to godlynesse and cleannesse: you must remember the shortnesse of your time, and the uncertaintie thereof: also the paynes of hell for the ungodly, &c. These things shall drawe you awaye from the companies of the wicked, and make you desire the companie of the godly and vertuous men.

Rom. 12, 21

Hierony. de consec. dist. 5 Cap. Nunquam

Roma. 6, 4
1 Thes. 4, 7
Job 14, 1
Mar. 13, 35
Rom. 1, 18

Youth. I beseech God I may folow this your good and godly counsell. I beseech you, let me craue your earnest and heartie prayers vnto God for me, that I may crucifie the fleshe with the affections and lusts thereof, and as I liue in the spirite, so I maye walke in the spirite.

Age. I will not fayle but pray for you, that you may obtaine this for his mercies sake; and now I advise thee hereafter to expresse by thy doings thy inward fayth, that God may be glorified, and turne no more to the puddle

Gal. 5, 20
Mat. 5, 29
Gal. 1, 23

Rom. 29, 11
2 Pet. 2, 22
2 Pet. 3, 9
Ezec. 18, 32
Reve. 22, 11

and vomit of your filthye, ydle life. And thus you see the long sufferance of God, and his pacience to us warde, that he would haue no man to perishe, but would all men come to repentance; and that you are now righteous, bee you more righteous still, and that you are holye, bee you more holy still, &c. So that if these things be with you, and abounde in you, they will make

2 Pet. 1, 8

you (sayth S. Peter) that ye neuer shal be ydle, nor unfruitfull in the knowledge of our Lorde Jesus Christ.

Youth. I perceyve now, more and more still, how good and profitable it is to accompany alwayes with the godlye:

Eccle. 6, 35
Cap. 8, 9
Cap. 9, 17

thereby a man shall learne godlynesse; for in the companie of the wicked there is nothing but wickednesse to be learned.

Eccl. 11, 29

Age. It is good counsell, my son, that Salomon giueth, saying, Bring not euery man into thine house, for the deceytfull haue many traynes, &c. Againe he sayth:

Cap. 34, 4

Who can be clensed by the uncleane? For he that

Cap. 13, 1

toucheth pitch shall be defiled with it, and he that is familiar with the proude shall be like unto him, &c., according to the old saying:

If thou with him that haltes doest dwell,
To learne to halt thou shalt full well.

Youth. By this, your former discourse against ydlenesse, to haue men labour in their vocation and calling, doe you hereby include the lame, deafe, blinde, aged, impotent, sicke, &c., and suche as are not sounde in their members, &c.?

Age. Nothing lesse. These are exempted, and therefore of necessitie must be holpen accordingly, with the ayde and comfort of the publike collection. Therfore, he

Prov. 19, 17

that giueth to the poore, lendeth to the Lorde, and what

Marc. 14, 7

he layeth out shall bee payde him againe, &c. The poore, sayth Christ, yee shall haue alwayes with you, and when

ye will,ye may doe them good. The fruite of the poore, that is cast into their bosomes, wil returne againe with great profit: blessed is he that provideth for the sick and nedy; the Lorde shall deliuer him in the time of his adversitie. Giue almes (sayth Tobie) of thy substance, and turne not thy face from anie poore, least God turne his face from thee, &c. Saint Paul willed the churches of the Corinthians, as he willed the churches of Galatia, to make gatherings every first day of the weeke, and put aside and lay up as God hath prospred them, that the necessitie of the saynts might be relieved, &c. Yet there must be a consideration in these also; for many of them which lacke the use of their feete, with their hands may pick wool, and sow garments, or tose okam. Many which lacke armes may worke with their feete, to blowe smithes bellowes, &c., to serue to go in errantes, &c., so as muche as maye be in eche respect of persons we must labour to auoyde ydlenesse.

August. de Verbis Dom. Serm. 25
Psal. 41, 1
Toby, 4, 9
1 Cor. 16. 1, 2
Act 11, 29
Rom. 12, 13
Acts 12, 25

Herein also we must consider to helpe the broken, aged, olde men and women, which neede to be susteyned of the common collection. Also those that be persecuted for the Gospell of Christe must be ayded likewise. Also captiues and prisoners, eyther at home, taken abrode in warres, or else with Turkes. Also menne that haue bene riche and are fallen into pouertie eyther by the seas, fire, or else by any other casualty, must likewise be holpen and succored. Also yung fatherlesse and motherlesse children, pore scholers and needy widowes, &c., and such other like must be succoured, aided, and comforted, for the Church goodes are the goodes of the poore, and therefore you must not iudge that I speake so vniuersallye, that these impotent and needy ought not to be holpen, &c. For as we reade in Ludovicus the Emperor's canonical institutions, that *Res ecclesiæ vota sunt fidelium, pretia peccatorum, et*

Math. 25, 35
Iames 1, 27
Conc. Thuro. sub.Car. mag. an. 10 and 11
In Institut. canonic. sub. Ludovico Imp. am. 30

patrimonia pauperum; the goodes of the Church be the vowes and bequestes of the faithful, prices to redeme them that are captiues and in prisons, and patrimonies, &c., to succour them with hospitalitie that be poore.

Prosp. in lib. 1. de vita. contempt. cap. 9

Prosper also sayth: *Viros sanctos res ecclesiæ non vendicasse vt proprias, sed vt commendas pauperibus dimisse;* good men take the goodes of the Church, not as their owne, but distributed them, as giuen and bequeathed to the poore. Againe he sayth: *Quod habet, cum omnibus nihil habentibus habet commune;* whatsoeuer the Church hath it hath in common with all such as haue neede. It is reported that the churches did distribute these goodes into foure parts: one, and the greatest part, vpon the nedie people onely; the second parte for lodging of straungers; thirdleye, burying of the deade; fourthly, in healing of diseases. It is reported that

Hebr. 13, 2

Intirpart. bist li. 8, ca. 1

Serapion had vnder him *Decem millia sub se monachorum, quos omnes sic educabat, vt ex propriis sudoribus necessaria compararet, et aliis ministraret egentibus:* ten thousande monkes, who brought them vp in such order that they gate by their owne labours sufficient for themselues, and also wherewithall to ayde and helpe the needye and indigent, &c. Now, my sonne, you perceyue what sorte of people I speake of, and what sort I speake not of.

Youth. You haue herein satisfied me fullye, I prayse God for it.

Iames 1, 17

Age. You doe well to ascribe the prayse vnto God for it, for that euery good and perfect gift commeth from him.

Youth. Seeing that we haue somewhat largely talked and reasoned together of ydle playes and vaine pastimes, let me craue your further pacience, to knowe your iudgement and opinion as touching playes and players, which are commonly vsed and much frequented in most places

in these dayes, especiallye here in this noble and honourable citie of London.

Age. You demaunde of me a harde question: if I should vtterly deny all kinde of such playes, then shoulde I bee thought too stoicall and precise; if I allowe and admit them in generall, then shall I giue waye to a thousande mischiefes and inconueniences, which daily happen by occasion of beholding and haunting suche spectacles. Therefore, let me vnderstande of what sort and kynde of playes you speake of.

Youth. Are there manye kyndes and sortes of suche lyke playes?

Age. Verie many.

Youth. I pray you declare them vnto me, that I may learn what they are.

Age. Some are called *Ludi Circenses*, whiche vsed to runne with chariots in the great compassed place in Rome, called *Circus.* Others were called *Ludi Compatalitii*, which made playes in the high wayes to the honour of Bacchus. Others were called *Ludi Florales*, which abhominable playes in Rome, to the honour of their strumpetlike goddesse *Flora*, in which common women played naked, with wanton wordes and gestures. Another sorte was called *Ludi Gladiatorii*, games of swordeplayers, fighting one with another in harnesse in the sight of the people, endeuouring eche to kill other; a spectacle of crueltie to harden the people's harts against killing in warres. Others are called *Ludi Gymnici*, exercises of running, leaping, throwing the darte, and wrastling. Others were called *Ludi Lupercales*, games wherein yong gentlemen naked, hauing whyppes in their handes, ranne about laughing, and beating all that they mette. Another sorte were called *Ludi Magalenses*, playes made to the honour of the mother of the goddes, with many and sundrie other such lyke vaine playes haue bene inuented.

Ludi Circenses

Ludi Compatalitii

Ludi Florales

Ludi Gladiatorii

Ludi Gymnici

Ludi Lupercales

Ludi Magalenses

Youth. I neuer hearde so much, nor so manye sortes of playes before; yet you haue not named those playes and players which I would gladly heare of.

Age. What playes are they which you would so fayne heare of?

Youth. They are stage playes and enterludes, which are nowe practised amongst vs so uniuersally in towne and country.

Histrix is a little beast with speckled prickles on his back, whiche he will cast off and hurt menne with them, which is, as Plinie sayth, a porkepine

Age. Those are called *Histriones*, or rather *Histrices*, which play vpon scaffoldes and stages enterludes and comedies, or otherwise, with gestures, &c.

Youth. What say you to those players and playes? Are they good and godly, meete to be vsed, haunted, and looked vppon, which nowe are practised?

Age. To speake my minde and conscience plainly (and in the feare of God) they are not tollerable, nor sufferable in any common weale, especially where the Gospell is preached; for it is right prodigalitie, which is opposite to liberalitie. For as liberalitie is to helpe, and succour with worldly goods the man which is poore, and standeth needefull thereof; and also to giue to the marriage of poore maydens, high wayes, or poore scholers, &c., so prodigalitie is to bestow mony and goods in such sort as it [is] spent either in banketting, feasting, rewardes to players of enterludes, dicing, and dauncing, &c., for the which no great fame, or memory can remayne to the spenders or receyuers thereof.

Youth. I haue hearde say that one Plautus, a comicall poet, spent all his substance vpon players' garments; also one Roscius, a Romane and a player in comedies (whom for his excellencie in pronunciation and gesture, noble Cicero called his iewell): the Romaines also gaue him (as hystories reporte) a stipende of one thousand groates for euery daye (which is in our money xvi^{li}. xiij^{s}. iiij^{d}.); Lucius Silla, being Dictatour, gaue him a ring of gold, &c.

Sith these, and such other, gaue to such vses, why may we not doe the like?

Age. Bicause these are no examples for Christians to followe: for Christ hath giuen vs a farre better rule and order, how to bestowe our goodes vpon his needie members whiche lie in the streetes, prisons, and other places; and also those that are afflicted and persecuted for the testimonie of a good conscience for the Gospells cause, &c. No man (sayth Chrysostome) was euer blamed bicause he had not builded vp costly temples or churches, &c., but euerlasting fire of hell (the punishment of the deuilles) doe hang over vs, except wee doe consider Christe in his members, wandering as straungers, lacking harborough, and as prisoners wanting visitation, &c. The like maye I say of the giftes, buildings, and maintenance of such places for players, a spectacle and schoole for all wickednesse and vice to be learned in. Saint Augustine sayth, *Donare quippe res suas histrionibus, vitium est immane, non virtus:* whosoeuer giue their goodes to enterlude and stage players is a great vice and sinne, and not a vertue. What doe the hystories report of Plautus ende, that was so prodigall?

Luc. 12, 23
Math. 19, 28
Mar. 14, 7
Math. 25
1 Tim. 6, 18

Chrisost. 1, tom. hom. 51

Aug. in Ioh. tract, 100

Youth. I knowe not; therefore I praye you shewe me.

Age. Histories report, that he was brought iuto such pouertie, that he was fayne to serue a baker in turning a querne, or handmill, to get his liuing, &c. Vespasian gaue out of his coffres sixe hundred pounde to Latine and Greeke readers: so did Plinie his nephew, the like, for the which they deserued greate fame, and encreased in great welth and riches.

Cooper

Youth. Doe you speake against those places also, whiche are made vppe and builded for such playes and enterludes, as the *Theatre* and *Curtaine* is, and other such lyke places besides?

Age. Yea, truly; for I am persuaded that Satan hath

not a more speedie way, and fitter schoole to work and teach his desire, to bring men and women into his snare of concupiscence and filthie lustes of wicked whoredome, than those places, and playes, and theatres are; and therefore necessarie that those places, and players, shoulde be forbidden, and dissolued, and put downe by authoritie, as the brothell houses and stewes are. Howe did the

Iud. 21, 20, 21

Beniamites ouercome and take awaye the daughters of Israell, but in watching them in a speciall open place, where they were accustomed, vppon the festiuall dayes, to sporte and daunce most ydelly and wantonly? D. Pe-

P. Martyr in Iud. cap. 21

ter Martyr (that famous learned man) vpon this place sayth: Hereby we may perceiue, that the virgins gaue themselues to playes and daunces, which was to abuse the feast day: it had bene better for them to have occupied themselues about grauer matters; for the feast dayes were to this ende instituted, that the people should assemble togither to heare (not playes) but the worde of God, to bee present at the sacrifices, where they shoulde both calle vpon God, and communicate togither the sacramentes instituted of God. Wherefore, it is no maruayle if these maidens were stollen away, resorting to such open place, &c.

Cooper

Romulus (after that Remus, his brother, was slayne) erected and builded vp a certaine spectacle, and place of safegarde, for all transgressours that woulde come thither, practising thereby to rauishe all maidens of the countrie resorting to their newe erected place in Mount Palatine, at solemne games and playes, ouercame the people of

August. li. 2 cap. 17, de ciuitate Dei

Cenia, and slue their king, &c. Saint Augustine sayeth, that the women of Saba, being of curiositie desirous to bee present at open spectacles, were rapted and rauished by the Romaines, whereof followed such warres, that both nations were almost destroyed. In consideration of this

Iho. dodoui.

and the like, Scipio Nasica (that worthie Romaine) ob-

teyned in the senate, that all theatres and stage playes shoulde be abolished, for that it was so hurtfull vnto publike and ciuill maners. Also S. C. destroyed vtterly that theatre place that was so gorgeously builded, and gaue commaundement that no suche places should be builded againe in the citie of Rome, and that they shoulde not make any seates or benches to sitte vpon (for to beholde such playes in suche places) neyther in the citie, nor yet within a myle compasse thereof, &c. I would to God our magistrates would folow those good and wholesome examples.

Viues in li. 1, de ciuitate Dei, cap. 31

A good wishe of the author

Youth. I haue heard manye, both men and women, saye that they can resort to such playes, and beholde them without any hurt to themselues or to others; and that no lust nor concupiscence is inflamed or stirred vp in them, in the beholding of anye person, or of the playes themselues. Howe, say you, may it be so?

Age. Saint Chrysostome shall answere them, who wrote onely of such as you speake of, that resorted to such playing places. Some curious, daintie, and nyce persons, (sayeth he) hearing this, will saye, (to excuse their sinnes and follies) we that do resort to beholde, and consider the beautie and fairnesse of women at theaters, and stage playes are nothing hurt thereby. Dauid (sayeth he) was sore hurt (in beholding Bersabe) and thinkest thou to escape? He did not behold an harlot, but on the top of his house, *tu autem in theatro, vbi condemnat animam sapientis:* thou beholdest them in an open theatre, a place where ye soule of the wise is snared and condemned. In those places (sayeth he) thou seest not only *res infaustas*, vnlawfull things, but also hearest *spurciloquia*, filthie speaches, whereof is (sayth he) *incessu meretricis*, the beginning of whoredome, and the habite of all euilnesse and mischiefe; where thou shalt, by hearing diuelishe and filthie songs, hurte thy chaste eares,

Chrysost. in Psal. 50, hom. 1

Prou. 7, 6, 7

and also shalt see that which shall be greeuous vnto thine eyes; for our eyes are as windowes of the mynde: as the prophete sayeth, Death entred into my windowes, that is, by mine eyes. Possible thou wilt say (sayeth he) I am not mooued with those sightes. What art thou, yron, (sayth he) stone, or an adamant? Art thou wiser, stronger, and holyer than Dauid? A little sparkle of fire cast into strawe beginneth quickly to kindle and flame: our fleshe is strawe, and will burne quickly; and for that cause the Holy Ghost setteth Dauid for an example to vs, that we shoulde beware of such contagiousnesse. Iob sayd: I haue made a couenant with mine eyes. Why, then, shoulde I thinke vpon a mayde? Dauid also made his prayer to God, saying: O Lorde! turne away mine eyes from regarding vanitie, and quicken me in thy way. Saint Ambrose, vpon these wordes, calleth stage playes vanities, wishing that he coulde call backe the people which runne so fast thither, and willeth them to turne their eyes from beholding all such playes and enterludes. The lyke saying hath Saint Augustine.

Ierem. 9, 21

Iam. 3, 5, 6

Prou. 6, 27

Iob. 31, 2

Psal. 119, 37

Ambrose, in Psal. 118 Serm. 5

August. in Psal. 81

Lacta. Firm. lib. 6, cap. 20

Lactantius sayeth, that the eyes are diuers and variable, which are taken by the beholding of things which are, in the vse of men, nature, or delectable things. *Vitanda ergo spectacula omnia.* All suche spectacles and shewes (sayeth he) are, therefore, to be auoyded; not onelye bicause vices shall not enter our heartes and breastes, but also least the custome of pleasure shoulde touche vs, and conuerte vs thereby both from God and good workes.

Youth. I perceyue by your communication, that none ought to haunt and frequente those theatres and places where enterludes are, and especially women and maydes.

Age. You haue collected the meaning of my sayings, (nay rather of the father's sayings) truly. You may see dayly what multitudes are gathered togither at those

playes, of all sortes, to the greate displeasure of Almightie God, and daunger of their soules, &c; for they learne nothing thereby, but that which is fleshye and carnall: which Diogenes sawe and well perceyued, as appeared by his doings, when as vpon a certaine day he thrust himselfe into the theatre, or playing place, when as the people were comming forth. Being demaunded why he did so? answered, bicause (sayth he) I will differ from the multitude, for the greatest part of men are ledde rather by affections, and reasons, &c. I wote not what precepts may be giuen our people, for our custome now is worse than it was amongst the Pagans. Therefore, let the people, and especially women, giue eare to Pagan Ouid, if not to Christian preceptes, speaking of those common resortings vnto playes, sayth :— Ouid

> They come to see, and eke for to be seene,
> Full much chastitie quailed thereby hath beene.

Iuvenal the poet sayeth also, that no wiues or maydens, that list to content or please sad and honest men, will be founde and seene at common playes, dauncings, and other great resorte of people; for these playes be the instruments, and armour of Venus and Cupide, and, to saye good soothe, what safegarde of charitie can there be, where the woman is desired with so many eyes, where so many faces looke vpon hir, and againe she vppon so manye? She must needes fire some, and hir selfe also fired againe, and she be not a stone; for what minde can be pure and whole among such a rabblement, and not spotted with any lust? According to the olde prouerbe, *ex visu amor;* and, as Virgill sayth, *at vidi vt perii, &c.* Saint Cyprian persuadeth his frende Eucratius mightily to leaue off, and not practise, nor teach, such playes and enterludes, shewing what inconveniences and wickednesse is gotten thereby, and what lust and concupiscence is

Iuuenal, lib. Satyr

Lodov. Viues

Cypria, lib. 1 Epist. 10, and lib. 2, Epist. 2

stirred vp thereby in beholding of it, and what filthie and foule actes are done of whoredome and baudrie, to the hurte of the beholders, adding this: *Histrionicis gestibus inquinatur omnia;* by the gestures of enterlude players all honestie is defiled and defaced. Reade those places of S. Cyprian, which he wrote of purpose against playes, for the inconueniences that he sawe, and hearde to come thereof. O, Lorde! what woulde he say and write of our playes now, if he were aliue, and sawe their order in these dayes?

For these causes was it, that the godly fathers wrote so earnestly against such playes and enterludes, and also commaunded by councels that none shoulde go or come to playes: as in the third councel of Carthage, and in the synode of Laodicea, it was decreed that no Christians (and especially priests) shoulde come into any place where enterludes and playes are, for that Christians must abstain from such places where blasphemie is commonly vsed. Chrisostome calleth those places, and playing of enterludes, *festa Satanæ*, Sathan's banquets. Saluianus doth bitterly reprehend those men and women, that will not abstaine from going to such vaine enterludes and playes, saying: *Spernitur Dei templum, vt concurratur ad theatrum: ecclesiæ vacuatur, circus impletur: Christum in altario dimittimus, vt adulterantes visu impurissimo oculos ludicorum turpium fornicatione pascamus.* He despiseth the temple of God, that he may runne to the theatre: the churche is alwaye emptie and voyde, the playing place is replenished and full: we leaue Christ alone at the aultar, and feede our eyes with vaine and vnhonest sights, and with filthie and uncleane playes. And a little after, he declareth what innumerable vices there groweth by those playes, and what sinnes are committed against God and his lawes, &c. Also, Olympiodorus sayth (to all Christians, men and women in

Conc. 3, Carthag. cap. 11 Syno. Laodi. an. 368 can. 54

Chrysost. ho. 31, in Iob. 4 Saluianus in li. de prouid. Dei, pag. 36

Olympiodor. in Ecclesiast. cap. 4

generall) Abstaine from prophane spectacles and enterludes; for it is not meete that we shoulde go with those feete vnto playes, enterludes, and abhominable spectacles, wherewith wee vse to go into the temple of God; for they that will go with cleane vnpolluted feete into the church of God, must vtterly altogither abstaine from vngodly and prophane places, as these are.

Youth. Notwithstanding all this that you haue alledged out of the fathers and counselles, I suppose a man or woman doth not sinne to beholde and lust one for another, except they commit carnal copulation together.

Age. My sonne, howe doest thou reade or heare the worde of Christ in the gospel, yᵗ sayth, He that looketh on a woman, and desireth to haue hir, he hath committed adulterie alredie in his heart, &c. And surely they are not spirituall, but carnall, which do not beleeue that they have a spring of vngraciousnesse within them, and force not what the mynde be, but the bodie. I dare boldlye say, that fewe men or women come from playes, and resortes of men, with safe and chaste mindes. Therefore, Augustus Cesar gaue commandement that no woman should come to see wrastlers and players. The Massyliens (as Valerius sayth) kept so great grauitie, that it woulde receyue into it no stage players, bicause the arguments (for the moste part) contayned the actes and doings of harlots, to the ende that the custome of beholding such things might not also cause a licence of following it; and therefore, to exercise this arte is not onely a dishonest and wicked occupation, but also to beholde it, and therein to delite is a shamefull thing, because that the delite of a wanton mynde is an offence, &c. Alas, my sonne! notwithstanding all this, are not almost all places in these our days replenished with iuglers, scoffers, ieasters, and players, which maye saye and doe what they lyst, be it neuer so filthilye and flesh-

Math. 5, 28

Rom. 6, 23

1 Thes. 5, 23

HenricusCornelius Agrippa de Van. Scient. cap. 20

Alanus

Rom. 1, 31

lye, and yet are suffered, and hearde with laughing and clapping of handes. Lactantius saith, *Histrionum quoque impudicissimi motus, quid aliud nisi libidines docent et instigant?* those filthie and vnhonest gestures and mouings of enterlude players, what other thing doe they teache than wanton pleasure and stirring of fleshly lusters, vnlawfull appetites and desires, with their bawdie and filthie sayings and counterfeyt doings? Saint Paule, therfore, biddeth vs to abstaine from all appearance of euill, &c.

Lacta. Firm. lib. 6, cap. 20

Cypr. lib. 1 Epist. 2

1 Thes. 5, 22

Youth. I maruayle why you do speake against such enterludes and places for playes, seeing that many times they play histories out of the scriptures.

Age. Assuredly that is very euill so to doe; to mingle scurrilitie with diuinitie, that is to eate meate with vnwashed hands. Theopompus intermingled a portion of Moses' lawe with his writings, for the whiche God strake him madde: Theodectes began the same practise, and was stricken starke blind; and will God suffer them vnpunished, that with impure and wicked maners and doings doe use, and handle upon scaffoldes God's diuine mysteries with such vnreuerentnesse and irreligiousnesse? What fellowship hath righteousnesse with vnrighteousnes? What communion hath light with darknesse? Out of one mouth (sayeth Saint James) proceedeth blessing and cursing: those things ought not to be. S. Augustine sayth, It is better that spirituall things be vtterlye omitted, than vnworthilye, and vnreuerently handled and touched. O! what rashnesse and madnesse is that (sayth Bernarde) to handle the worde of God with polluted handes, and to vtter and speake it with a filthie mouth, mingled with filthie speaches and wordes!

2 Cor. 5, 14

Jame. 3, 10

And by the long suffering and permitting of these vaine plays, it hath stricken such a blinde zeale into the heartes of the people, that they shame not to say, and

affirme openly, that playes are as good as sermons, and that they learne as much or more at a playe, than they doe at God's worde preached. God be mercifull to this realme of Englande, for we begynne to haue ytching eares, and lothe that heauenly manna, as appeareth by their slow and negligent comming vnto sermons, and running so fast, and so many, continually vnto playes, &c. Ouid was banished by Augustus into Pontus (as it is thought) for making the book of the Craft of Love. Hiero Syracusanus did punishe Epicharmus, the poet, bicause he rehearsed certaine wanton verses in the presence of his wife; for he woulde not haue onely in his house chaste bodies, but also chaste eares. Why, then, shoulde not Christians abolishe, and punishe suche filthie players of enterludes, whose mouthes are full of filthinesse and wickednesse? Saint Paule willed the Ephesians, that fornication and all vncleannesse should not once be named among them: neyther filthinesse, neyther foolishe talking, neyther ieasting, which are things not comely, but rather giuing of thankes. He sheweth the reason to the Corinthians why they shoulde so abstayne: Bicause euill speakings corrupt good maners (sayth he). Again: Come out from among them, and let us seperate ourselues, and touche no vncleane thing, and then the Lorde will receyue us, and abide with vs; for (sayth he) the grace of God, that bringeth saluation vnto all men, hath appeared, and teacheth vs that we should deny vngodlynesse and worldly lusts, and that we should live soberly, righteously, and godlily in this present worlde, looking for the blessed hope, and appearing of the glorie of the mightie God, and of our Sauiour Iesus Christ.

1 Tim. 4, Num. 11, 4, 5, 6, 7

Hiero Syracusanus

Ephes. 5, 4

5

2 Cor. 15, 23

2 Cor. 6, 17

Tit. 2, 11, 12

13

Youth. Now I perceyue it is not good, nor godly haunting of such places.

Age. It is truth. For, as the preacher sayth, It is better to go vnto the house of mourning, than to the house

of feasting, &c. for the heart of the wise is in the house of mourning, but the heart of fooles is in the house of myrth: and therefore it is better (sayth Salomon) to heare the rebuke of a wise man, than that a man shoulde heare the songs of fooles.

Youth. Truly, I see many of great countenance, both men and women, resort thither.

Age. The more is the pittie, and greater is their shame and payne, if they repent not and leaue it off. Many can tarie at a vayne playe two or three houres, when as they will not abide scarce one houre at a sermon. They will runne to euerye playe, but scarce will come to a preached sermon; so muche and so great is our follye to delyte in vanitie and leaue veritie, to seeke for the meate that shall perishe, and passe not for the foode that they shall
Iob, 21, 10, liue by for ever. These people, sayeth Job, haue their houses peaceable without feare, and the rod of God is
11, not vpon them; they send forth their children like sheepe,
12, and their sonnes daunce; they take the tabret and harpe, and reioyce in the sounde of instruments; they
13, spend their dayes in welth, and sodenly they go down to
14, the graue; they say vnto God, depart from vs, for we
15 desire not the knowledge of thy wayes: who is the Almightie, that we should serue him, and what profite shoulde wee haue if we should pray to him? Therefore, I speake (alas! with griefe and sorowe of heart) against those people that are so fleshlye ledde, to see what rewarde there is giuen to such crocodiles, whiche deuoure the pure chastitie bothe of single and maried persons, men and women, when as in their playes you shall learne all things that appertayne to craft, mischiefe, deceytes, and filthinesse, &c. If you will learne howe to bee false and deceyue your husbandes, or husbandes their wyues, howe to playe the harlottes, to obtayne one's loue, howe to rauishe, howe to beguyle, howe to betraye, to flatter,

lye, sweare, forsweare, howe to allure to whoredome, howe to murther, howe to poyson, howe to disobey and rebell against princes, to consume treasures prodigally, to mooue to lustes, to ransacke and spoyle cities and townes, to bee ydle, to blaspheme, to sing filthie songs of loue, to speake filthily, to be prowde, howe to mocke, scoffe, and deryde any nation, lyke vnto Genesius Aralatensis, &c. shall not you learne, then, at such enterludes howe to practise them: as Palingenius sayth,

Genesius Aralatensis patria was a common ieaster and player to Domitian, the emperor, which did mocke and scoffe most filthily with his jestures the godly Christians, &c.

Index est animi sermo morumque fidelis
Haud dubie testis.

The tongue hath oftentimes witnesse brought
Of that which heart within hath thought;
And maners hidde in secret place
It doth disclose, and oft disgrace.

Therefore, great reason it is that women (especiallye) shoulde absent themselues from such playes. What was the cause why Dina was rauished? was it not hir curiositie? The mayden woulde go forth, and vnderstande the maners of other folkes. Curiositie, then, no doubt, did hurt hir, and will alwayes hurt women; for if it were hurtfull vnto the familie of Jacob (being so great a patriarch) for a mayden to wander abroade, howe much more daungerous is it for other families, which are not so holy nor acceptable vnto God? But the nature of women is much infected with this vice; and therefore Saint Paule admonisheth women to loue their husbands, to bring vp their children, and to be byders and tariers at home. And when he entreateth of wanton and yong widowes, they wander abroade (sayth he) and runne from house to house, and at the last go after Satan. Giue the water no passage; no, not a little (sayth Syrach); neyther giue a wanton woman libertie to go

Gene. 84, 1

Titus, 2, 4
Ephes. 5, 23

Timo. 5, 13

Eccl. 25, 27

out abroade. If thy daughter be not shamefast, holde hir straitly, least she abuse hir selfe thorow ouermuch li-

Math. 7, 16 bertie. As men cannot gather grapes of thorns and figges of thistles, neyther can any man or woman gather any vertue or honestie in haunting places where enterludes are. As one vertue bringeth in another, so one vice nourisheth another: pryde ingendreth enuie, and ydlenesse is an entraunce into lust. Idlenesse is the mistresse of wanton appetites, and fortress of lust's gate; for no man entreth into the pallace of lust, vnlesse he be first let in by idlenesse, and more idlenesse can there not bee, than where such playes and enterludes are. Ther-

Math. 6, 22 fore, as Christ sayth, The light of the bodie is the eye; if, then, the eye be single, thy whole bodie shall be light; but if thine eye bee wicked, then all thy bodie shall be darke, &c. As if he would saye, If thine affections and wicked concupiscence ouercome reason, it is no maruell though men be blinded and be lyke vnto beastes, and fol-

Athenians lowe all carnall pleasures. To take away this darkenesse and blindenesse, the Athenians prouided well when they appoynted their Areopagites to write no comedie or play, for that they woulde auoyde all euils that might

Theodosius ensue thereof, &c. Theodosius likewise did by expresse lawes decree, that daunces and wanton daliance shoulde not be vsed, neyther games or enterludes. Constantinus

Constantium centur. 4, cap. 3, fo. 76 the emperour made lawes, wherein he did vtterly forbidde all spectacles among the Romanes, for the greate discommoditie that came thereof.

Cypria. lib. i. Epis. 10 Saint Cyprian sayth, it is not ynough for his frende Eucratius to abstayne from such enterlude playes himselfe, but also he must not teach others nor encourage

Ambr. lib i. offic. cap. 23 them thereto. S. Ambrose sayth, that all such playes (though they seeme pleasant and full of sport) must vtterly be abolished, bicause no such playes are mentioned, nor expressed in holy scripture. S. Augustine

sayth that such enterludes and playes are filthie spectacles; for when the heathen did appoint and ordeyne (sayth he) playes and enterludes to their gods for the auoyding of the pestilence of their bodies, your bishops, for the auoyding of the pestilence of your soules, hath forbidden and prohibited those kynde of scenicall and enterlude playes. Thus you may perceyue and vnderstande, howe those playes haue bene thought off among the good and godly fathers aforetime, which instructe vs thereby to hate and detest the like now in this latter time practised.

August lib. i. cap. 32, de ciuitate dei.

Youth. Is there no lawes, or decrees, that haue bene made against such players of enterludes, sith they are so noysome a pestilence to infect a common wealth?

Age. Very many lawes, and decrees.

Youth. I pray you, expresse some of them, for the better satisfying of my minde herein.

Age. I will so doe, God willing. It was decreed vnder Constantinus, the emperour, that all players of enterludes shoulde be excluded from the Lorde's table. Johannes de Burgo, sometime chauncelour of Cambridge, and a doctor of diuinitie, in his book entituled, *Pupilla Oculi*, sayeth, That *Histriones*, enterlude players, *non sunt ad ordines promouendi*, are not to be promoted to any dignitie: the reason is, (sayth he,) *Quia sunt infames*, for that those players are infamous persons. He noteth further howe they are knowen: *Hoc intelige de his qui his qui publicè coram populo faciunt aspectum, siue ludibrium sui corporis, exercendo opus illud:* understande this of those players which vsed to make shewes openly before the people, or else in vsing their bodies to this businesse, as to make sport to be laughed at. In another place he sayth: *Histrionibus, magicis, scenicis, et alijs infamibus notoriis et manifestis, non est eucharistia conferenda, quia tales vitam ducunt illicitam:* the

Conc. Arelatensis, 2, 20.

Ioh. de Burg. in pupilla oculi, 7 partis, cap. 5. o. Distinct. 33, cap. maritum.

Pupilla oculi partis, cap. 8, l. Distinct. 86, Cap. Donaré.

sacrament of thanksgiuing ought not to be ministered vnto stage-players of enterludes, or to witches, sorcerers, or to any suche infamous and notorious wicked persons, for that they lead a lewde and vngodly lyfe. In the decrees, it is so decreed, that all enterlude players, and comedie players, heretikes, Jewes, and pagans, are infamous persons, and ought to be taken as no accusers of any, nor yet to be produced as witnesses in any matter or cause before any judge: if they bee, the law is, that the partie may lawfully except against them, and say, they are infamous persons, for that they are players of enterludes. And this may you doe also against common minstrels. S. Augustine sayth also, that those enterlude players are infamous persons. Cornelius Agrippa sayeth: There was in times past no name more infamous than stage-players; and all they that hadde played an enterlude in the theatre were by the lawes depriued from all honoure and dignitie. Also there is a notable statute made againste vagabondes, roges, &c., wherein is expressed what they are that shall bee taken and accounted for roges; amongst all the whole rablement, common players in enterludes are to be taken for roges, and punishment is appointed for them to bee burnte through the eare with an hote yron of an ynche compasse; and for the second fault, to be hanged as a felon, &c. The reason is, for that their trade is such an ydle loytering life, a practise to all mischiefe, as you hauehearde before.

Summa Angelica.

Causa 4, quest. 1 ca. 1. Distinct. 2, de consecr. cap. pro delectione.

De his qui, no. infra, l. ij. aig. præter vlt.

Aug. lib. 1, 2, cap. 14, de ciuitate dei.

H. Cornelius Agrippa de vanit. scient. cap. 20.

An. Elizab. 14, cap. 5.

Youth. If they leaue this life, and become good true labourers of the common wealth, to gette their owne liuings with their owne handes, in the sweate of their face, shall they not be admitted and taken againe to the Lorde's table, and afterwarde to be reputed and taken for honest men?

Age. Yes, trulye: and therefore in the third councell

of Carthage, it is put downe in these words: *Scenicis, atque histrionibus, cæterisque personis hujusmodi, vel Apostatis, conuersis ad Dominum, gratia vel reconciliatio non negetur;* to players of enterludes and comedies, and other such lyke infamous persons, and apostates, conuerting and returning to the Lorde, (by repentance) grace and reconciliation is not to be denyed. And this is according to the saying of the prophete Ezechiell: If the wicked will returne from all his sinnes that he hath committed, and kepe all my statutes, and doe that which is lawfull and right, he shall surely liue and not dye, &c.

Concilium 3. Carthagine. cap. 35. De consecra. Dist. 2, cap. scenicis atque histrionibus.

Ezek. 18, 24.

Youth. I pray you, shewe mee from whence those kinde of playes had their beginning, and who deuised them.

Age. Chrysostome sayth, the deuill founde oute stage-playes first, and were inuented by his crafte and policie; for that they conteyne the wicked actes and whoredomes of the goddes, whereby the consciences of goodly men are grieuously wounded, and wicked lustes are many wayes stirred vp; and therefore the diuell builded stages in cities.

Chrisost. in Mat. hom. 6.

Arnobius sayeth: The heathens supposed to haue pleased and pacified their gods from their wrath and displeasure, when as they dedicated to them the sounds of instruments and shalmes, &c. stage-playes and enterludes. Saynt Augustine sayth: The heathen did appoint playes and enterludes to their gods for the auoyding of pestilent infections, &c. Theophylus sayth: *Gentiles suos dies habebant quibus publica spectacula, &c., religiosa, &c.;* the Gentyles had their certain dayes appointed for open spectacles and shewes, &c., which they dedicated religiously vnto their gods. Clemens and others say: *Diabolus sit author Gentilium superstitionum;* that the Deuil is the author of the Gentiles' super-

Arnobius, lib. 7

August. lib. 1, cap. 32, de ciuitate dei.

Theoph. lib. 3, contra Autolicum.

Clem. in oratione ad gen.

Theoph. lib. 2, cont. Autol. Tatianus in orati. contra Græcos.

stitions. For these causes and many other, sayth Theophilus, Christians were forbidden to vse any such like playes, &c. If you will know more thereof, I will refer you vnto Polydore Virgil, and also vnto John Textor, where you shall fully see the original of all these playes, &c.

Pol. Virgil. de rerum inuent. lib. 3, cap. 3. Io. Ravisii Textoris officin, fo. 906.

Youth. I maruaile much, (this being as you say) that these playes and enterludes are tollerated and suffred now a dayes in a commonwealth, being so euill of itselfe, and hauing so euill patrons.

Age. It is much to be maruailed at in dede, my sonne; for where God's gospell is preached and taught, such vaine, ydle, and filthy pastimes and myrthes should surcease, and be banished far away from Christians, from whence it came. Beatus Rhenanus sayth: *Non solum temperandum fuit, quæ manifestam præ se ferrent impietatem, sed etiam, &c.* it was meete for them to refrayne, not only from such things as haue a manifest shew of wickednesse, but also from such things as might be called indifferent; partly, least any of the weaker christians shoulde be corrupted; partly, also, least the heathens shoulde be encouraged in their errors, thinking that thing, for that the christians themselues do it, to be the better. Tertullian sayth also, *De hoc primo consistam, &c.*—herein will I first stande, whether it be lawfull for the seruant of God to communicate with whole nations in such things, either in apparell, or in diet, or in anye other kynde of their pastimes and myrth. Saint Basill sayth: Let ydlenesse and superfluous things be put to silence where God's church is. What meaneth this (sayth Saint Origen), leaue hir no maner of remnant? The meaning is this: Abolishe not certaine of the superstitions of the Chaldes, reseruing certaine: therefore, he commandeth that nothing be left in hir, be it neuer so little. Therefore Augustine sayth, that his mother left bringing of wine and cakes to the church,

B. Rhenanus in librum de corona milit

Tertul. de idolaria

Basil. de natali Christi

Origen in Iere. hom. 3

August. confess. li. 6, ca 2

for that she was warned, it was a resemblance of the superstition of the heathen. Tertullian reasoneth vehemently, that a christian man ought not to go with a laurell garland vpon his heade, and that for none other cause, but onely that the heathens vsed so to go, &c. How much more should we leaue off to imitate those filthie playes and enterludes that came from the heathens, nay, from the deuill himselfe. But, as one sayth: *Dolosi hominis, dolosæ vestis* — craftie man, craftie coate. These players, as Seneca sayth, *malunt personam habere quam faciem*—They will rather weare a visarde than a naturall face: and therefore Saint Cyprian vehemently inueygheth againste those which, contrarie to nature and the lawe, doe attire themselues, being men, in women's apparell, and women in menne's apparell, with swannes' feathers in their heads, silkes, and golden apparell, &c.; shewing forth in their playes very Venus it self, as if they were fully in the kingdome of Sathan, &c.

Tertul. de coron. militis

Le. 18, 3, 30

Macrobius

Seneca

Cypria. lib. 1 Epist. 10

Lib.2, Epist.2

Deu. 22, 5

Youth. You haue, in my iudgement, paynted oute those things to the full, and opened such matters by the effectes, as will lothe any honest man or good woman to come neare such playes.

Age. Nay, truly, I haue giuen but an ynkling hereof, than opened the particular secrets of the matter.

Youth. The publishing and opening of the filthie matters is sufficient to proue, that they ought to be ouerthrowne and put downe.

Age. You say truth.

Youth. Yet I see little sayd, and lesse done vnto them; great resort there is daily vnto them, and thereout sucke they no small aduantage.

Age. They are like vnto the citizens of Sybaris, whiche were in all kinde of sentualitie delicious, farre passing all other, for they vsed commonly to bidde their guestes a whole yeare before, that neither the bidder

B. Alanus

might lacke time to prepare all dainties and delitious fare, and costly furniture, nor the guests to adorne and trimme themselues vp with golde, &c. So they vse to set vp their billes vpon postes certain dayes before, to admonishe the people to make their resort vnto their theatres, that they may thereby be the better furnished, and the people prepared to fill their purses with their treasures, that they may sing which Horace sayth—

Hor. lib. 1 Epist.

Nowe are the braue and golden dayes,
Nowe fame with play we gayne,
And golde can shewe vs many wayes
Men's fauour to attaine:
For mony they heare the musicke sweete,
And playes they buye with golde;
We seeke for golde, and straight vnmeete
Our name by it is solde.

Therefore of them Boetius sayth:

Boetius

Howe they doe get fewe folkes doe care,
but riches haue they must;
By hooke or crooke we daily see
they drawe men to their lust.

No faith nor feare of God haue they,
which doe those playes pursue;
Their hands are giuen to sell and spoyle,
their gaine they call their due.

Youth. I doe now well perceiue the wickednesse hereof, by that I haue hearde of you, out of ancient authorities, councels, lawes, and decrees; and I would to God such lawes were nowe executed vpon such things, which are occasions and loade stones to draw people to wickednesse. I maruaile the magistrates suffer them thus to continue, and to haue houses builded for such exercises, and purposes which offend God so highly, sithe

it came from the heathen, Sathan being the author, as you haue proued. For my part, I shall henceforth (Jesus Christ willing) absent myself from such places and theatres, and shall prouoke others to doe the like also, &c. Yet I maruaile much, sithe the rulers are not onely negligent and slowe herein to doe, but the preachers are as dumme to speake and saye in a pulpitte againste it.

Age. I doubt not but God will so moue the hearts of magistrates, and loose the tongue of the preachers in such godly sort (by the good deuout prayers of the faithfull) that both with the sworde and the worde such vnfruitfull and barren trees shall be cut downe, to God's great glorie, comfort, and safetie of his people, and encrease of vertue and Christianity, which God graunt for his Christ Jesus sake. August in Psalm, 8

Youth. Amen, amen, good Lorde.

Age. Nowe that you are resolued in this poynt, according vnto your request and desire, let this surfice at this time, as touching this matter, and let vs go forwarde to reason of some other matter.

Youth. Before we reason of anye other matter, lette me vnderstande your judgement respecting comedies and suche lyke things, whiche schollars doe many times practise and vse, both in the Universities, and also in diuerse other good schooles.

Age. Saint Cyprian, wryting vnto his friend Euagrius in a certaine epistle, sayth that he is *Doctor, non erudiendorum, sed perdendorum puerorum*, &c. a teacher, not of learning, but of destroying children, which practise them in these enterlude and stage playes; for (sayth he) *Quod male didicit, cæteris quoque insinuat*, that euill which he hath learned, he doth also communicate vnto others, &c. Notwithstanding, you shall vnderstand y^{t} S. Cyprian speaketh of him that did teach and practise Cypr. Epis. 10, lib. 1

onely this kinde of vaine pastimes and playes, and did allure children vp therein. But, to showe you my minde plainlye, I thinke it is lawefull for a schoolmaster to practise his schollers to playe comedies, obseruing these and the like cautions: first, that those comedies which they shall play be not mixt with anye ribaudrie and
1 Cor. 15, 33 filthie termes and wordes (which corrupt good manners). Secondly, that it be for learning and vtterance sake, in Latine, and very seldome in Englishe. Thirdly, that they vse not to play commonly and often, but verye rare and seldome. Fourthlye, that they be not pranked and decked vp in gorgious and sumptious apparell in their play. Fiftly, that it be not made a common exercise, publickly, for profit and gaine of money, but for learning and exercise sake. And lastly, that their comedies be not mixte with vaine and wanton toyes of loue. These being obserued, I iudge it tollerable for schollers.

Youth. What difference is there, I pray you, betweene a tragedie and a comedie?

Age. There is this difference: a tragedie, properly, is that kinde of playe in the which calamities and miserable ends of kings, princes, and great rulers, are described and set forth, and it hath for the most part a sadde and heauy beginning and ending. A comedie hath in it humble and private persons; it beginneth with turbulent and troublesome matters, but it hath a merie ende.

AN INUECTIUE AGAINST DICE-PLAYING.

Sith you haue instructed me so well against ydlenesse and vaine pastimes and playes, I pray you instruct me further also, as touching other playes (especially of one

kinde of playe) which is commonly vsed of most people in this land, whether it be euill or good to be vsed.

Age. According vnto my simple talent, I shall be ready to imploye it in what I may for your better instruction; and therefore declare vnto me, among all, what playe that is which you meane, which you say is so much practised now a dayes amongst all sorts and degrees.

Youth. If you will giue me a walke or two about the fields, I will declare the whole matter of the play, for I woulde gladly heare your iudgement of it.

Age. I will go with you willingly, and heare your talke gladly; and wherein I may do you any good, I shall be readie (the Lorde willing) to satisfie your request, whiche is my desire.

Youth. Sir, I yeelde you humble dutie for this your so great and vndeserued curtesie. Come on; leade you the waye, good father, I beseech you, for reuerence is due vnto the aged; as Moses sayth, Rise vp before the hore heade, and honor the person of the aged. Leui. 19, 32 Pro. 20, 29

Age. The honorable age (sayeth Salomon) is not that which is of long time, neither that which is measured by the number of yeares; but wisdome (sayth he) is the gray heare, and an undefiled life is the old age. Nowe, my sonne, say on, in God's name, what you haue to say. Wis. 4, 8

Youth. In our former communication betweene vs, you haue spoken against vaine playes and ydle pastimes; yet you allowed of certaine moderate and actiue pastimes, for exercise and recreation's sake.

Age. It is very true, I graunted it; and doe allowe of them, so farre forth as they are vsed to that ende wherefore they were appointed.

Youth. I pray you let me vnderstande what those playes are which you allowe off, and also of those which you allowe not off.

Age. Before I speake of them, it shall be good

to distribute and devide playes into their formes and kindes.

Youth. I pray you doe so.

Age. I must herein make two exceptions: first is, that by this my speach I meane not to condemne such publicke games or prices, as are appointed by the magistrate: secondly, that such games as may benefite (if neede require) the common wealth are tollerable.

Youth. I pray you, let me heare your diuision of playes in their kindes.

Age. There are some kinde of playes which are vtterly referred vnto chaunce, as he whiche casteth moste, or casteth thys chaunce, or that (at dice) carrieth away the rewarde. There are other, wherby the powers either of the body or minde are exercised.

Youth. I pray you, speake first of those playes which are for the exercise of the bodie and minde.

Age. Those playes which are for the exercise eyther of the powers of mynde or bodie are not vtterly forbidden. Iustinian, when he had vtterly taken away playes that depended of chaunce (at dice) ordeyned certaine kinde of playes, as throwing a round ball into the aire, (which play is at this day much vsed among my countrymen of Devonshire) handling or tossing the pyke or staffe, running at a marke, or such like, &c. Aristotle in his Rhetorikes commendeth these exercises of the bodie: so we see at this daye, publike wealthes do sometimes set forth, vnto such as can best vse weapons, a reward or price, to the ende they may haue the people the better encouraged and exercised, alwayes taking heede that those playes be not hurtfull or pernitious, and that it be not dangerous, either to themselues or to the beholders, as are the turneys, and such like, &c. such kinde of playes are forbidden. *Ad legem Aquiliam* in the lawe, *Nam Ludus*, and in the Decretals, it is also expressed *De Tornementis*.

Iustinian

Decret. lib. 5, in glos. cap. Ludos

Youth. What other playes are there which are tollerable?

Age. That whiche was vsed of olde time.

Youth. What playes were that, I beseech you?

Age. To labour with poyses of leade, or other metall, called in Latine *Alteres*: lifting and throwing of the stone, barre, or bowle, with hande or foote; casting of the darte, wrastling, shooting in long bowes, crossebowes, hand-gunnes; ryding, trayning vp men in the knowledge of martiall and warrelike affaires and exercises, knowledge to handle weapons, to leap and vault; running, swimming, barriers, running of hoses at the tilt, or otherwise, which are called in Latine *Luda, Discus, Cursus, siue Saltus, Cestus, Certamen Equestre vel Currule.* All which playes are recited partly by Homer, partly by Virgil, and partly by Pausanias, &c. Hom. lib. 8 Virgil, lib. 5 Eneid

Youth. What say you by hauking, hunting, and playing at tennice?

Age. These exercises are good, and haue beene vsed in ancient times, as we may reade in Genesis. Cicero saith: *Suppeditant autem et campus noster, et studia venandi, honesti exempla ludendi.* The fieldes, (sayth he) hunting of beastes and such other, doe minister vnto vs goodly occasions of passing the time; yet he addeth thereunto this saying: *Ludendi est quidem modus retinendus;* a measure ought to be kept in pastime. For in these dayes many gentlemen will doe (almost) nothing else, or, at the least, can doe that better than any other thing. And this is the cause why there are found so many rawe captaines and soldiers in Englande among our gentlemen, when time of seruice requireth. And also it is the cause of so many vnlearned gentlemen as there are. For they suppose, that it is no part belonging to their calling for to heare sermons, pray, and studie for learning, nor to be exercised in heroical actes, and Genesis, 27, 5 Cicero

martiall affaires, but onely to hauke and hunt all day long.

Youth. I haue hearde olde woodmen saye, hee cannot be a gentleman which loueth not a dogge.

Age. If that be true, he cannot be a dogge that loueth not a gentleman. As I doe not hereby condemne all gentlemen, so must I needes (God be praised!) iustifie many which are desirous to heare preaching, to vse praier, study for learning, and exercise martiall affaires, readie to serue at al commandments for iust causes.

Youth. What say you to musicke, and playing vpon instruments? is not that a good exercise?

Age. Musicke is very good, if it be lawfully vsed, and not vnlawfully abused, therefore, I thinke good first to declare from whence it had his beginning, and to what end it was instituted: secondly, whether they may be kept in the churches: lastly, what kinds of songs and measures are profitable and healthfull.

Youth. I beseech you let me heare this throughly, and I will giue attentiue eare thereunto; for that some men disprayse it to much, and thinke it vnlawfull, others commend it as much, and thinke nothing so lawfull, and a third sort there are, which make it a thing indifferent.

Age. Two sorts that you speake of are to be reproued, but the third sort is to be commended.

Youth. I praye you, let me heare your iudgement hereof; and, first of all, as you promised, of the beginning and institution thereof.

Age. As touching the first: Men of the olde time were accustomed with common vowes to sing certaine solemne ditties, both when they gaue thankes to God, and also when as they would obtaine any thing of him. Wherefore, Orpheus, Linus, Pindarus, and Horace, and such like poetes, which vsed the harpe, wrote their hymns for the most part for these vses. Also in the Ro-

man publike wealth, the priests of Mars, which were called Salii, carried shields, and sang their verses through the citie. Furthermore, it was the manner that musicke and verses were had, when the praises of noblemen were celebrated, chiefly at feasts, whereby they whiche stoode by might be admonished to imitate their noble actes, and detest such vices which were contrarie to their vertues. Moreouer, they vsed them to recreate the mindes, and to comfort such as were pensiue, heauy and sad for the deade: as Saule being heauie, &c. caused Dauid to play vpon the harpe to refresh him, &c. The vse hereof also we may reade in Mathewe, when as Christ our Sauiour came into the ruler's house to raise vp his deade daughter, the minstrells and people were making a noise (that is, according to their custome) to play and sing, &c. Contrariewise, when any great cause of ioye happened, it was expressed by musicke and songs; as we maye reade many examples hereof in the holy scriptures, as of Moyses sister Miriam, Judith, Jephtah his daughter, &c. Likewise in weddings they were wont to playe musically, and to sing wedding songs. All these things, if they be done moderately, and in due time, are tollerable; for musicke and songs containe three kindes of good things—that is honest, profite, and pleasantnesse. For, although singing of itselfe delighteth the mindes of men, yet, when wordes are ioyned vnto it, which are of a iust number, and bound by certaine feete (as verses are) is much more pleasant. And vndoubtedly poetrie had hereof hir beginning, and cannot be denied but it is an excellent gift of God; yet this ought to bee kept pure and chast among men, because certaine laciuious men haue and doe filthily defile it, applying it to wantonnesse, wicked lusts, and euery filthie thing.

Salij

2 Sa. 16, 23

Mathewe, 9, 23

Exo. 15, 2, 20

Iudg. 11, 34
Iudet. 16, 2

Youth. Why doth musicke so rapte and ravishe men in a maner wholy?

Age. The reason is playne: for there are certaine pleasures which onely fill the outward senses, and there are others also which pertaine only to the mynde or reason; but musick is a delectation so put in the middest, that both by the sweetnesse of the soundes it moueth the senses, and by the artificiousnesse of the number and proportions, it deliteth reason it selfe: and that happeneth then cheifly, when such wordes are added vnto it whose sense is both excellent and learned. Pithagoras opinion was, that they which studied his doctrine should be brought in sleepe with a harpe, and by the accordes thereof also wakened, whereby they might quietly enioy the time both of sleeping and waking. Cicero affirmeth that rockes and wildernesses doe giue a sound, and cruell beasts by singing are assuaged, and made to stand still, as it is reported of the unicorne: when as men will take him, they put a yong mayden into the wildernesse, and when the unicorn seeth hir, he standeth still, and when he heareth the mayde sing, and play on an instrument, he commeth to hir and sleepeth harde by hir, and layeth his head vpon hir lap, and so the hunters kill him. I may also speake howe the poets fable, that when the walls of Thebes, the citie, were buylt, the stones of their owne motion came together with the sound of the harpe; and no man is ignorant what the same poets haue written of Arion (who being taken by pirates) playing so melodiously vppon his harpe, the dolphin fish, with the great whales, delyted so much in his musicke, that when as the pirates cast him into the sea, the fishes caried him safely vnto the shore. So haue they fayned of Orpheus; and also who knoweth not howe muche Dauid, here and there in his Psalmes, prayseth bothe musicke and songs.

Pithagoras

Cicero

Psal. 57, 8
Psal. 43, 4
Psal. 149, 3
Psal. 150, 4
Psal. 33, 2
Psal. 98, 56

Secondly, we must consider, whether it may be vsed in churches? In the east part, the holy assemblies, euen

from the beginning, vsed singing, which we maye easily vnderstande by the testimonie of Plinie, in his Epistle to Traiane, the emperour; where he writeth that Christians vsed to sing hymnes before day vnto their Christ, and therefore were called *Antelucanos cætus*, the morning assemblies. And this is not to be ouerslipte, that these wordes were written in that time that John the Euangilist liued, for he was aliue vnto the time of Traian: wherefore if a man shall saye, that in the time of the apostles there was singing in the holy assemblies, he shall not say from the truth. Paule, who was before these times, unto the Ephesians saith: Be not drunke with wine, wherein is excesse, but be filled with the spirite, speaking vnto your selves in psalmes, and hymnes, and spirituall songs, singing and making melodie to the Lorde in your hearts, giuing thankes alwayes for all things vnto God, euen the father, in the name of Jesus Christ. To the Collossians he sayth: Let the worde of Christe dwell in you plenteously in all wisdome, teaching and admonishing your owne selues in psalms, hymnes, and spirituall songs, singing with a grace in your hearts to the Lorde. To the Corrinthians he sayth: When ye assemble togither, according as euery one of you hath a psalme, or hath a doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things be done unto edifying. By which wordes is declared, that singers of songs and psalmes had their place in the church.

Plinie

Euseb. lib. 10, cap. 2

Ephe. 5, 18, 19

Collo. 3, 16

1 Cor. 14, 26

But the west churches more lately receiued the manner of singing; for Augustine testifieth that it happened in the time of Ambrose: for when that holie manne, togither with the people, watched in the church, least hee should haue beene betrayed vnto the Arrians, he brought in singing, to auoyde tediousnesse, and to driue away the time. But as touching the measure and nature of the song whiche ought to bee retained in musicke in the

August. li. 9, confess.

churche these things must bee especially noted. St. Augustine, in his booke of Confession, confesseth, and is also sorie, that hee hadde sometime fallen, because hee had giuen more attentiue hede vnto the measures and cordes of musicke, than vnto the wordes which were under them spoken. Which thing hereby he proueth to be sinne, because musicke and singing were brought in for the wordes sake, and not wordes for musicke: and he so repented this his faulte, that hee exceedingly allowed the manner of the churche of Alexandria vsed vnder Athanatius, who commaunded the reader that when hee sang hee should but little alter his voice, so that hee should bee like rather vnto one that readeth, than vnto one that singeth. Howbeit, on the contrarie, when hee considered howe at the beginning of his conuersion he was inwardly moued with these things, in suche sorte, that for the zeale of piety he burste forthe into teares, and for this he consented that musicke should bee retayned in the church; but yet in suche manner that hee sayde hee was ready to chaunge his sentence, if a better reason coulde be assigned: and he addeth, that those doe sinne deadlye (as they were wont to speake) whiche giue greater heede vnto musicke, than vnto the wordes of God. Saint Hierome, and also Saint Gregorie say,

Augus. li. 10, confess. ca. 33

Heiron. in Epist. ad Ephes. Dist. 92, cap. Cantantes, et in cap. Sancta Romana.

Non vox, sed votum, non cordula musica, sed cor,
Non clamans, sed amans, cantat in aure Dei.

The voice though it crie neuer so cleare,
The Lorde delights not for to heare;
Nor string of musicke very sweete,
Except the heart conioyne and meete.

Franciscus Petrarcha declareth, that Athanasius did vtterlye forbid singing to be vsed in the church at seruice time, bicause (sayth he) he woulde put away all

Franciscus Petrarcha de remedijs vtriusque fortunæ.

lightnesse and vanitie, which, by the reason of singing, doth oft times arise in the myndes bothe of the singers and hearers. Gregorie also sayth: *Plerumque vt in sacro ministerio dum blanda vox quæritur, congrua vita negligatur;* whyles the sweetnesse of the voyce is sought for in the holie ministerie, the life is neglected. Therefore, sayeth Durandus: *Propter carnales, non propter spirituales cantandi vsus in Ecclesia institutus est,* &c. the vse of singing in the church was ordeyned for carnall men, and not for spirituall minded men.

Distinct. 92 in cap. in Sancta Romana

Guilielmus Durand. li. 2, rat. di. offic. cap. de cantore.

Youth. Let me heare, then, what is to be done and obserued, to the ende musicke maye lawfully and fruitfully be vsed in the church.

Age. First we must take heede that in musicke bee not put the whole summe and effecte of godlynesse, and of the worshipping of God, which among the papistes they doe almost euery where thinke, that they haue fully worshipped God, when they haue long and much sung and piped. Further, we must take heede that in it be not put merite or remission of sinnes. Thirdly, that singing be not so much vsed and occupied in the church, that there be no time, in a maner, left to preach the worde of God and holye doctrine; whereby it cometh to passe that the people depart out of church full of musicke and harmonie, but yet hungerbaned and fasting, as touching heauenly foode and doctrine. Fourthly, that rich and large stipends be not so appointed for musitians, that eyther very little, or in a maner nothing is prouided for the ministers whiche labour in the worde of God. Fiftly, neyther may that broken and quavering musicke be vsed, wherewith the standers by are so letted, that they cannot vnderstande the words, no though they would neuer so faine. Lastly, we must take heede, that in the church nothing be song without choyce, but onely those things which are contayned in the holye scriptures, or which

Pet. Martyr. in Iudicum.

are by iust reason gathered out of them, and doe exactly agree with the worde of God.

Nowe, to conclude this matter, I saye that godly and religious songs may be retayned in the church. And yet I confesse that there is no precept giuen in the New Testament of that thing. Wherefore, if there be any church, which vpon iust causes vseth it not, the same church cannot iustlye be condemned, so that it defende not, that the thinge itselfe of his owne nature, or by the commaundment of God is vnlawfull; and that it doe not, for the same cause, reprooue other churches, which vse singing and musicke, or else exclude them from the fellowship of Christ. Yet this ought to be considered, that if we shall perceiue that Christian people doe runne unto the churche as to a stage playe, where they may be delighted with pyping and singing (and doe thereby absent themselues from hearing the worde of God preached), in this case we must rather abstaine from a thing not necessarie, than to suffer their pleasures to be cockered with the destruction of their soules.

Youth. What say you of minstrels, that goe and range abroarde, and thrust themselues into euery mannes presence and company, to play some mirth vnto them.

Age. These sort of people are not sufferable, bicause they are loyterers and ydle fellowes; and are, therefore, by the lawes and statutes of this rhealme, forbidden to raunge and roave abroade, counting them in the number of roges, and, to saye truth, they are but defacers of musicke.

Anno. Elizabeth, 14

Youth. Are there any other good exercises?

Age. Yes, as schollers to make orations, to play good and honest comedies, to play at tennise, and such like, &c. Notwithstanding, in all these exercises that I haue spoken off before, this must I adde for your instruction,

that none of them ought to be a hinderance or let to any man from his duetie towards God's worde.

Youth. Nowe that you haue declared to me what exercises are lawfull for the powers of the minde and bodie, I pray you to shewe mee what that playe is, which you call chaunce, or happe.

Age. These playes that depende vpon chaunce are those which we call dice-playe, which kinde of playe is to be eschewed and auoyed of all men. So Cato giueth counsell to all youth, saying: *Trocho lude, aleas fuge;* playe with the toppe, and flee dice-playing. Cato

Youth. What, meane you to speake against dice-playing, sithe so many honourable, worshipfull, and honest men vse so commonly to play at it?

Age. The persons make it not good, but rather it maketh them the worse; for it causeth manie of them (oftentimes) to bring a castell into a capcase, a whole manour and lordeshippe into cottage, their fee simple into fee single, with other infinite lyke discommodities, according to the olde verse.

Diues eram dudum, me fecerunt tria nudum:
Alea, vina, Venus, tribus his sum factus egenus.

Sometime riche I was,
and had thereof great spare,
But three things hath me made
to go full poore and bare:
Dyce, wine, and venerie
were to me great speede;
These three did hasten all my woe,
and brought me to great neede.

Yet notwithstanding, although these men that you speake of vse to play at dice, and loue that game so well, yet in no wyse will be called dice-players, or dicers, it is so

odious a name, the reason is, for that it is an odious and wicked play: so the thefe, the queane, the papistes, murderer, &c. will not be called by that name, of that fault and filthie sinne which they vse, bicause they knowe it is most wicked and abhominable.

Youth. This faulte of losing their goods is not to be imputed to the play itselfe, but to them that play.

Age. Yes, sir, it is in the playe also: take away the whore, there will be no whoredome: take away fire, and there will be no burning: take away powder and shotte, none shall bee murthered: take away poyson, none can be poysoned, &c.: take away playe, there will be no playing. This did Marcus Antonius, the emperour, verye well see, who, lying on his death bedde, sayde to his sonne Commodus these wordes: It is a most harde thing, and a difficil matter for a man to kepe measure in libertie (of playes) or to be able to restrayne the brydle of things desired (vnlesse the things themselues be taken away that are desired) for surely we be all made worse, both olde and yong, by reason of this libertie to play at dice, to enioye our owne filthy desires.

Herodian, lib. 1.

Youth. I praye you, who was the firste deuisour of dyce playing? It appeareth that it hath bene of a long continuance.

Age. There are diuerse opinions hereof. Some saye that it was one Attalus; others suppose it was one Brulla. Polydore Virgill sayeth, that one Lydi deuised this among the Lydians, a people of Asia, of great loue and policie, what time a great famine was among them, that, by passing away the time with this play, they bare out their hunger the better, and their vittailes endured also the longer, &c. Others saye that one Palamedes, being (in an armie of the Greekes against the Trojanes) ydle, inuented this dyceplay to pass the time away, and also to saue vittails, &c. But certainly those

Polyd. Virg. in lib. 2, ca. 8 De inuentoribus rer

Ioh. Rauisius Textor

that write of the inuention of things, haue good cause to suppose Lucifer, the prince of deuilles, to be the first inuentor thereof, and hell (no doubte) was the place where it was firste founded. For what better alectiue coulde Satan deuise, to allure and bring men pleasantly into damnable seruitude, than to purpose to them a forme of play (which is his principall treasurie) wherein the more part of sinne and wickednesse is contayned, and all goodnesse, vertue, honestie, and godlinesse, cleane confounded.

Youth. I assure you, I neuer hearde before that dice-playing was so wicked as you say.

Age. Publius sayth: *Quanto aleator in arte melior est, tanto nequior est;* as much more cunning the dicer is in that arte, so much the more wicked he is. There cannot be a more playne figure of ydlenesse than dice-playing is. For (besides that there is no manner of exercise of the bodie or minde therein) they vse great and terrible blasphemings and swearings, wicked brawlings and robbings, robbing and stealing, craft, couetousnesse, and deceyte. Oh! why doe we call that a play, which is compact of couetiousnesse, malice, craft, and deceyte? Publius

Youth. What craft, deceite, and robbery can there bee in dice playing? Are not the little dice cast downe vpon the table, that euery man may see them that hath but halfe an eye, and may easily tell euery pricke and poynt vpon them? and therefore I cannot see howe any man should thereby be deceyued. I suppose there is not a more plaine playe, and less deceyte (being alwayes before men's eyes) than is diceplaying.

Age. The blinde eateth many a flie, and seeth it not; for I perceiue that you are (or else you seem to be) ignorant of their skill and doings. If you did vnderstande throughly of their false dice, cogging termes, and orders,

it will make you abhorre, detest, and defie all dice-playing.

Youth. Is there any more to bee considered in this playe, than plainly and simply to play with two dice, and cast them out of our handes vpon the plaine boorde?

Age. Yea, my sonne, much more, both for their craft in casting them, and making them; and also for the sundrie names of their dice, to beguile the simple and ignorant withall.

Youth. I had neuer thought that their coulde be such deceyte in dice playing, or that men had anye cunning or sleyght therein to beguile any.

Age. For the obteyning of this skill (of filthie dice-playing) they haue made, it as it were, an arte, and have their peculiar termes for it; and a number of lewde persons haue, and daily doe apply it, as it were grammer, or logicke, or any other good seruice or science, when as they associate together with their harlots and fellowe theeues.

Youth. What haue dicers to do with harlots and theues?

Age. As much as with their very frends; for they are all of one hall and corporation, and springe all out of one roote, and so tend they all to one ende, ydlely to liue by rauine and craft, deuouring the fruites (like caterpillars) of other men's labours and trauailes, craftily to get it into their owne hands as theeues.

Youth. I pray you, shewe mee the occasion, why men so earnestly are giuen to dice playing?

Age. The first occasion to play is tediousnesse and lothsomnesse of good labours. Secondly, is covetous-nesse and greedinesse for other men's mony, which covet-ousnesse, sayth S. Paul, is the roote of all mischiefe.

1 Tim. 6, 10
Ierem. 6, 13

Youth. I perceyue by you, that there groweth greate

and dangerous inconueniences, and mischiefes, by this diceplaying.

Age. You haue sayde truth; for it is a doore and windowe into all theft, murther, whoredome, swearing, blaspheming, banketting, dauncing, rioting, drunkennesse, pryde, couetousnesse, craft, deceyt, lying, brawling, fighting, prodigalitie, night-watchings, ydlenesse, beggerie, pouertie, bankrupting, miserie, prisonment, hanging, &c. and what not? Chrisostome sayth, that God neuer inuented playes, but the deuill; for the people sate downe to eate and drinke, and rose vp to play, in the honour of a most filthie ydoll, for when they had worshipped the calfe and committed ydolatrie, they seemed to haue obteyned this rewarde of the deuill, namely, to play. Saint Ambrose saith also, that playes and pastimes [are] sweete and pleasant, when as yet they are contrarie to the rules of Christianity. Sir Thomas Eliot, knight, sayth to such as are diceplayers: Every thing (saith he) is to be esteemed after his value; but who hearing a man, whom he knoweth not, to be called a dicer, doth not anon suppose him to be of a light credit, dissolute, vaine, and remiss? How manye gentlemen, howe many merchants, &c. haue in this damnable pastime (of diceplaying) consumed their substance, as well by their owne labours as by their parents, with great studie and painful trauell in a long time acquired, and finished their liues in debt and penurie? Howe many goodly and bolde young men (sayth he) hath it brought to theft, whereby they haue preuented the course of nature, and died, by the order of the lawes, miserably? These are the fruits, and reuenues, of that wicked merchandice of diceplaying.

Chrisost. in Mat. hom. 6

Ambr. lib. 2 de offic. ca. 23

Sir Thomas Eliot, knight, in his booke of the governour.

Youth. Is it lawfull for any man to play at any game for money, to wynne it, keepe it, and purse it vp, or no? I pray you let me knowe your iudgement herein.

Age. I saye, generally, it is not lawfull to play for money, to wynne it, and purse it vp; that is, either to lose his owne, or wynne others, to witholde it as good gaine.

Youth. What reason is there hereof?

Age. The reason is most cleare and plaine: first, that play (whatsoeuer it be) was not appoynted or permitted as a meane and way to get or winne mony, but onely for exercise of the bodie, or recreation of the minde; so that whosoeuer vseth it to other ende, maketh it no game, but abuseth, chaungeth, and altereth the nature of the recreation, into a filthie and vnsufferable gayne, and therefore dishonest; which (be they high, bee they lowe) Christians ought to flee aud shunne, as Saint Paule sayeth, from filthie lucre. And in the distinctions out of Augustine, it is said: *Hoc autem iure possidetur quod iustè, et hoc iustè quod bene; omne igitur quod malè possidetur, alienum est, &c.* That is rightly possessed, that is rightly gotten, and that is rightly gotten, that is well and truly gotten; therefore, whatsoeuer is possessed falsely, and naughtily, is another man's and not thine, &c. Tullie sayth also: *Nihil vtile est, quod non sit honestum,* nothing is profitable or gaine (to thee) which is not honestly gotten: otherwise it is, *turpe lucrum,* filthie gaines. Furthermore, gaming was neuer allowed as a kinde of bargaining, trafficke, or occupying among men, if we eyther consider God's law or man's. Amongst all the lawes in the world, which haue throughly decided all meanes, howe to get, and justly to possesse, other men's goods, neuer make mention that gaming was a iust meane. The Romane law, whiche we call the ciuile lawe, hath uery largely and diligently determined of it; but, amongst all the honest meanes whereof the ciuile lawe maketh mention, gaming is not mentioned, nor once within the compasse: yet he speak-

1 Tim. 3, 8

August. in Epist. 54, ad Macedonium

Distinc. 35, ca. Episcopus

eth of contractes in sale, of letting to hire, making restitution, and such like, whereby we may iustly haue, and get that which is others; but there is no mention at all made of play, or that wee may thereby wynne or possess any thing: so that whosoeuer taketh and keepeth the mony of another, which he hath wonne in play, withholdes it without lawfull cause, and therefore against conscience, and, to speak plainly, sheweth himself a flat theefe. If St. Paule forbiddeth vs to vse deceyte in bargaining and selling, what should we doe in gaming? And if this shoulde be suffered, we shall bring in a greedie couetousnesse, in steade of the recreation of the minde, and, to be short, a desire to beguile eche other, in steade of solace and pastime.

To gayne, then, by play, and especially at dice, is as much as to steale and rob, notwithstanding any customs, euill vses, or corruptions of manners. One maister Francis Hotoman, a notable lawier and a christian, confirmeth my sentence and iudgement, and sheweth that by the meaning of the law, that gaine, gotten and pursed vp by play, is forbidden, and to be condemned: and S. Augustine sayth, that the mony should be giuen to the poore that is gotten by play, to the end that the loser shoulde not haue his losse againe, and also that the winner might be disappointed of the hope to haue that which he had so easily gotten. Also it is very reasonable, that, besides this losse, the magistrate should put them both (that play) to a good fine, to be bestowed to common vses: for, I pray you, what reason is there to turne that to couetousnesse, which was appointed for recreation and comfort of man? The poore, which are so many in the churche of God, and so nedye, as all the world seeth so many small children, that are orphans, lacking schooling for want of helpe, and that he whiche counteth himself a Christian and a brother to these

Francis Hotoman in lib. de vsuris, cap. 2

August. in Epist. 54, ad Macedonium

poore, and acknowledgeth them for the members of Iesus Christe, should play away and spende his mony at his pleasure, and shoulde not rather giue it in almes to his brethren, which are, as Esay sayth, his owne fleshe. Alas! howe dearly is that pleasure sometimes bought of vs, and what shame shall we haue before God's aungels for such lauishnesse, yea, before the poore people of God, as it is written in Saint Mathewe. When riche churles shall eate and drinke, and after fall to play, like to that cursed man of whom Saint Luke speaketh of, and in the meane season poore Lazarus, our brethren, shall lye and starue at our doores, on whom the very brute beastes, to their powers, bestowed their almes in licking their sores, and we, that are men of his own likenesse, haue mony to play awaye, and can finde in our heartes to bestowe none on them.

Esay. 58, 7

Mat. 25, 44

Luc. 12, 19

Luc. 16, 19

Luc. 16, 9
1 Tim. 6, 17

Let vs, according to the commandement of God, make frends with our monye, not of such as wynne it of vs by play (for they will neuer conne us thanke for it) but of the poore people of God, which cause it to be restored againe (at that great daye of God's iudgement) with profite and increase. Saint Augustine sayth, *Fœcundus est ager pauperum, cito reddit dominantibus fructum: Dei est pro parvis magno pensare:* profitable is the field of the poore, and yeeldeth fruite very quickly to the owners: it is God's propertie to restore greate things for small things. Saint Augustine, therefore, alloweth not that any christian man should giue his mony to any iugler or stage player, although they shewe vs some pleasure with their paynes; much lesse doth he allowe vs to giue our mony to a gamester that playeth with vs, to whome we shewe as much pastime as he sheweth vs. Let me then conclude: that which I haue saide is true, that is, that mony gotten, and pursed vp, by play is flat theft, and to gaine by such meanes is plainly to robbe,

Prou. 17, 19

August de verbis. dom. sermo. 25

and to possesse other men's goodes without iust cause and against conscience; bicause it is playne against the commandment of God, that sayth, Thou shalt not steale. Exo. 20, 15 Notwithstanding, that there bee a consent of the players, yet there is a burning lust and desire of eche other's mony, and to obtaine this their greadie couetous purpose, they vse this wicked and craftie play at dice to deceyue, which is called blinde fortune. For that purpose, Iustiananus, the emperor, made a decree, that none should play puplickly or privately in their houses, &c. Thus wee see what gaine and profit by play is gotten, euen as Christ sayth, They that now laugh shall weepe, and they that nowe haue plentie shall want, &c. Saint Augustine to this sayth, *Quæ est ista rogo animarum insania, amittere vitam, appetere mortem, acquirere aurum, et perdere cælum:* what madnesse is this of men, to loose life, and desire death, to seeke for golde, and loose God!

Cod. lib. 3, tit vltimo

August de verbis. dom. sermo. 25

Youth. They say, they cannot delite in playe, except they play for mony.

Age. I woulde gladlye knowe agayne, to what vse they would put that (mony gotten) vnto.

Youth. Peraduenture, they will bestow it vpon some feast, or else vpon the poore people.

Age. But I say still, it is much better and safer not to play for any mony at all, for that (as you haue hearde) it is not lawful. Againe, it may be that you yourselfe are not touched with couetousnesse, but possible the other with whome you playe is touched therewith; therefore, let the occasions of euill be taken away, which otherwise are very many which moue unto euill: and if there were nothing else to feare them away from this play, yet let them for God's sake weigh this (as I haue said before) howe great the penury and neede is, and what number of pouertie there is euerywhere replenished, that we may say, as S. Jerome sayde, *Nudus atque*

1 Thes. 5, 22

Heiron. ad Gaudentium

esuriens ante fores nostras Christus in paupere moritur, Christe, naked and hungrye, lying before our gates, dieth in the poore. The lawe of God requireth so many duties, that not our whole life long is able to perfourme them, and yet will we bestow time in playing at dice? We are otherwise sufficiently sicke with couetousnesse of mony, with ambition to ouercome and excell others, &c., why then do they stirre vp these diseases with playes?

Youth. They say, this is not stirred vp in them.

Rom. 14, 21
1 Cor. 8, 13
Math. 18, 6
Lucke, 17, 1
Mark, 9, 42

Age. Nowe, they must remember, that they may be easily stirred vp when they enter once in play: and they must see, not onely to themselues, but that they bring not others also vnto the same disease; for they know their owne mind of strength, yet they know not others.

Youth. What, and if they will so playe their mony, are they not lords of their owne things? They say they doe no wrong to their neighbours; they take away no other man's goods by violence: what then can be sayd vnto them?

Haggeus

Age. That is not true; for the prophet sayth in the person of God, The siluer is mine, and the golde is mine, sayth the Lorde. For you must note, that God deliuereth vnto vs his riches and treasure, according to his good pleasure, as vnto stewardes to vse them, and bestowe them, as God in his worde commaundeth: and, therefore, they ought to vnderstande that it is the dutie of the magistrates to see that euery man vse his owne things honestly and well. And they ought more deeply to consider, that God gaue them riches and money for foure special causes and purposes; first, wherewith they might maintaine preaching of God's worde; secondly, for the nourishing of themselues and their familie; thirdly, to pay tributes, taxes, and customes, to the prince, for the

Tobi. 4, 8
Eccle. 29, 11

Psa. 4, 17, 18
Deut. 26, 2
3, 4, 5
Leuit. 27, 32
Gen. 14, 20
Cap. 28, 22
Exo. 22, 29
Leu. 27, 30
Num. 18, 22,
23, 24, 28, 29

better maintenance and defence of their people and countrye; fourthly, to help the poore and needie members of Christ, &c. Those are the ends whereunto riches are giuen vnto vs, and not for to waste it foolishly at dice-playing, and so put it to the slippernesse of fortune. Also it behoueth euery one (especially those that professe the gospell) to represent the image of God, who gouerneth and ruleth all things with reason, mercy, loue, and wisdome: but so to consume their money and goodes at dice and vaine playes is not to be as lordes ouer their owne things, but tyrants and spoilers, and not to vse them with mercy, loue, and wisedome, but with vnmercifulnesse, hatred, and foolishnesse to abuse them. And, on the other part, what thing soeuer is gotten by this kind of diceplay, is *turpe lucrum*, filthie gaine; and that gaine so gotten, shall be a witnesse against them at the last daye of iudgement, if they repent not; and it shall be gaine put in a bottomlesse purse, as the prophet sayth, that is, they shall neuer haue ioy or good thereof: as the poet sayth, *De bonis malè quæsitis, vix gaudebit hæres tertius;* euill gotten goods shall neuer prosper: a penny naughtily gotten, sayth Chrysostome, is like a rotten apple laid among sounde apples, which will rot all the rest. Therefore, we must hold fast, and firmely determine that such playes are very theft and robbery, and, therefore, ought not in any wise to be suffered, for that they are gouerned by chaunce and rashnesse, so that thereby goods and mony are endaungered; and also for that it belongeth to the public welth, to see that those things be rightly gouerned, for God giueth goodes to be spent to good vses, and not vppon vaine fonde abuses.

Mat. 10, 10
Luc. 10, 7
1 Tim. 5, 8
Pro. 31, 15, 21
Math. 22, 21
Rom. 13, 7
Deut. 24, 19
Leuit. 19, 9
Cap. 23, 2
Psal. 112, 9
Iob. 4, 7, 8
Eccle. 4, 12, 3, 4, 5
Leu. 14, 13
Cap. 19, 8
Math. 25, 8
1 Timo. 9, 18
Habbac. 2, 6, 11, 22
Haggai, 46

Youth. These players are honest, substantial, and credible men; and though they playe at dice, yet they giue to the poore neuerthelesse, and paye their dutie to the prince neuer the latter.

Age. Their credites are much cracked that vse this play, so that they can not beautifie or garnishe it by no policie, but contrarywise, that doth altogither foyle them.

Prou. 21, 17
Eccle. 34, 18

And for their giuing to the poore, it doth no more excuse them, than if they robbed a man to giue to the poore. They saye, they giue neuerthelesse: I pray you, doe they giue by that euer a whitte the more? If they doe, yet wee maye not doe euil, that good may come thereof (sayth Saint Paule) whose damnation is iust. Yet, I pray you, let me vnderstand what they giue weekely to the poore.

Youth. Euerye of them giueth according to his habilitie, some a penny, some two pence, another foure pence, and the best commonly giueth but six pence.

Age. What is this to the purpose, in respect of their playe, whereat they will not sticke to venter, at dice, v^{s}., x^{s}., xx^{s}., yea, x^{li}., xx^{li}. at a cast, and will thereat consume xl^{li}. or an c^{li}., yea, all that they haue, &c., which is lamentable to heare and see. But whatsoeuer they giue to the poore, it is done (contrary to the rule of Scriptures) grudgingly, murmuringly, and vnwillingly.

Rom. 12, 8
2 Cor. 9, 7
Prou. 11, 25
Eccle. 35, 10

Some of them haue lost as much in one houre, nay, in one quarter of an houre (at dice) as they haue giuen to the poore two or three yeares before. Is not this to be corrected and amended by the rulers? If they neglect it, no doubt, God will be reuenged of it, it is so wicked and vngodlye. It is a worlde to heare, and see, what a doe the magistrates haue to make them, and such like, to be contributories to the reliefe of the poore weekely, according to the statutes, &c. What excuses, what allegations, what protestations, what loquations, what persuasions will they vse, who knoweth not? either y^{t} they that are not able, or that they are fallen behind hand, or y^{t} they are not so much worth now by a great summe as they haue beene, or that they haue great losses, or that they keep some poore man or

woman, or else some fatherlesse children for almes deede, or else they giue euerye daye at their doores to the poore, or that they will giue their almes themselues, or that it is not giuen well, &c., or what not, so they may not giue to the poore. But to giue and put into a boxe for a mummerye, or maske, to play at dice, they will not sticke at tenne pounde, twentie pound, or an hundred pound, so franke and liberall are they to please their owne couetous desire, and vaine pleasure; but to helpe needy of Christ in his members, they are poore, and want mony, but to the furnishing forward of diceplaying, we haue mony and golde plentie; yea, if neede be, their wiues also are allowed their xx^{s}. xl^{s}., yea, twentie nobles, to maintaine them to play at dice, supposing that it is a great token (to the worlde) of credite, and a signe of excellent loue betwene that is them, when in dede it is vtterly a discredite to both of them, and a token that they loue not in the Lorde. Thus are we wise (sayth the prophet) to doe euill, but to doe well we haue no knowledge. Ierem. 4, 22

Youth. They saye, it is written in Ecclesiastes, that wee ought not to be too righteous, nor too superstitious; for that were the way to bring in superstition agayne, and to take away Christian libertie. Eccle. 7, 17

Age. Saint Paule commaundeth the faithfull, not onely to forbear from that which is euill of it selfe, but euen from all shewe of euill; but these chaunce and dice players, that I haue spoken of, or any such like, are euill things of themselues, and not alone simple shewes (as you haue hearde before) and, in effect, I would faine knowe, what ouerstrait rigour and seueritie of life we doe enjoyne to Christians, if we allow them honestly and moderately to play and sport themselues at all other games, and eyther stand vpon sharpnesse of wit, or wholesome and moderate exercise of the bodie? Saint Chrisostome, in his homilie of losenesse, in his time answering to like 1 Thes. 5, 22

Chrysost. in hom. 1

obiections, sayth, what when we doe restrayne from the godlie their superstuities, we meane not to bring them to too great straitnesse of life. To be short, Christian libertie (euen in indifferent things) must be subiect to the politike lawes of the countries, and to the edification of our neighbours; therefore we ought much lesse to take libertie in such hurtfull things: Let reason (sayth Syrach) go before euery enterprise, and counsell before euery action.

Rom. 14, 16
1 Cor. 8, 11
1 Co. 10, 23

Eccle. 37, 16

Youth. They say, there is no harm if they play at this game without swearing, chafing, or couetousnesse.

Age. If there be mony layde downe, it is impossible that they should play without couetousnesse and desire to win, which must needes be unseemly (as I haue declared before) and vtterly unlawfull: and where they say they see no harme, besides the great mischiefes (that is too great) in this dice play (as we haue sayde) this my answere is ready, that the ende of such games sheweth the mischiefe thereof. Therefore, Salomon speaketh very aptly to this matter: There is a waye (sayth he) that seemeth right vnto men, but the end there of is the waye to death; yea, while they laugh, they shall haue heauie hearts, and the end of their ioy is sorrowe; a backslyding heart shall be filled with his owne wayes, but the good man shall depart from him. And so it seemeth that they do but weene, and thinke, that there is no harm in it, being caried awaye with affections; but the triall proueth the harme too, too great, and, therefore, good men can perceiue it.

Prou. 14, 12
13, 14

Youth. They alledge, that there is none but common gamehouses and tabling houses that are condemned, and not the playing sometimes in their owne priuate houses.

Age. That game (which is called *Alea*) is condemned, and not the house alone where the playe is vsually kept; and what allureth vs to customable and ordinarie playe,

Cod. lib. 3
tit. vltimo

but onely the beginning to handle dyce in our owne houses? To say that there is a vertue called curtesie, which in Greek is called *eutrapelia*, that consisteth in man's sporting and recreating themselues together, I likewise say so, but that vertue alloweth not to playe at such detestable games as this dyce-play is, but onely at honest and lawfull games, as are the chesse, and tennise, &c. or such like; and also to doe that but at conuenient times, and that moderately, without any excesse. To be shorte, there is no vsurie in the worlde so heynous as the gaine gotten by this playe at dyce, when all is gotten with a trice ouer the thumbe, without anye traficke or loane. Seing, therefore, that these games are so contrarie to the worde of God, so hurtfull and wicked, and of so daungerous beginning, and mischievous a consequence, we ought vtterlie to forbeare and detest them.

Youth. They obiect further, and saye, that dyce playing is not specially forbidden in the Scriptures; and, therefore, they may vse it.

Age. So, likewise, there is nothing found in the Scriptures, specially of bakers, brewers, cookes, sadlers, shoomakers, tanners, clothiers, taylors, &c. therefore, may they do in their occupations what craft and deceit they list, to deceiue the commons, as to vse false and vnlawfull wares, to make vnwholesome bread, and drinke, and meate for the common people, &c.? No wise man will graunt them that libertie, and yet you shall not reade of them in the scriptures, yet you must learne that all things are found generally in the holy scriptures, as in this: Whether ye eate or drinke, or whatsoeuer yee doe, doe all to the glorie of God. Againe: Whatsoeuer ye shall doe in worde or in dede, do all in the name of the Lorde Jesus, &c. I praye you what glorie of God is there in all their dyce-playing? nay, rather, what disglorie is there not? what swearing and blaspheming is vsed

Eccle. 44, 5
1 Cor. 10, 33
Colo. 3, 17
Math. 7, 12
Luc. 6, 31
Iob. 4, 16

among them? what couetousnesse and craft, what falsehood and theeuerie, what fighting and brawling, what pryde and ydlenesse, what pouertie, shame, and miserie, with such other like fruites, I haue sufficiently declared vnto you already; and, therefore, I am sure no Christian man will say that God is hereby honoured, but rather dishonoured, and, therefore, to be left off, refused, and detested of all good men. Yet, by their leaue, this game of dyce-playing is spoken of in two speciall places in the scripture, that expressly make mention of it with as great detestation as is possible. The one is in the olde

Psal. 22, 18

testament, in the Psalmes; and the other is in the newe

Iohn, 19, 24

testament, in Saint John, where he speaketh of the game that was played for our Sauiour Christes garment, and plainly declareth that it was at lottes (that is, at dice) to shewe that the churche of God shoulde first be bewitched with suche lyke games, to make the breach first to all other loosenesse of life, and that the vnitie of the church should be broken by such meanes, &c.

Youth. Hath any honest man, of credit and reputation, bene euill thought of for playing at dice before this time?

Age. That there hath, and not of the meanest sorte, but emperours, princes, and counsaylers.

Youth. I pray you, recite one or two to me for example.

Age. That I will. First, the most noble emperour Octauius Augustus, for that he played at dice (and that but seldome) hath among writers in diuers of his actes susteyned

Suetonius in vita August. Imperat. cap. 71

(in histories) a note of a sharpe reproche, and shame for his diceplaying, notwithstanding that he had many great vertues. Cicero reproched Marcus Antonius in open

Cicero in Phillipica. 2

senate, as with one of the notablest faultes that he could cast in his teeth, that he played at dyce (which he called *aleam*). Claudius Cesar, emperour of Rome, shewed

Suetonius

himself to be a foole, and a very blockhead (not onely for

his other vices) for that he played at dice. Also the Lacedemonians sent an ambassadour to the citie of Corinth to ioyne with them; but when the ambassadour found the princes and counsaylors playing at dyce, departed without doing his message, saying that he would not maculate and defile the honour of their people with such a reproch, to be sayde that they had made aliance with diceplayers. Lacedemonians

Also they sent vnto Demetrius, the king of the Parthians, for his lightnesse in playing at dice (in a taunt) a payre of golden dyce. For the better credite I will recite to you Chaucer, which sayth hereof in verses. K. Demetrius

Youth. I pray you do so, for I am desirous to heare what he sayth hereof.

Age. Stilbone, that was holden a wise ambassadour, Chaucer
Was sent to Corinth, with full great honour,
Fro Calidon, to make him aliaunce;
And when he came, happened this chaunce,
That all the greatest that were in the lande,
Playing at dyce he them fande:
For which, as leoue as it might bee,
He stale him home agayne to his countree,
And sayde: There will I not lose my name;
I will not take on me so great a shame,
For to ally you to no hassardours:
For by my truth I had leuer dye,
Than I should you to hassardours allye;
For ye that be so glorious of honours,
Shall not allye you with hassardours:
As by my will, or by my treatie.
This wise philosopher thus sayde he.
Looke thee howe, king Demetrius,
The king of Parthes, as the booke sayth vs,
Sent a paire of dice of golde in scorne,

For he had vsed hassardie there beforne;
For which he helde his glorie and his renowne
Of no value or reputation.
Lordes mighte finde other maner play
Honest ynough to driue the day away.

Youth. This is very notable; but yet, I pray you, shew me what Chaucer's owne opinion is touching dice play.

Age. His opinion is this, in verses also:

Dycing is very mother of leesings,
And of deceyte, and cursed forswearings,
Blasphemie of God, manslaughter, and waste also,
Of battayle, oughtinesse, and other mo,
It is reprofe, and contrarie to honour,
For to beholde a common dicesour.
And euer the higher he is of estate,
The more he is holden desolate.
If thou, a prince, doest vse hassardie,
In all gouernance and policie,
He is, as by common opinion,
Holden lesse in reputation.

Sir Thomas Eliot, knight, in his booke of the gouernour

Sir Thomas Eliot, knight, sayth, that euery thing is to be esteemed after his value; but who, hearing a man, (sayeth he) whome he knoweth not, to be called a dicer, doth not suppose him to bee of a lighte credite, dissolute, vayne and remisse, &c. Nicholas Lyra (in a little booke of his, intituled Præceptorium de Lyra) alledgeth nine reasons against playing at dyce.

Lyra in lib. præceptorium in 8 præcept.

Youth. I pray you, let me heare what those reasons are.

1 Tim. 5, 10

Age. First reason is, the couetous desire gayne, which is the roote of all euill: seconde reason is, the desire and will to spoyle and take from our neyghbours by deceyte and guyle that he hath: thirde reason is, the excesse gayne thereof, which passeth all kind of vsurie, which goeth by moneth and yeares, for gaine: but this diceplay

gayneth more in an houre, than vsurie doth in a yeare: the fourth reason is, the manifold lyings, vaine and ydle wordes and communications that alwayes happeneth in this dyceplay: the fifth reason is, the horrible and blasphemous othes and swearings, that are thundered out in those playes, against God and his maiestie: the sixt reason is, the manifolde corruptions and hurt of our neyghbours, which they vse to receiue and take by the euill custome and vsage of this diceplay: the seauenth reason is, the offence that it giueth to the good and godly: the eight reason is, the contempt and breach of all good lawes both of God and man, which vtterly forbiddeth this diceplay: the ninth and last reason is, the losse of time and doing of good, which in this time of diceplay are both neglected. For these causes (sayth Lyra) lawes were ordeyned to suppresse diceplay, &c.

Youth. Surely these are verye good reasons to proue that diceplay is a very euill exercise, and that in all ages and times it hath beene detested and abhorred.

Age. You may looke more of diceplay in Summa Angelica, in the chapter *Ludus.* Dicing is altogether hazarding: the more studious that a man shall be thereof, the wickedder and vnhappier he shall be, whilest that in desiring other mens goodes, he consumeth his owne, and hath no respect of his patrimonie. This arte is the mother of lies, of periuries, theft, of debate, of iniuries, of manslaughter, the very inuention of the deuills of hell; an arte altogether infamous, and forbidden by the lawes of all nations. At this daye this is the most accustomed pastime that kings and noble men vse. What! do I call it a pastime? naye, rather their wisedome, which herein hath bene damnably instructed to deceyue.

Summa Angelica. cap. Ludus

Henr. Corn Agrippa de vanitate scientiarum

Youth. I maruaile, and wonder verye much, that euer this wicked diceplay could be suffred in any common welth.

Age. It hath bene neuer suffred, nor tolerable at anye time in any good common welth; for the Greeke and Latine hystories (and also our owne lawes of this realme of England) be full of notable lawes and examples (of good princes) that vtterly exiled and banished diceplaying oute of their seigniories and countries; and whosoeuer vsed diceplaying was taken, reputed, and holden as infamed persons.

Youth. I pray you, declare to me some examples and lawes hereof.

Cod. lib. 3. tit vltimo

Age. Justinian the Emperour made a decree, that none should play at tables publickly, or priuately in their houses, &c.

Alexander Seuerus

Alexander Seuerus, the Emperour, did cleane banishe all diceplayers, hauing alway in his mouth this saying: Our forefathers trusted in wisedome and prowesse, and not in fortune, and desired victorie for renowne and honour, and not for money: and that game of diceplaye is to be abhorred, whereby wit sleepeth, and ydlenesse with couetousnesse is onely learned. He made a lawe, therefore, against all diceplayers, that if anye were found playing at dice, he shoulde be taken for franticke and madde, or as a foole naturall, which could not well gouerne himselfe, and all his goodes and landes should be committed to sage and discreete personages, appoynted by the whole Senate, imploying upon him so much as was necessarye for his sustinance, &c. Finally, next vnto theeues and extortioners, he hated diceplayers most, ordeyning that no diceplayer should be capable or worthie to be called eyther to anye office or counsell.

Centuria 13, ca. 7, fo. 749

Ludowicke, king of France, returning home from Damiata, commanded that *omnes fœneratores, Iudæos, aleatores*, &c. All Vsurers, Iewes, Diceplayers, and such as are raylers and euill speakers against the worde of God, shuld depart out of this realm. In the Digests, the Pretor sayth: If a diceplayer bee iniured, he will giue no ayde

vnto him, and if a man compell another to playe at dice, let him be punished and cast either in the quarries to digge stones, or else into the common prisons. Also in the same Digestes it is sayde, that if any manne stryke him in whose house he playeth at dice, or doe him anye wrong or iniurie; or if during the time of their play, any thing be pilfered or stollen out of his house, hee shall haue no lawe at all for it at my handes (sayth the Pretor). Also, whosoeuer lendeth money in this play, or lay any wagers among themselues, they are not firme and good, bicause it is a wicked exercise, not sufferable, but punishable.

In dig. de aleatoribus, lib. 9, tit 5, num. 1

In this councell it was decreed, that if anye Christian did vse to play at dice, and would not give ouer and leaue it, he should be debarred from the communion a whole yeare at least.

Cone. Elibertinum. cap. 79

In the decrees, it is there forbidden that Priestes should be present at playes (*Qui aleator est repellitur à promotione, nec debent inspectores ludi huiusmodi*): that Priest which is a dicer, let him be expelled from his promotion, neyther ought they to looke vpon such play. Also in the distinctions it is forbidden them to be drunkards and dicers, &c.; and the glose thereupon sayth: *Similiter laicus priuetur aut verberetur:* likewise let the lay man bee restrained, or else let him bee beaten and punished. Also in the canons (that are attributed unto the Apostles) this wicked dice play is vtterly forbidden, so wicked and detestable hath this play beene estemed by all lawes. And at one word, this kinde of play (as it is reported of a truth) hath ouerthrowne the kings of Asia and all their estate: therefore, Iuuenall counteth dice-play among those vices that easiest corrupt a whole household, and is the worst example that can be in a well gouerned house, saying,

Decret. lib. 3, cap. Clerici.

Distinct. 35, cap. Episcop.

Cano. 41, 42

Iuuenal. in sat. 14

If ancient folke, before their youth,
doe play at cardes or dice,

Their youth will frame to doe the like,
and imitate their vice.

Youth. I beseeche you, let me heare also what our owne lawes say against this diceplaying.

An. 12, R. 2 *Age*. In the time of King Richarde the seconde, all vnlawfull games were forbidden vniuersally, and namely diceplaying.

An. 21, H. 2 In the time of King Henry the fourth, diceplayers shoulde be punished by imprisonment for sixe dayes; and if the heade officers and sheriffes made not diligent search for gamesters, they should forfeyte xl^{s}: and if it were a constable, for his negligence he should paye vj^{s}. viij^{d}.

An. 17, E. 4 In the time of Kinge Edwarde the fourth, it was ordeyned, that all such as kept any houses for play at dice, &c. shoulde haue three yeares imprisonment, and to forfeyte twentie pound; and the players to haue two yeares of imprisonment, and to forfeyt ten pounde.

An. 11, H. 7 In the time of Kinge Henrie the seauenth, it was also ordeyned that diceplayers, &c. shoulde be set openlye in the stockes by the space of one whole day; and the housekeepers that suffered them to playe, to paye vj^{s}. viij^{d}. and to be bounde to their good behauiour.

An. 33, H. 8 In the time of King Henrie the eyght, it was ordeyned, that euerye housekeeper that vsed to keepe diceplaying within their houses, should forfeite fortie shillings; and the players to forfeyte vi^{s}. viii^{d}. and be bounde by recognisance neuer to playe any more at these vnlawfull games.

An. 3, H. 8 Also, in the reigne of the same Kinge Henrie the eyght, it was ordeyned, that if anye persons did disguise themselues in apparel, and couer their faces with visors, gathering a companye togither, naming themselues Mummers, which vse to come to the dwelling places of men of honour, and other substantiall persons, whereupon

murders, felonie, rape, and other great hurts and inconueniences haue aforetime growen, and hereafter bee like to come by the colour thereof, if the saide disorder should continue not reformed, &c. that then they shoulde be arrested by the King's liege people as vagabondes, and bee committed to the gaole without bayle or mainprise, for the space of three monethes, and to fine at the king's pleasure: and euery one that keepeth anye visors in his house, to forfeyte xx^{s}.

In the reigne of our gracious Queene Elizabeth (that nowe is) it was ordeyned, that all those which vse (to go to the countrie and playe) any vnlawfull games and playes, shall be taken as roges, and to be committed to prison, and for the first offence to haue a hole made through the gristle of the eare, with a hote yron, of an inche compasse; and for the seconde offence to be hanged as a fellon. An. E. 14

Youth. These are excellent good lawes, whereby I see that in all times this diceplaying (especially) hath bene abhorred, detested, and sharpe lawes made to correct and punish it.

Age. They are good lawes in dede; but I feare it may be aunswered, as one aunswered the Athenians (who bragged of their lawes) that they had good lawes in dede, but few or none duly executed: for I see that a great many of our rulers and magistrates doe not only neglect the execution of lawes herein vpon diceplayers, but are content to receiue into their houses, very worthily, such loytering diceplayers and mummers; yea, rather than they should depart without play, they ioyne fellowship with them, and play at dice themselues, whereby they do great hurt to the people whom they rule ouer: as Tully sayth, *plus nocent exemplo, quàm peccato;* they doe more hurt by their example of lewde life, than by the sinne itselfe. Esaye, the prophet, sayde to the rulers in his Tully Esay, 1, 23

time, that the rulers were rebellious and companions of theues, &c. Seneca sayth, *grauissimus morbus est qui à capite diffunditur;* it is a moste daungerous disease that commeth from the heade.

Seneca

Youth. It is most certaine that you say, and therefore the more pitie: for in so doing they are nurses to foster their evill doings, and allure the people by their examples; as the olde saying is, *qualis præceptor, talis discipulus,* as the maister is, suche is the scholers: And therefore a greater account haue they to make, before the throne of God at the day of iudgement.

Age. It is very true: as Syrach sayth, As the iudge of the people is himselfe, so are his officers; and what maner of man the ruler of the citie is, such are all they that dwell therein. Syracides admonisheth rulers to be good examples in maners, lyfe, and doings, that they may shine, and bee as lightes before the people, that they whome they rule maye beholde their doings, and followe their good, iuste, and vertuous examples, saying:—

Ecclе. 10, 2

Syracides

Scilicit in vulgis manent exempla regentum,
Vtque ducum lituos, sic mores castra sequuntur.

Such as doe the people rule
  according vnto lawe;
Examples they must giue to them,
  howe they shoulde liue in awe;
For, as the Captaines trumpe doth sounde,
  so will his hoste prepare
To followe him where as he goeth,
  to sorrowe or to care.

Youth. Is not this gaming condemned likewise by the holy Scriptures?

Age. Yes, truly, most manifestly.

Youth. I pray you, let me heare howe it is forbidden by the holy Scriptures.

Age. First, it is ordeyned against the express and thirde commandment of God, which sayth: Thou shalt not take the name of the Lorde in vaine; so that whosoeuer vseth this chaunce of lottes in ydle and trifling things taketh the name and prouidence of God in vaine. For the lot is one of the principall wittnesses of Gods power, (as Salomon recordeth) that it is ruled and gouerned immediately by his hande, power, and prouidence: and therefore we maye not vse lottes so triflinglie, as it were to tempt God, and to trie what care he hath of the worlde, but onely in matters of great importance, and where his diuine will should be extraordinarilye known and vnderstoode, as in diuiding of goodes and choosing of magistrates, and such lyke, to ende all quarrels or corruption of voyces, and not in sleyght things, as thoughe wee woulde make God seruant to our pastymes and sportes, and trye what care he hadde of them. Secondly, this playe is instituted contrarye to the true nature and ende of that which we in Englishe call play or pastime, and the Latines call *ludus*; and therefore the playe at dice is a very corruption of God's holy permission, and of true and honest play. For all playes are appointed and lyked of men for two causes onely; either for the exercise of the bodye (whereof dice-play is wholy contrarie, being a sporte of a sorte of ydle vnthriftes) or else play should serue for the recreation of the minde, and refreshing of our bodies, whereunto dice-playe is wholy repugnant and contrarie, for therein is no exercise of our wittes, but we onely stay vpon the chaunce of the dice, whyle as well he that winneth, as he that loseth, is amazed and vnsure of his chaunce, but alwayes gapeth for the chaunce of his happe, without anye pleasure, but onely a couetous desire to gayne: also we see, that the more they play at such games, the more they may, without anye such contentment or pleasure of the minde, as is founde in other honest and lawfull games.

Prou. 16, 33
Cap. 18, 18

Acts 1, 26

Thirdly, the forbidding thereof by the ciuill lawes, and commaundments of magistrates, maketh these playes offensiue, wicked, and vnlawful, though of their owne nature they were not so; for Saint Paule sayth thus:

1 Cor. 8, 13 Though I shoulde forbeare from eating of fleshe all the dayes of my life, rather than offende my brother, I ought to doe it: much more ought we for feare of offence to forbeare this play, in that it is nothing necessarie for the sustayning of man's lyfe, nor of like commodity to the vse of fleshe, which S. Paule willeth vs yet to forbeare, if occasion serve; for there are other wayes to pastime and sport vs, than by those playes. Fourthly, the spirit of

Ephe. 5, 16
Colos. 4, 5
1 Pet. 4, 2 God commaundeth vs by Saint Paule to redeeme the time that we haue loste in ydle and unprofitable things, and to bestow the time present in good and holy things to edification, bicause the dayes are euill. For when God giueth vs leysure, eyther to reade his holy worde, to visit the poore, to comfort the afflicted, or to doe such like

Mat. 25, 36
Iames 1, 27 dutiful deedes, we ought to doe it quickly, bicause that incontinently one let or other may happen, which may withdrawe our mindes therefrom: a thousande afflictions are present before vs, and it will be harde to recouer that

Gal. 6, 10 whiche we so sleightly ouerslippe. But I pray you, is that well spending the time and leysure which God giueth vs to doe good in, to lose it in playing at dyce, which I haue declared to be so offensiue? Fiftly, the beggerly and greedy desire in that game doth so farre exceede all other, that there is nothing that doth more entice and encourage a man to play, than this dyceplay doth; and the reason thereof is manifest, that seeing the loser perceiueth that such losse happeneth not by the cunning of the player, but rather by his happe and chaunce for that time, he hopeth to recouer his mony by the said hap, which is lykely to chaunge, being naturally chaungeable, and therefore playeth on hoping for better chance, and so continueth

feeding himselfe with looking for the chaunge of the dice: so as this game is proued to be the verye occupation of loyterers and vagabondes; but in plays of skill and cunning, the cause of the losse is soon espied, and to be perceiued, and therefore hee that perceyueth himselfe to bee the weaker doth immediately leaue playe. What shall I speake of the insattable couetousnesse that is in this play, while eyther partye seeketh to winne others mony, or rather the one of them to vndoe the other, and also go about to deceyue the other? Some play away their houses, horses, clothes; some all that euer they haue, or can borowe, ere they can leaue off, till all be gone, so enticing and alluring is this game aboue all other, which causeth so many come to beggery, stealing, and finallye to that vntimely death of the gallowes. To this effecte, a certaine poet and a doctor of both lawes, sayth:

Sebastianus Brant. in lib. Stultifera nauis

The damnable lust of cardes and of dice,
And other games prohibite by lawe,
To great offences some fooles doth attice;
Yet can they not themselues therefro withdrawe:
They count their labors and losse not worth a straw,
Caring naught else, therein is their delite,
Till Christ and health be scaped from them quite.

There is almost no maner of degree,
Man, childe, woman, pooreman, or estate,
Olde, or yong, that of this game are free,
Nor yet the clergie, both poore priest and prelate;
They use the same almost after one rate:
When by great losse they brought are in a rage,
Right fewe haue reason their madnesse to assuage.

And to be playne, great inconueniences
Proceedeth to many by this vnlawfull game,

And by the same oft youth doth sue offences
To his destruction, and all his friendes shame:
Often some by folly falleth to be a theefe,
And so ende in shame, sorowe, and mischiefe.

Youth. What say you to carde playing? is that to be vsed and allowed among men?

Age. I tell you plainly, it is euen almost as badde as the other: there is neuer a barrell better herring (as the prouerbe is); yet of the two euils it is somewhat the lesse, for that therein wit is more vsed, and lesse trust in chance and fortune (as they terme it), and yet I say, therein is no laudable studie or good exercise. Dice playing is the mother, and carde playing is the daughter, for they draw both with one string all the followers thereof vnto ydlenesse, loytering, blaspheming, miserie, infamie, shame, penurie, and confusion.

Youth. Is there as much craft and deceit at carde playing, as there is at dice playing?

Age. Almost one; I will not giue a straw to choose: they haue such sleightes in sorting and shuffling of the cardes, playe at what game ye will, all is lost aforehande, especially if two be confederate to cousin the thirde.

Youth. As how, I pray you?

Age. Eyther by pricking of a carde, or pinching of it, cutting at the nicke; eyther by a bumbe carde finely vnder, ouer, or in the middes, &c. and what not to deceyue? And therefore to conclude, I say with that good father,
Cyprian
Saint Cyprian, the playe at cardes is an inuention of the deuill, which he found out that he might the easier bring in ydolatrie amongst men. For the kings and coate cardes that we vse nowe, were in olde times the images of idols and false gods which, since they that would seeme christians, haue changed into Charlemaine, Launcelot, Hector, and such lyke names, bicause they would not seeme to imitate their idolatrie therein, and yet maintaine the playe

it selfe, the very inuention of Satan, the deuill, and woulde so disguise this mischeife vnder the cloake of such gaye names.

Youth. They vse to playe at cardes commonly after supper, &c.

Age. I will condemne no man that doth so; but Plato saith in his Banket, that players and minstrels that are vsed after suppers is a simple pastime, and fit for brutish and ignorant men, which knowe not howe to bestowe their time in better exercises. I may with better reason say the lyke by all carders and diceplayers. Plato

Youth. What say you to the play at tables?

Age. Playing at tables is farre more tollerable (although in all respects not allowable) than dyce and cardes are, for that it leaueth partly to chaunce and partly to industrie of the mynde; for, although they cast in deede by chaunce, yet the castes are governed by industrie and witte. In that respecte, Plato affirmed, that the life of manne is lyke vnto the playe at tables; for even as (sayeth he) in table playe, so also in the life of man, if anything go not verye well, the same must bee by arte corrected and amended, &c. as when a caste is euill, it is holpen againe by the wysedome and cunning of the player. Plato

Youth. What say you to the playe at chesse? is that lawfull to be vsed?

Age. Of all games (wherein is no bodily exercise) it is most to be commended, for it is a wise play (and therefore was named the philosophers' game); for in it there is no deceyte or guyle, the witte thereby is made more sharpe, and the remembrance quickened, and therefore maye bee vsed moderately. Yet doe I reade that that notable and constant martyr (John Hus) repented him for his playing at chesse, saying, I haue delighted to play oftentimes at chesse, and haue neglected my time, and thereby haue vnhappily prouoked both myself and other Iohn Hus

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to anger many times by that playe: wherefore (sayeth he) besides other my innumerable faultes, for this also I desire you to inuocate the mercie of the Lorde, that he would pardon me, &c. O mercifull Lorde! if this good and gracious father, and faithfull martyr of Christ, did so earnestly repent him for his playing at chesse (which is a game without hurt), what cause then hath our dice and cardplayers to repent and craue pardon at God's hands for their wicked and detestable playing? And I pray vnto God for his Christ's sake, that this good martyr may be a patrone and ensample for all them to followe.

Youth. Well, now I perceiue by you, that table playing, and chesse playing may be vsed of any man, soberly and moderately; and in my iudgement you haue said well, for that many men who (by reason of sicknesse and age) cannot exercise the powers of their bodies, are to be recreated with some pleasure, as with tables or chesse playing.

Age. The sicke and aged have more neede to pray than to playe, considering they hasten to their graue; and therefore haue neede to say alwayes with Iob: The graue is my house, darknesse is my bedde, rottennesse thou art my father, and wormes are my mother and sister, &c. Salomon sayth: Though a man lyue many yeares, and in them all he reioyce, yet he shall remember the dayes of death, all that cometh is vanitie, &c. Yet I doe not vtterly deny, but that these kinde of playes serue suche, that sometime they may be permitted, so that they bring no hurt, refreshe the powers, be ioyned with honestie, without playing for any mony at all; and that that time which shoulde be spent vpon better things, be not bestowed vpon these playes in anye wise, that henceforth (sayth Saint Peter) they should liue as much time as remayneth, not after the lusts of men, but after the will of God, &c.

Iob, 17, 13, 14

Eccl. 11, 8

A TREATISE AGAINST DAUNCING.

Nowe that you haue so well contented my minde as touching diceplaying, &c. I beseeche you, let me trouble you a little further, to knowe whether dauncing be tollerable and lawfull to be vsed among Christians, or no.

Age. If your demaunde be generall of all kinde of dauncings, then I must make a distinction. If you speake speciallye of our kynde and manner of dauncing (in these our dayes) then I say it is not lawfull nor tollerable, but wicked and filthie, and in anye wise not to be suffered, or vsed of anye Christian.

Youth. Are there diuers kyndes of dauncing?

Age. Yea, that there are.

Youth. I am desirous to know them, least I do (through ignorance) confounde one in another, and one for another.

Age. There are daunces called *Chorea*, which signifieth ioye, bicause it is a certayne testification of ioye; and Seruius, (when he interpreteth this verse of Vergil, *Omnis quam chorus et socij comitentur ovantes:* that is when all the daunce and fellowes followed with myrth) sayth that *chorus* is the singing, and dauncing of such as be of like age. There is also another kinde of dauncing, whereby men were exercised in warrelike affayres, for they were commaunded to make gestures, and to leape, hauing vpon them their armour, for that afterwarde they might be the more prompt to fight, when neede (for the publike weale) should require. This kynde of dauncing was called *Saltatio Pyrrhica*, bicause it was exercised in armour. Of those daunces Plato speaketh largely, &c. There is another kynde of dauncing, which was insti-

Plato, lib. 3, de legibus

tuted onely for pleasure and wantonnesse sake: this kynde of daunces Demetricus Cynicus derided, calling it a thing vayne, and nothing worth. And, if you speake onely of this kynde of daunce, I say, as he sayth, it is vaine, foolish, fleshly, filthie, and diuelishe.

Youth. Who was the first inuentor and deuisor of thys latter kinde of dauncing?

Age. There are diuers opinions hereof; for, as Solynus sayth, it was first deuised in Crete by one Pyrrhus, that was one of Sybilles priestes. Others saye that the priestes of Mars (called *Salij*) inuented it, for they were had among the Romanes in great honour for their dauncing. Others doe referre it to Hiero, a great tyrant of Sicilia; for that he, to establish his tyranny, forbade the people to speake one to another: whereupon men in Sicilia began to expresse their meanings and thoughts by becks and gestures of the body; which thing afterwarde turned into an vse and custome. Some other suppose that men, when they behelde the sundrie motions of the wandring starres, found out dauncing. Others affirme that it came from the olde Ethnickes, &c. But, whatsoeuer these saye, Saint Chrysostome, an ancient father, sayth that it came first from the deuill; for, when he sawe, (sayth he) that the people had committed idollatrie to the golden calfe, he gaue them this libertie, that they shoulde eate and drinke, and ryse vp to daunce. One Sebastian Brant agreeth hereunto, saying:

Polyd Vyrgil, de inuent. rerum, lib. 2, cap. 8

Rodulphus Gualterus in Marc. hom, 51, cap. 6

Chrysost. in Mat. hom. 6

Sebast. Brant, lib. Stultifer. nauis

The first beginning and cause originall,
I say the cause thereof, is worthy blame,
For, when the deuill to deceyue men mortall,
And doe contempt to the high God eternall,
Vpon a stage had set a calfe of golde,
That euery man the same might clearly beholde,
So when the fende, grounde of misgouernaunce,
Caused the people this figure to honour

As for their God, and before the same to daunce
When they were drunken, thus fell they in errour
Of idollatrie, and forgat their creatour.
Before this idoll dauncing both wyfe and man
Despising God: thus dauncing first began.

Whereby you may easily perceiue from whence this dauncing came, euen from the deuill himselfe; for there can neuer come good effectes when the causes are euill, as out of a stinking puddle cannot come cleane water, nor of thornes men can gather grapes, or figs of thistles, &c. euen so out of our kynd of dauncing can come nothing but that which is euill and naught. Math. 7, 16, 17, 18, 20

Youth. Why do you speake so much against dauncing, sithe we haue so many examples in the scriptures of those that were godly, and daunced? as Myriam, Moses and Aaron's sister, tooke a timbrell in her hande, and all the women came out after hir with timbrels and daunces, &c.; also Jephtah, when he came at Mizpeh vnto his house, his daughter came out to meet him with timbrels and daunces, &c.: also the women came out of all the cities of Israell, singing and dauncing to meete King Saule, with timbrels, with instruments of ioy, and with rebecks, &c. King Dauid also daunced before the Lorde with all his mighte, &c.: also all the women of Israell came together to see Iudeth, and blessed hir, and made a daunce among them for hir, &c. and she went before the people in the daunce, leading all the women, and all the men of Israell followed in their armour, &c. Salomon sayeth, there is a time to mourne, and a time to daunce. It is sayde in Sainte Luke, by Christe himselfe, Wee haue piped vnto you, and ye haue not daunced, &c. Manye suche like examples I could recite, to proue dauncing to be laudable, and not so wicked as you seeme to make it. Exod. 15, 20 Iudg. 11, 34 1 Sam. 18, 6 2 Sam. 6, 14 Iudith, 15, 12, 13 Eccle. 5, 4 Luc. 7, 32

Age. I perceyeue you use to reade the Scriptures, for you haue collected out many examples for your purpose, which serue you nothing at all to maintaine your filthie daunce. Herein you shew yourselfe lyke vnto the papystes, for wheresoeuer they reade in scripture Peter's name, vp goeth the Popes false supremacie: wheresoeuer they reade this worde crosse, they aduance out of hande their roode and roodeloft: where they read light, they set vp their tapers and torches: where they reade this worde will, vppe goeth their freewill workes; and where they read of workes, there they maintaine merits: where they reade of fire, there they say is ment of purgatorie; and when they read the worde vowe, they applye it vnto their single and vnchast lyfe, &c. So play you, and those that maintayne dauncing; for wheresoeuer you read this worde (daunce) presently you apply it in such sort, as though were ment thereby your filthie dauncings; which is not so if it be diligently considered. Saint Hierome saith: *Nec putemus in verbis scripturarum esse euangelium, sed in sensu; non in superficie, sed in medulla; non in sermonum folijs, sed in radice rationis:* let vs not think that the gospell (sayth he) consisteth in the wordes of the scriptures, but in the meaning; not in the barke, but in the pith; not in the leaues of wordes, but in the roote of the meaning.

Hieron. in Epist. ad Gal. cap. 1

Youth. I speake not of words onely, but I speake to proue dauncing by certaine examples.

Age. The logitian sayth, that an argument made onely by examples, halteth alwayes vpon one foot; that is to saye, that it is but halfe an argument: as if he would saye, we must not buylde, and make a rule vpon examples onely, without there be some other reason and authoritie; and, therefore, it is sayde, *Legibus enim viuimus, non exemplis;* we liue by lawes, and not by examples. If, then, a logitian so saye vpon prophane

arguments, we ought a great deale more so to saye, touching diuine causes: and if a logitian will not allowe an argument which is not made but vpon examples, thinkest thou that the holye Scripture doth admit and allowe it?

Youth. And why not, I pray you?

Age. Bicause the people then would fall into sinne and great errors. As a man would saye, Abraham had the companie of his seruant Agar, and therefore I may haue the companie of my seruant: likewise, a man might say that Iacob had two sisters to wife, and therefore I may also haue two. A man might likewise say, Abraham pleased God in that he sacrificed his sonne Isaac, therefore I shall please him in sacrificing my sonne unto him, &c. and so, if we must argue by examples, without reason and authoritie of holy scripture, there shoulde be nothing but confusion in Christian religion.

Youth. I pray you, then, let mee heare your reasons to the contrarie, that these examples, and such like, &c., serue not for the maintenance of dauncing.

Age. Neuerthelesse (that I have spoken sufficient hereunto) yet I will make aunswere to your examples.

Youth. I shall giue attentiue eare thereunto.

Age. First, that daunce, that Miriam, Aaron's sister, and the other women vsed, was no vayne and wanton daunce, for carnall and filthie pleasures (as yours is), but it was that kynde of daunce which is called (Chorea), for they did it in praising God, signifying and declaring their great ioye, that Moses and Aaron, with all the children of Israel, were passed the Redde Sea in safetie, and their enemies (Pharao and his hoste) destroyed, &c. And the like order did Jephtah his daughter vse, for the victorie that God gaue vnto hir father against his enimies, &c. And so did the women in meeting king Saule: and also Judith, and the residue of the women,

&c. praised God for the victorie that Saule had ouer the Philistines. And Judith, with the residue, magnified God (as appeareth in the xvj. chapter), for that the citie of Bethulia was deliuered from the enemies by the death of Holofernes; and so, in going altogither, hande in hande, rejoiced and praised God in psalmes. Also here is to be noted in these examples that you alledge for dauncing, that Miriam and the other women, and Jephtah his daughter, the women that daunced in meeting Saule, and Judith, that daunced with the other women of Israel for ioye of their deliuerye, &c., daunced not with yong men, but apart by themselues among women and maidens (which celebrated their victories), but seuerally, by themselues, among men. Also their daunces were spirituall, religious, and godly; not after our hoppings, and leapings, and interminglings men with women, &c. (dauncing euery one for his part), but soberly, grauely, and, matronelyke, mouing scarce little or nothing in their gestures at all, eyther in countenance or bodye: they had no minstrells or pypers to play vnto them; but they tooke their timbrells in their owne handes (that coulde play), and not as our foolishe and fonde women vsed to mixe themselues with men in their daunce. And as for that place of Salomon that sayeth, There is a time to daunce, &c., he meaneth this kynde of daunce which these good women vsed, which is a ioyefulnesse of heart, which bringeth spirituall profite, and not carnall pleasures (as our daunces doe). Also, Salomon hereby teacheth vs howe we should vse tymes in their order; as, when there is a tyme and cause to mourne and lament, then must we vse it; when God sendeth agayne good things, we must also vse that, and to bee mery and reioice in the Lorde. A time of sorrowe the widow had in losing of hir groate; another time, also, when it was founde to be mery and ioyfull; teaching is hereby,

Luc. 15, 9

also, that sorrowe shall not continue for euer, but God will sende some ioye and comforte: so, likewise, ioye shall not continue still, but God will send some corrections to nurture vs, &c. Therefore, you may easily perceiue hereby, that Salomon meaneth by this worde, daunce, ioyfulnesse and comforte; and by the worde, mourning, he meaneth sorrowe and calamitye, &c. Also you muste note in these foresayde daunces, that it was an ordinarie custome and manner among the Jewes to vse suche kynde of godly dauncings in certaine solemnities and triumphs, when as God did giue them good and prosperous successes against their enimies. Are our daunces applied, reserued, and kept to such vses? Nothing lesse.

As for Dauid's dauncing before the Lorde, it was for no vayne pleasure and carnall pastime (as your daunces are, or as Micholl his wife foolishly iudged), as appeareth by Dauid's owne wordes, saying: It was before the Lorde, which chose mee rather than thy fathers, &c. and therefore (sayeth hee), I will playe before the Lorde. In that he daunced, it was done in two respectes: one for ioye that the arke of God was restored againe: the other, for that God had exalted him to be a king and ruler ouer Israel; and this kynde of daunce that he daunced, may be called *Saltatio Pyrrhica.* Saint Ambrose, speaking of Dauid's dauncing, sayeth: *Cantauit Dauid et ante arcam Domini, non pro lasscivia, sed pro religione saltauit: ergo non hystrionicis motibus sinuati corporis saltus, sed impigræ mentis et religiosa corporis agilitas designatur:* Dauid did sing and daunce before the arke of the Lorde, not for wantonnesse and pleasure, but for religion; not leaping and turning of his bodie with playerlyke mouings and gestures, but did expresse his diligent mynde, and religious agilitie of his bodye.

Amb. in Luc. lib. 6, cap. 7

Againe: *Est honesta saltatio, qua tripudiat animus, et bonis corpus operibus relevatur, quando in salicibus organa nostra suspendimus:* there is an honest dauncing, when as the mynde daunceth, and the bodie sheweth hym selfe by good workes, when as we hang our instruments vpon the willowe trees. In that he sayeth, there is an honest dauncing, argueth that there is a contrarie dauncing, which is vnhonest; and no doubt he meaneth these, and such lyke, foolish and filthie daunces, as we vse in these dayes. Therefore, he sayeth, *Docuit nos Scriptura cantare grauiter, et saltare spiritualiter.* The holye Scripture teacheth vs to sing reuerentlye, and to daunce spiritually (sayeth hee); and that Dauid's daunce was a spirituall and religious daunce, appeareth by the Ephod he put on, &c. If you, and such lyke dauncers (if you will nedes daunce) had that spirit that Dauid had when he daunced, in praysing and lauding God for his gret benefits, daunce a God's name.

Rodulphus Gualterus, in Marc. ho. 51, cap. 6

M. Gualter sayeth: *Nimis frivolum est, cùm de choris sacris intelligi debeam, in quibus vel solæ mulieres, vel viri soli eximia Dei beneficia carminibus ad eam rem compositis, non sine concinno et decoro corporis motu celebrabant.* It is a great foolishnesse to maintayne dauncings by those examples of Marie Moses' sister, Dauid, and others, &c., for their daunces were holy and religious, in the which all the women togither alone, or all the men alone (by themselues) didde celebrate and set forth the goodnesse and benefits of God, in verses made for those purposes, not without a comely and decent order and gesture in mouing of their bodies.

Luc. 7, 32

And as for that place of Luke where Christ sayde, We haue piped, and you haue not daunced, &c., serveth nothing at all, to maintayne your dauncing: it was not to that ende and purpose spoken by Christ, but

Christ spoke against the obstinate Phariseys, greatly accusing thereby the inuincible hardnesse of their heart: he doth reproach them, bicause the Lord had tried by diuers meanes to bring them vnto him, and they with frowarde and rebellious mindes and heartes refused and despised his grace offered vnto them, as appeareth plainly by these wordes a little before: Then, all the people that hearde, and the Publicanes iustified God, &c.; but the Pharaseys and the expounders of the lawe despised the councell of God against themselues, &c. Then Christe sayde, Whereto shall I liken menne of this generation? &c.: They are like the children sitting in the market-place, and crying one to another, and saying, we haue pyped vnto you, and yee haue not daunced, we haue mourned to you, and ye haue not wept, &c.: as though Christe woulde saye, Nothing can please this frowarde generation: Iohn preached the lawe, and badde them repente and mourne for their sinnes. I (being the Messias) doe preach vnto them the Gospell of ioye, peace, comforte, and forgiuenesse of sinnes freely, without their merites and desertes; so that they will neyther mourne at Iohn's preaching, nor daunce at my pype, notwithstanding I pipe ioyfull and mery things vnto them. Christ teacheth also hereby, that the songs of little children are sufficient to condemn the Phariseys, and such lyke. Christ, therefore, by his similitude, sheweth what was the wonted pastime of children, and it seemeth to be taken out of the prophet Zacharie. And as this was spoken of the Phariseys, I feare me it may be likewise verified in vs: you maye nowe easily perceyue what Christ ment by this pyping and dauncing, not maintayning thereby your fonde, foolishe, vayne dauncing, but rather it teacheth you, that if you refuse the sweete pyping of the preaching of the gospel of Christ, nowe offered (which wyll

Zacha. 8, 5

make you heart and soule to leape and daunce within you for ioye and gladnesse) and followe these transitorie pypes to daunce after that tune and facion, you shall one day (if you repent not) weepe for your laughing, sorrow for your ioying, hauing your swinging handes and leaping legges bound fast, and cast into vtter darknesse, where shall be weeping, wayling, and gnashing of teeth: so that in steade of great houses and palaces, you shall haue hell; for delicate fare and pastimes, euerlasting paynes; for pleasant songs, wo and weeping.

Mat. 22, 13

Youth. You cannot deny but there was dauncing allowed of in the Scriptures, by your owne saying.

Age. I must needes graunt, that there is dauncing expressed in the Scriptures, but I doubt whether it was allowed of or not.

Youth. You finde nothing to the contrarie.

Age. Yes; I finde that dauncings were oftentimes reproued, but neuer commaunded (in the Scriptures) to be vsed, as you may reade in Exodus, Esay, Ecclesiasticus, Romaines, Corrinthians, Ephesians, Mathewe, and Marke, (which places in the margent you shall finde them).

Exod. 32, 6
Esay. 5, 11, 12
Eccle. 9, 4
Ro. 13, 12, 13
Eph. 5, 4
1 Cor. 10, 7
Mat. 14, 6, 7
Mar. 6, 22

Youth. Although it were after another sort and facion than our daunces are, yet you cannot deny but that they daunced; for it is one thing to reason and speake of the abuse, and another thing to speake or reason of the thing it selfe.

Age. I did distinguishe daunces at the beginning of our talke; and I wish to God we might followe those godly people, men and women, who now and then vsed dauncing, but yet such as were moderate, chast, honest, religious, so that the men daunced by themselues, and the women apart by themselues, and did by such kynde of daunces shew forth the gladnesse of their mynde, they

sang praises vnto God, and gaue him thanks for some notable benefit which they had receiued at his hands. But we reade not in all the holy scriptures of mingled daunces of men and women together; and therefore not onely the abuse, but also the dauncing itselfe ought to be taken awaye, and not to be vsed by anie godly Christian, for that there cometh of it all wantonnesse and wickednesse.

Youth. Will you say that dauncing, simply of it selfe, is vitious and euill?

Age. I say not so, if you speak generally, as you haue heard before; but if you speake specially of your kynd and fashions of dauncing, (as it is nowe vsed in these dayes) I say to you, it is not to be vsed, nor the daunce to be allowed, for that it is wicked and filthie.

Youth. What shoulde moue you to be so earnestly bent against this merye and pleasant pastyme of dauncing, sithe so many noblemen, gentlemen, ladies, and others, vse it continuallye?

Age. Bicause that they that loue God with all their heart, and with all their strength, ought not onely to obserue his commaundmentes, but also to cut off all occasions, wherby the obseruing of them might be letted or hyndered. Heb. 12, 1 Math. 3, 29

Youth. What occasion of hinderance or let is dauncing vnto the obseruation of God's lawe and commaundements?

Age. They are most manifest occasions of transgressions of the lawes of God: they are snares and offences, not onely vnto the dauncers, but also to the beholders; for they stirre vp and inflame the hearts of men, which are otherwise euill inough, euen from their beginning: and that thing which is to be suppressed and kept vnder with great studie and industrye (as the lust of the flesh, the lust of the eyes, and the pride of lyfe) the same is Ioh. 2, 16

stirred vp by the wanton enticementes of daunces. I maye saye of dauncing, as Saint Augustine sayeth of drunkennesse: *O dolosa saltatio, omnium malorum mater, omnis luxuriæ soror, omnis superbiæ pater;* O deceytfull daunce! it is the mother of all euill, the sister of all carnall pleasures, the father of all pryde. Vndoubtedly if a man will consider himselfe, eyther by experience or by reason, he shall fynde the lusts of the mynde not a little kindled and inflamed, and he shall perceyue that men returne home from those daunces lesse good than they were, and the women also lesse chaste in their mindes (if not in bodies) than they were before. Therefore, perilles are rather to be auoyded than nourished. Dauid, therefore, prayed vnto the Lord, and sayde: Turne away myne eyes from beholding vanitie, &c. Syrach sayth: Go not about gasing in the streetes of the citie, neyther wander thou in the secret places thereof: turne away thine eye from a beautifull woman, and looke not vpon other's beauty, for many have perished by the beautie of women; for thorowe it loue is kindled as a fire. It is sayde, therefore, that the sonnes of God sawe the daughters of men, that they were fayre, and tooke them wiues of all that liked them. The eyes are, therefore, called, *fores et fœnestræ animæ;* the doores and windowes of the minde. Job sayde, (when as he felt the discommoditie of such vayne sightes) I made a couenant with mine eyes; why, then, should I think on a mayde? as if he would say; Sith I vse not these wanton lookes to behold vayne pastimes and beautie, I haue no desire and lust kindled in me. So that you may perceyue, nothing so soone quencheth lust and concupiscence, as not to be present, or to behold such vanities; otherwise, as Salomon sayth, he which loueth daunger shall fall therein. Can a man (sayeth he) take fire in his bosome, and his cloathes not be

August. ad fratr. in Eremo. serm. 33

Psal. 119, 37

Eccle. 9, 7, 8

Gen. 6, 2

Iob, 31, 1

Prou. 6, 27, 28

burnt? or can a man go vpon coales, and his foote not be burnt? for he that toucheth pitche shall be defiled with it; and he that is familiar with the prowde shall be lyke vnto him. And for this cause Syrach sayth, Vse not the companye of a woman that is a singer and a dauncer, neyther heare hir, least thou be taken with hir craftynesse. Sebastianus Brant sayeth:

Eccle. 13, 2
Deut. 7, 8

Sebastianus Brant. lib. Stultifera nauis

What else is dauncing but euen a nurcerie,
Or else a bayte to purchase and maintayne
In yong hearts the vile sinne of ribaudrie,
Them fettering therein as in a deadly chayne?
And, to say truth in wordes cleare and playne,
Venerous people haue all their whole pleasaunce,
Their vice to nourishe by this vnthiftie daunce.

And wanton people, disposed vnto sinne,
To satisfie their madde concupiscence,
With hasty course vnto this daunce runne,
To seeke occasion of vile sinne and offence:
And to expresse my minde in short sentence,
This vicious game oft times doth attice
By his lewde signes chast heartes vnto vice.

Youth. Whereas Dauncing is so agaynst maners, and do kindle lust, the same commeth rashly and by chaunce; but euerye thing is to be iudged, not of these things which happen by chaunce, but of these things which are in it of itselfe and by nature: for there are some so chast and vncorrupt, that they can beholde these daunces with a perfect and chaste mynde.

Age. I graunt, that which you say maye sometimes happen, but I adde thereunto also, that all accidents are not of one and selfe same kynde: for there are some which happen very rarely; other some which by their nature may as well be present vnto anye thing, as absent; and

some such as are wont to happen oftentimes: and, for the most part, these last accidents ought in euery thing to be considered, and most diligently to be weyghed. Neyther must we take heede onely what may be done, but also what is wont to be done.

Aristippus

Youth. I reade that Aristippus daunced in purple; and, being reproued, he made an excuse, that he was made neuer a whit the worse by that dauncing, but might in that softnesse kepe still his philosophicall minde chast.

Demosthenes

Age. Demosthenes sayeth (and is also cited of the lawiers) that we must not consider what some certaine man doth at a time, but what is wont to be done for the most part. Graunt that there be some one man or other so chaste, that he is nothing moued with such intice-ments; but howe are the people and multitude in the meane time prouided? Shall we, for the perfectnesse and integritie of one or two, suffer all the rest to be en-daungered? *Una hirundo non facit ver*, one swallowe proueth not that summer is come.

2 Cor. 2, 16

Youth. If these reasons of yours holde true, then take away sermons also, and sacramentes, meate, and drinke,

1 Cor. 11, 20

&c. for many heare the worde of God, sometime to

Eccle. 31, 30

their condemnation, and receyue the sacramentes to their damnation, and many eate and drinke, and are drunke, and do surfeyte, &c. and so dye.

Age. You must vnderstande, that certayne things are profitable for the saluation of man, and are commaunded by the word of God, which things ought by no means to be taken awaye; and some things that of necessitie we must haue, as meate, drinke, &c. to nourishe our weake bodies, or else we cannot lyue here, &c. and cer-tayne other things are indifferent, which, if wee see they tend to destruction, they are not to be suffred. We haue the lawe of God for hearing of sermons, receyuing

of sacramentes, to eate and drinke (soberly); but for dauncing there is no commaundment giuen by the worde of God. Wherefore, these things are not to be compared togither.

Youth. It is well knowne, that by daunces and leapings very many honest mariages are brought to passe, and, therefore, it is good and tolerable.

Age. It may be as you say (sometime), but we may not doe euill, that good may come thereof; for you haue hearde me say often, that it is euill and not good to daunce as you doe. But I am not of that opinion to haue marriages contracted by these artes and actes, wherein a regarde is had onely to the agilitie and beautie of the bodie, and not vnto godlinesse and true religion, &c. There are other meanes much more honest; let vs vse them in God's name, and leaue these as little chaste and lesse shamefastnesse: let vs remember, that although honest matrimonies are sometime brought to passe by dauncing, yet much more often are adulteries and fornications wonte to followe of these daunces.

Rom. 3, 8

Iob. 4, 12
Genes. 6
Prou. 31, 3

Youth. You speake more euill of dauncing, than there commeth hurt by dauncing, as farre as I can iudge.

Age. No, my sonne, not halfe as much euill as it deserueth can I speake of, nor yet can vtter one quarter of the wicked and filthie mischiefes that come thereof. Marke the effects thereof, and then you shall tell me another tale. Is it not written in S. Mathewe, that the daughter of Herodius daunced at a banket which the king made: and the king tooke pleasure in hir (whome he would not openly without shame beholde, for she was a manifest testimonie of his vnlawfull matrimonie and incest): of that dauncing it came to passe, that Iohn Baptist's head was cut off at hir desire, &c. so inflamed she the king's heart by hir filthie and wanton daunce. Theophilact sayth herevpon: *Mira collusio; saltat per*

Math. 14, 6
Marc. 6, 22

Theoph. in Mat. cap. 6

puellam diabolus, &c. This is a wonderfull collusion; for the deuill daunced by the mayde. She daunced not rudely, as doe the common sort of people, but finely, and with a comely gesture, with measure, &c. as some write. But that worthie man, Erasmus, sayth: *Non subsiliit, vt populas putat, quemadmodum gesticulantur in choreis*— She daunced not with silence and modestie, as the common people suppose, but she daunced as others vsed to daunce, with signes and outward gesture, &c.; but howsoeuer she daunced it was euill, as the effect and fruite thereof declareth. Thus you may perceyue what fruites you shall gather of this tree. Very well it is noted in Maister Rodolphus Gualter vpon this, what fruites come hereof: *Inflammatur enim libidinis igne concupiscentia, datur scortandi et mæchandi occasio, officij et conditionis suæ obliuiscuntur, qui mundo mori, et Deo vni viuere debebant: accedunt sermones lasciuij, promissiones inconsideratæ, amantium obtestationes, et periuria, et frequentes rixæ et pugnæ incidunt, quas non raro cædes miserabiles comitari solent*—Concupiscence is inflamed (by dauncing) with the fire of lust and sensualitie; it giueth occasion to whoredome and adulterie; it maketh men forget and neglect their duties and seruices, whiche ought to die to the world, and liue to God: there are present wanton talkes and communications, vnaduised and rashe promises, taking God's name to witnesse in vaine of the louers, whereby perjurie is committed, and many times happeneth brawlings and fightings, by the which oftentimes miserable murthers are wont to be committed and done. Sebastian Brant also sayth:

Erasmus in Annot. in Math. cap. 14

Rodolphus Gualter, in Marc. hom. 51, cap. 6

Sebast. Brant. lib. Stultifer. nauis

Such blinde follies and inconuenience
Engender great hurt and incommoditie,
And soweth seede, whereof groweth great offence,
The ground of vice, and of all enormitie;

In it is pride, foule lust, and lecherie ;
And while lewde leapes are vsed in the daunce,
Oft frowarde bargaines are made by countenance.

Youth. There doth happen no such thing as you speake of in our daunces, &c. that lust is thereby inflamed in them that daunce.

Age. If it be so, why then doe not men daunce with men, apart from the women, by themselues? and why do not the women and maydes daunce by themselues? Why are men desirous more to daunce rather with this woman than with that woman? And why are women so desirous rather to choose this man than that man to daunce withall, before all the residue, but onely to declare thereby howe they are inflamed eche to other in filthie concupiscence and lust. And I am assured that none of you (which are dauncers) can denie this to be true, for that eche of you haue and doe daily feele in your selues this inflammation, whensoeuer you daunce togither, man and woman.

Youth. Still I maruaile why you speake against daunc-ing, as againste things which are of their owne nature euill, and prohibited by the lawe of God, &c.

Age. I say to thee, my sonne, agayne, that things are not alwayes to be weyged by their owne nature, but by the disposition and abuse of our fleshe. We cannot de-nye but that wyne of his owne nature is good, which yet is not giuen to one that is in an ague ; not the wyne is euill, but because it agreeth not with a bodie that is in that maner affected. So the people of Israell made a calfe of their golden earings, to worship it, they sate down to eate and drinke, and rose vp to play, that is to daunce : as Lyra sayth, *cantabant in choro ;* they didde sing in the daunce. And Thomas de Aquino sayth: *Surrexerunt ludere, id est, ludos facere sicut choreas:* they rose vp to play, that is, (sayth he) they made playes

Exod. 32, 6
1 Cor. 10, 7
Lyra in 1 Cor. 10,
Thos. de Aquino in 1 Cor. 10

after the maner of daunces, &c. So that you may see hereby, that these daunces are euill also in their owne nature, whereby good natures many times are corrupted by them, as appeareth by the effectes, both by Iohn Baptist, and also by the children of Israell; and there-

August. ad frat. in Erund. serm. 33

fore I may saye of it, as Augustine sayde of drunkennesse, *Saltatio est blandus dæmon, dulce venenum, suave peccatum:* that is, dauncing is a flattering deuill, a sweet poyson, and a pleasant sinne, which will bring in the ende vtter destruction to them that vse it (if they repent not). And where you say, it is not against God's commaundmentes, that is false. Doth not the Lorde, in his lawe, commaunde that ye should not couet the wife, maid, or seruant of your neighbors, &c? Much lesse, then, that

Exod. 20, 17

thou shouldest consent to thy concupiscence, that thou shouldest drawe and choose hir to thy selfe, to bee thy fellowe dauncer, which to doe is not lawfull for thee.

Math. s, 28

Also when Christ sayde, He hath committeth adulterie already in his heart, that looketh on a woman to lust after hir; what then shall we say of them, that not onely with wanton countenances and filthie talke allure them, but also embrace them with their armes, handle them, and by all meanes prouoke thereby the burning

Math. 3, 10

lust of concupiscence with their vayne kissings? Therefore, Christe sayeth: That tree which bringeth forth no good fruite shal be hewen downe, and cast into the fire.

Eccle. 9, 11

Syrach sayth: Sit not at all with another man's wife, neyther lye with hir vpon the bed, nor banket with hir, least thine heart incline vnto hir, and so through thy desire fall into destruction. What hurt then ensueth hereof, flat against the lawe of God, who seeth not?

Youth. You speake this as of yourselfe alone; for I beleue none of the auncient fathers euer did speake against dauncing, or that it hath bene forbidden by any counsels, or mislyked by anye good men, or bye anye good examples that you are able to shewe and bring forth:

therefore, I wonder much of your straite order of talke against our dauncing in these our dayes. I suppose it is bicause you are aged, and nowe are not able to doe as other yong men and women do, and this maketh you to enuy it so much.

Age. Every truth is to be beleeued; but euery beliefe doth not iustifie, neither shall your beliefe in this point. The cause why I speake against dauncing is verye euill gathered of you: my age is not the cause, nor my inhabilitie the reason thereof; but the cause that moueth me thus to speake against dauncing is the worde of God, whereon my conscience, talke, and iudgment is grounded, which worde is so pure and cleane, that it cannot abyde anye impuritie or vnhonestie (which in your dauncings want none, as I haue already declared vnto you). And wheras you say, that I speake of myselfe alone, without authoritie, is vntrue; for I haue already by the authoritie of holy scriptures disproued it; which authoritie of itselfe is sufficient, and to be preferred before all authorities of men, whatsoeuer they are. S. Heirome sayth: *Quod de scripturis non habet authoritatem, eadem facilitate contemnitur, qua probatur:* that what hath no authoritie out of the Scriptures, may be as easily denied as affirmed. Yet, notwithstanding, I will proue by the ancient fathers, councels, and many examples, that your dauncings are euill, and therefore they inueyed, and decreed against it. If I can declare this to you, then your beliefe (that you speake of) is vayne, and grounded vpon your owne ignorance; otherwise you would haue set your finger vpon your mouth.

Hieron. in Math. cap. 23

Youth. I pray you let me heare it, and then I will beleeue it.

Age. To beleue is the gift of God, and not of your owne power; therefore, you haue not spoken well in so saying.

John 6, 20
Luc. 17, 5
Phil. 1, 29

Youth. I pray you, beare with me herein, for it was

spoken (I confesse) very vnaduisedly: therefore I beseech you say on.

Age. Saint Ambrose sayth (writing to his sister Marcellina) myrth ought to bee in a cleare conscience and a good mynde, and not in spiced bankets, and wedding feastes full of minstellsie; for therein shamefastnesse is yll defended, and vnlawfull abusion suspected, where the last ende of pleasure is dauncing, from which I desire all virgins of God to kepe themselues. For no man (as a certaine wise man of the Paganes sayth) daunceth if he be sober, except he be madde. Nowe then, if that either drunkennesse or madnesse be reckoned to be the cause of dauncing among the Paganes, what then shall we counte to be commanded in the holy Scriptures, where we reade that Saint John Baptist (the messenger of Christ) was put to death at the pleasure of a dauncing wench? By the which thing we may take example, that this vnlawfull pastime of dauncing hath bene cause of more hurt than the phrensie of robbers and murtherers. This dedly feast was prepared with a kingly largenesse and excesse, and watch layde when the company was at the most; and then the daughter, which was hidde vp before in secret, was brought forth to daunce before the people. What coulde the daughter learn more than hir mother (which was an harlot) but to lose hir honestie? For nothing inclineth folke more to bodilie lust, than by vncomely mouing and gesture, to shewe the operation of these parts which eyther nature hath hydde secretely, or good maner and nurture hath couered; or to play casts with hir eye, or shake the neck, or swinge hir armes and heare. Wherfore, they must needes fall into offence against the maiestie of God; for what honestie can be kepte there where dauncing is? So then the king, delighted with that pastime, bid hir aske what soeuer she would, &c. Thus farre Saint Ambrose. S. Chrysostome sayth (speaking of the dauncing of Herodias

Ambros de virgin, lib. 3, ad Marcell, sororem suam

Chrisost. in Math. ca. 14

daughter before Herod) At this daye, Christians doe deliuer to destruction not halfe their kingdomes, or another man's heade, but euen their owne soules; for where as wanton dauncings are, there the deuill dauncеth together with them; in such daunces his seruants delight. God gaue vs not feete to daunce with camels, but that we shoulde be companions with angels. Ye haue hearde (sayth he) of mariages (intreating of the mariage of Jacob) but not of daunces, which are very deuilishe, &c. for the bridgroom and the bryde are both corrupted with dauncing, and the whole familie defiled.

Chrisost. in Gen. hom. 56

Thou seest and readest of marriages (sayth he) but seest and readest of no daunces in holy scripture.

Chrysost. hom. 48

Saint Augustine sayth, It is much better to dygge all the whole day, than to daunce (vpon the Sabbaoth daye). Againe he sayth, It is better that women should picke wool or spinne vpon the Sabbaoth day, than they should daunce impudently and filthily all the day long vpon the dayes of the new moone.

August. in Psal. 32

August. de decem. cordis, cap. 3

Erasmus sayth, And when they be wearie of drinking and banketting, then they fall to reuelling and dauncing. Then, whose minde is so well ordered, so sadde, stable, and constant, that these wanton dauncings, the swinging of the armes, the sweet sound of the instruments, and feminine singing, woulde not corrupt, ouercome, and vtterlye molifie? Yea, and further, the ballades that they sing be such, that they woulde kindle vp the courage of the olde, and cold Laomedon and Nestor. And when the minstrells doe make a signe to stinte, then, if thou doe not kiss hir that thou leading by the hande didst daunce withall, then thou shalt be taken for a rusticall, and as one without anye good maners and nurture. What filthie actes hereby (sayeth he) are committed; therefore, as thou desirest thine owne wealth, looke that thou flee and eschewe this scabbed and scuruie companye of dauncers.

Erasm. Roter. in lib. de cos. temptu mundi cap. 7

Erudit. mulieris christianæ li. 1, cap. 14

Ludouicus Vives, a learned man, sayth: Loue is bred by reason of company, and communication with men; for among pleasures, feastings, laughing, dauncing, and voluptuousnesse, is the kingdom of Venus and Cupide: and with these things folkes myndes be entised and snared, and especially the women, on whome pleasure hath sorest dominion. O woman! (sayth he) howe miserably art thou entangled of that company! howe much better hadde it bene for thee to haue bidden at home, and rather to haue broken a legge of thy bodye, than a legge of thy minde! Againe he sayth, Some maydes doe nothing more gladly, and be taught also with great diligence both of father and mother; that is, to daunce cunningly. Feastings out of time, and pleasant sportes, and delicate pastime bringeth alwayes dauncing in the last ende; so that dauncing must needes be the extreme of all vices. But wee now in christian countries haue schools of dauncing, howbeit that is no wonder, seeing also we haue houses of baudrie. So much the Paganes were better and more sadde than we be, they neuer knew this newe fashion of dauncing of ours; and vncleanly handlings, gropings, and kissings, and a very kindling of lechery, whereto serveth all that bussing, as it were, pigeons, the birds of Venus.

Eodem libro. cap. 13

What good doth all that dauncing of yong women, holding vpon menes' armes that they may hop the higher? What meaneth that shaking vnto midnight, and neuer weary; which, if they were desired to go but to the next churche, they were not able, except they were caried on horsebacke, or in a chariot? who would not think them out of their wittes?

I remember (saith he) that I heard one vpon a time say, that there were certayne men brought out of a farre countrie into our partes of the worlde, which, when they sawe women daunce, they ran away wonderouslie afrayde,

crying out, that they thought the women were taken with an vncoth kynde of phrensie: and to saye good sooth, who woulde not reckon women franticke when they daunce, if hee had neuer seene woman daunce before?

And it is a world to see, howe demurely and sadly some sit beholding them that daunce; and with what gesture, pace, and mouing of the bodie, and with what sober footing some of them daunce: wherein also a man may espie a great part of their follie, that go about to handle such a foolishe and madde thing so sadlye; neyther see themselues haue a matter in hande without anye wisdome, nor anye thing worth, but as Cicero sayth, a companion of vices. What holy woman did wee euer reade of that was a dauncer? or what woman nowe-a-dayes (that is sadde and wyse) will be knowne to haue skill of dauncing, &c.? For what chastitie of bodie and minde can be there, where they shall see so many mens bodies, and haue their myndes entised by the windowes of their eyes, and by the meanes of the most subtill artificer, the deuill. Thus farre Ludouicus Vives.

Maister Marlorat (a famous man) sayth, Whatsoeuer they are that haue had anye care of grauitie and honestie, haue utterly condemned this filthie dauncing, and espicially in maidens. Marlorat in Math. cap. 14

Maister Bullinger sayth: There followeth (in feastings) vnshamfast dauncing which is the roote of all filthinesse and wantonnesse. Bullinger in Mat. cap. 14

Maister Rodolphus Gualter, an excellent learned man, sayth: Dauncings (sayth he), which we now a dayes vse, came from the Gentiles and heathens first vnto us, when as they vsed alwayes at celebrating of their sacrifices to doe it with dauncings vnto their false gods; which the Israelites seemed to imitate, when as they daunced about the golden calfe, &c. Afterwards, this dauncing began Rodolphus Gualterus in Marc. cap. 6, hom. 51

to be vsed publikely in playes, before the face of the people, of whome afterwarde the women learned it, and exercised it, least they should be accounted no bodie. Then, when shame and honestie began to decay, women also, and maydens, vsed to daunce, and had their proper daunces appointed them. At last, (when all shame indeed was passed) by reason of the long vse and time of their dauncing, this encreased and went forwarde, that men and women, being mixed, daunced togither: of which there can be no more vncomlynesse shewed, than to see men and women daunce togither, hande in hande, to leade and carie them about, that the beholders of them may see the quicknesse and agilitie of their bodies, by wanton mouings and gestures. Contrarie to that, Saint

1 Thes. 5, 22 Paule sayth: Abstaine from all appearance of euill, &c., and that no filthynesse, neyther foolishe talking, neyther

Ephe. 5, 3, 4 feasting, which are things not comely, neyther fornication and all vncleanlinesse, or couetousnesse, be once named among you, as becometh saintes, &c. By these dauncings concupiscence is inflamed with the fire of carnall lust; thereof also commeth whoredomes and adulterie, neglecting of our duties and seruices to God and man. By dauncing commeth filthie talke and communications, vnaduised promises, craftie bargaines and contractes, perjuries, brawlings, and fightings, and many times mischievous murthers are wont to be done in dauncings, &c.

M. Caluin, in Psal. 30

Maister Caluin, vpon these wordes of Dauid, Thou hast turned my mourning into dauncing, &c., sayth: By the worde (dauncing) there is not ment euery maner of wanton or ruffianly leaping and frisking, but a sober and holy vtterance of gladnesse, such as the holy scripture maketh mention of, when Dauid conueyed the arke of couenant into his place.

M. Caluin, in lib. cap. 21 serm. 79

He, writing vpon these words, They send forth their little ones like shepe, and their children daunce: they

play vpon the tabor and the harpe, &c. sayth: We see it is no noueltie in the children of this world to excede measure in the vanities which God condemneth, as in dauncing, and suche other like loosenesse. It hath bene so at all times; for the deuil (all whose driftes tende to blinde men, and to drawe them from the regarding of God, and from the spirituall lyfe) hath had these knacks from time to time, and men haue willinglie followed that which they haue lyked of, and which pleased the flesh. Therefore, whereas nowe a dayes we see many seeke nothing but to royst it, insomuche as they haue none other countenance, but in seeking to hoppe and daunce like stray beasts, and doe such other like things. Let vs understande that it is not of late beginning, but that the deuil hath raygned at all times: howbeit, let vs know also, that the euil is neuer the more to be excused for the auncientnesse of it. Men haue alwayes done so: yea, and that was bicause the deuill hath alwayes reigned: but must God, therefore, be quite dispossessed?

Musicke of itself cannot be condemned; but for as much as the worlde doth almost alway abuse it, we ought to be so much the more circumspect: we see at this daye that they which vse musicke doe swell with poyson against God; they become hard hearted; they will haue their songs, yea, and what maner of songs? Full of all villainie and ribauldrie; and afterwarde they fall to dauncing, which is the chiefest mischiefe of all, for there is alwayes such vnchaste behauiour in dauncing, that of itself, and as they abuse it, (to speak the truth in one worde) it is nothing but an enticement to whoredome.

Cal. in Iob. in his 80 serm. vpon the 23 cap.

Wherefore, we ought to take warning to restrayne ourselues; and whereas we see they are manye whose whole delighte is to seeke such pastimes, let us saye, a mischiefe on them! And if we will not haue the same curse

In his 70 serm. vpon the 21 cap.

to light vpon ourselues, let vs learn to absent ourselues from such loose and wanton pastimes: but let vs rather aduisedly restrayne ourselues, and set God alwayes before our eyes, to the ende that hee may blesse our myrth, and wee so vse his benefits, as we may neuer cease to trauaile vp heauenwarde: so must we apply all our myrth to this ende, namelye, that there may bee a melodie sounding in vs, whereby the name of God may be blessed and glorified in our Lorde Iesus Christ.

Henricus Cornelius Agrippa

To musicke belongeth the arte of dauncing, very acceptable to maydens and louers; which they learn with great care, and without tediousnesse doe prolong it vntil midnight, and with great diligence doe deuise to daunce with framed gestures, and with measurable paces to the sound of the cymball, harpe, or flute, and doe, as they thinke, very wisely, and subtilly, the fondest thing of all other, and little differing from madnesse; whiche, except it were tempered with the sounde of instrumentes, and as it is saide, if vanitie did not commend vanitie, there should be no sight more ridiculous, nor more out of order than dauncing. This is a libertie to wantonnesse, a friend to wickednesse, a prouocation to fleshlye lust, enimie to chastitie, and a pastyme vnworthye of all honest persons. There oftentimes a matrone (as Petracha sayth) hath lost hir long preserved honour: oftentimes the unhappie mayden hath there learned that whereof she had been better to be ignorant: there the fame and honestie of many women is lost. Infinite from thence haue returned home vnchast, many with a doubtfull minde, but none chaste in thought and dede: and we haue often seene that womanlike honestie in dauncing hath bene thrown downe to the grounde, and alwayes vehemently prouoked and assaulted; yet some of the Greeke writers haue commended it, as they haue many filthie and wicked things. But it is no maruaile that the Greekes doe

in this sorte studie philosophie, which haue made the goddes authors of adultery, of whoredome, of murther, and finally of all wickednesse. They haue written manye bookes of dauncing, in which is contayned all the kindes, qualities, and measures, and haue reckoned vp the names of them, and of what sorte euery one of them should be, and who inuented it; wherefore, I will speake no further of them. The auncient Romaines, graue men by reason of their wisedome and authoritie, did refuse all dauncing, and no honest matrone was commended among them for dauncing.

Dauncing is the vilest vice of all, and truly it cannot easily be saide what mischiefes the sight and the hearing doe receiue hereby, which afterwarde be the causes of communication and embracing. They daunce with disordinate gestures, and with monstrous thumping of the feete, to pleasant soundes, to wanton songs, to dishonest verses: maydens and matrones are groped and handled with unchast handes, and kissed, and dishonestly embraced; and the things which nature hath hidden, modestie couered, are then oftentimes, by meanes of lasciuiousnesse, made naked, and ribauldrie, vnder the colour of pastyme, dissembled: an exercise, doubtlesse, not descended from heaven, but by the deuilles of hell deuised, to the iniurie of the Diuinitie, when the people of Israel erected a calfe in the desert, whiche, after they had done sacrifice, began to eate and drinke, and afterwarde rose vp to sport themselues, and singing, daunced in a rounde.

I coulde alledge you manye more, if I thought these did not satisfie your minde.

Youth. Satisfie, quoth you; yea, I assure you they haue euen cloyed me, and filled me to the full: I neuer hearde so many worthy fathers alledged, as you haue done, both of olde and later writers, against dauncing, which begyn-

neth to make me loathe, and euen detest this vice of filthie dauncing. Yet, for promise sake, I pray you let me hear what councells, and examples there are against this dauncing.

Conc. Laodicense, ca. 51

Age. In the councell of Laoditia (holden in the yeare of our Lorde God, 364, vnder Pope Liberius) it was decreed thus: It is not meete for Christian men to daunce at their mariages. Let them dyne and suppe grauely, giuing thanks vnto God for the benifite of marriages. Let the clergie aryse and go their wayes, when the players on their instruments (whiche serue for dauncing) doe begynne to playe, least by their presence they shoulde seeme to allowe that wantonnesse.

Concilium Illerdense

In this councell (which was holden in the time of Theodoricus the king) it was decreed, namely, that no Christian should daunce at anye mariages, or at anye other time.

Iustinian in code, titu. de forijs, in lege die fest

Iustinian, the emperour, made a decree, saying: We wyll not haue men giue themselues vnto voluptuousnesse; wherefore it shall not be lawfull in the feast dayes to vse any dauncings, whether they be for lustes sake, or whether they be done for pleasures sake.

Emil. Probus

Emelius Probus (in the lyfe of Epeminonda) sayeth: That to sing and to daunce was not very honorable among the Romaines, when the Grecians had it in great estimation.

Salust

Salust writeth, that Sempronia (a certayne laciuious and vnchast woman) was taught to sing and daunce more elegantlye than became an honest matrone; saying, also, that singing and dauncings are the instruments of lecherie.

Cicero, lib. 3 de officiis

Cicero sayth, that an honest and good man will not daunce in the market place, although he might by that meanes come to great possessions. And in his oration (that he made after his returne into the senate) he calleth Aulus Gabinius, in reproache, *saltator calamistratus*, a

fine, mincing dauncer. It was so objected to Lucius Murena for a great fault, bicause he had daunced in Asia. The same thing also was objected vnto the king Deiotarus. Also Cicero, answering for Murena, sayd: No man daunceth being sober, vnlesse peraduenture he be madde, neyther being alone, neyther in the fieldes, neyther yet at a moderate and honest banket: he did vpbraide and cast Anthonie in the teeth for his wicked dauncing. The poet Brant sayth:

Sebast. Brant in stultifera nauis

Than dauncing in earth no game more damnable,
It seemeth no peace, but battaile openly.
They that it vse of mynde seeme vnstable,
As madde folke running with clamour, shout, and crie.
What place is voyde of this furious folly?
None; so that I doubt within a whyle,
These follies the holy churche shall defile.

Youth. You haue alledged strong authorities agaynste this dauncing, whereby I doe taste howe bitter it is vnto me, for I perceyue by you, howe full of filthinesse and wickednesse it is.

Age. It is moste certayne, that it is full of all wickednesse: therefore, come you away from it, and vse it no more, nor haue you anye pleasure in suche workes of filthinesse: as the olde saying is,

2 Cor. 6, 17
Esay. 52, 11

He that will none euill do,
Must do nothing belonging therto.

Saint Augustine sayth: *Nam qui gehennas metuit, non peccare metuit sed ardere; ille autem peccare metuit, qui peccatum ipsum sicut gehennas odit. Tantum porro quisque peccatum odit quantum iustitiam diligit;* He that feareth hell feareth not to sinne but to burne; therefore, he feareth to sinne that hateth the very sinne it selfe as he hateth hell. So much doth euery man,

August. in Epist. 144

therefore, hate sinne as he loueth righteousnesse. So Horace sayth: The wicked feareth to sinne, bicause of punishment; the godly man hateth to sinne, for the loue of vertue, according to this saying:

If I knewe that God would forgiue sinne,
and that men shoulde not knowe it,
Yet for the vilenesse of sinne
I woulde not commit it.

Youth. These your sayings haue pierced my hearte, and done me very much good; I pray God that I may
Rom. 6, 4 followe this good councell of yours, for I see nowe that we must and ought to walke in a vertuous life and conuersation that are baptised into Jesus Christ.

Age. You haue sayde right; and therefore you must vnderstande that there bee three kindes of liues. One is occupied in action and doing; the seconde in knowledge and studie; the third in oblectation and fruition of pleasures and wanton pastimes: of which the last kinde of lyfe, delicious, voluptuous, or giuen to pleasures, is beastlike, brutishe, abject, vile, vnworthy the excellencie of man. Therefore, Paule sayth vnto all suche as are come
Rom. 3, 12 to the knowledge of Christ: The night is past, and the day is at hande; let vs therefore cast away the workes
13 of darknesse, and let vs put on the armour of light. So that we walke honestly as in the daye tyme, not in ryot and drunkennesse, neyther in chambering and wantonEphes. 5, 4 nesse, nor in striuing and enuying, &c. neyther in filthinesse, neyther foolishe talking, neyther ieasting, which are not comely, but rather giuing of thankes. It is sufficient (sayth Saint Peter) that wee haue spent the tyme
1 Pet. 4, 3
Ephes. 4, 23 past of our lyfe after the lustes of the Gentiles, walking in wantonnesse, lustes, drunkennesse, in gluttonie, drinkings, and in abhominable ydolatries. Therefore (sayth he) let vs henceforwarde liue (as much time as remayneth in

the flesh) not after the lusts of men, but after the will of God; and whatsoeuer we doe, let vs doe all to the glorie of God. 1 Cor. 10, 31

Youth. O Lorde! howe beastly they are which are ledde by the sensualitie and pleasures of the fleshe!

Age. It is very true, my sonne, for so sayth Saint Peter, that those as bruite beastes, ledde with sensualitie, and made to be taken and destroyed, speake euill of those things whiche they knowe not, and shall perish through their owne corruption; and shall receyue the wages of vnrighteousnesse, as they which count it pleasure to liue deliciouslye for a season: spottes they are and blottes, delighting themselues in their deceyuings and feastings. 1 Pet. 2, 12

Youth. What can be more plainly spoken and said against dauncing, than is alreadye spoken and alledged by you? I thanke God, it hath done me much good; more than I am able to vtter.

Age. What woulde these fathers say nowe, if they were presently aliue, to see the wanton and filthie daunces that are nowe vsed, in this cleare daye and light of the Gospell? What Sabboth dayes, what other days are there, nay, what nightes are ouerpassed without dauncing among a number at this time? In summer season, howe doe the moste part of our yong men and maydes, in earely rising and getting themselues into the fieldes at dauncing? what foolishe toyes shall not a man see among them? What vnchast countenances shall not be vsed then among them? or what coales shall there be wanting that maye kindle Cupid's desire? — truly none. Through this dauncing many maydens haue been vnmaydened, whereby I may saye, it is the storehouse and nurserie of bastardie. What adoe make our yong men at the time of May? Do they not vse nightwatchings to rob and steale yong trees out of other men's grounde, and bring them home into their parishe with minstrels playing before? and

when they haue set it vp, they will decke it with floures and garlandes, and daunce round (men and women togi-
Exod. 32, 6 ther, moste vnseemely and intolerable, as I haue proued before) about the tree, like vnto the children of Israell,
1 Cor. 10, 7 that daunced about the golden calfe that they had set vp, &c.

Youth. I maruayle much that the magistrates doe suffer this to be vsed, especially where the gospell is daily taught and preached.

Age. It is greatly to be maruayed at indede. But I
Roma. 1, 31 may say, as S. Paule sayd to the Romaines, These men, which knew the lawe of God, how that they which commit such things are worthy of death, yet not onely doe the same, but also fauour them that doe them; which you know is as much as to consent to them, which is the full measure of all iniquitie, as the prophete Esay sayth:
Esay. 1, 23 Thy rulers are rebellious, and companions of theeues, &c. Also you shall oftentimes see what graue women (yea, such as their either husbands are, or haue borne offices in a common weale) and others that make muche of their paynted sheathes, vse to daunce It is for their recreation, forsooth, (say they) and then it is a worlde to see, nay, a hell to see, howe they will swing, leape, and turne when the pypers and crowders begin to play, as if they had neyther wisedome, grauitie, chastitie, sobrietie, honestie, or discretion: in such sort doe they vse themselues in these wanton and vnchaste dauncings, that I cannot tell whether that Democritus hath more cause to laugh at their follies, than Heraclitus to weepe at their miseries. The poet sayth:

Sebast. Bran. lib. Stultife nauis

To dauncing come children, maydes, and wiues,
And flattering yong men to seeke to haue their pray.
The hand in hand great falshoode oft contriues.
The olde queane also this madnesse will assay,

And the olde dotarde, though he scantly may
For age and lamenesse stirre eyther foote or hande,
Yet playeth he the foole with other in the bande.

What newe kinde of daunces, and newe deuised gestures the people haue deuised, and daylye doe deuise, it will grieue chaste eares to heare it, good eyes to see it, or tongue to vtter it; so that it may truly be verified that the wyse man sayth,

He that will seeke for a dauncing place
Shall finde there all maners that lacketh grace.

Youth. God graunt that we may leaue this filthie vyce of dauncing among all the rest, and that the magistrates and rulers may in such sort cut downe this wicked vice that it may be no more vsed and exercised; and set sharpe punishment for the vsers and teachers thereof as is most meete for them, so as God may be glorified, and sinne abandoned.

Age. You haue made a very good prayer, which I praye also vnto God it may take effect for his mercies sake. Amen.

Youth. Nowe, giue me to vnderstande, I praye you, good father Age, what aunswere shall I make vnto them that will alledge and say, there must be some pleasures in our life and pastimes, whereby we may be recreated, and our wits refreshed, that are wearied with toyle, labour, and studie.

Age. You must graunt them that; but in the mean time they must be admonished that there are other pleasures more religious and honest: as Saint Paule sayth,
Speake vnto yourselues in psalmes and hymnes and spirituall songs, singing and making melodie to the Lorde in your heartes. Agayne he sayth: Let the worde of God dwell in you plenteously in all wisedome, Ephe. 5, 19 Colos. 3, 16

teaching and admonishing your owne selues in psalmes, &c., singing to the Lorde with grace in your hearts.

Iam. 5, 13 Also Saint James sayth: Is any among you afflicted? let him pray. Is any merie? let him sing. Saint Ter-

Tertul. in Apologetico tullian sayth, that Christians vsed assemblies togither to their moderate shorte suppers, and, when they were refreshed with meat, they sang diuine prayses, or recited something out of the holy scriptures, prouoking one another by them, and by this meanes they returned home soberlye. So Syrach sayth: Stande vp betimes, and be

Eccl. 32, 12, 13, 14 not the last; but get thee home without delay, and there take thy pastime, and doe what thou wilt, so that thou doe no euill, or vse prowde wordes. But, aboue all things, giue thankes vnto him that hath made thee, and replenished thee with his goodes, &c.

There are other honest pleasures as problemes, wherewith the wittes may be exercised and refreshed. There are notable histories, as the Actes and Monuments of the Church, made by that good and blessed man, maister

Cic. lib. de Oratore John Foxe. For hystories (sayth Cicero) is a witnesse of tymes, the light of truth, the life of memorie, the mystresse of lyfe, the messenger of antiquitie, &c. Those prayses certainly are great, and yet they agree not with euery kynde of hystories, but with those onely in which these rules are obserued; namely, that it sette forth no lyes, or bee afrayde to tell the truth, &c. whiche, in my conscience, neuer none wrote a more true and faythfull hystorie, than maister John Foxe hath (whatsoeuer the carping Papistes prate and say to the contrarie) so that I say to you, there is no hystorie so slender which is not verye much profitable for some parte of man's life.

Psal. 1, 2
Deut. 6, 6
Iosua, 1, 8
Prou. 6, 20
Chrysost. in Mat. 22, ho. 4 But, aboue all, let them reade the holy Scriptures, and exercise themselues therein daye and night, &c. Saint Chrysostome sayth: He that is ignorant shall finde to learne there; he that is stubborne, and a sinner, may

finde there scourges; he that is troubled, may finde there ioys, and comfort of eternall life, &c. It is a sea (sayth Gregorie) for elephants to swimme in, and the sillye lambe to walke in, &c. These are the exercises, that we ought to take our repast and pleasure in all the dayes of our lyfe, &c. Plato sayth that the life of a philosopher is the meditation of death: the like I may say that the lyfe of a Christian man is a perpetuall studie and exercise of mortifying the fleshe vntill it be vtterly slaine, the spirit getting the dominion in us. Grego. ad Leandram

Youth. These are very good and godly exercises, and necessarie to bee vsed in these daungerous dayes, wherein wee nowe lyue.

Age. Indeede, if they doe consider the daungerous times that we are in, they haue little cause to vse those follies, for instead of playing, they would vse praying; insteade of dauncing, repenting; for ioye, sorrowe; for laughing, mourning; for myrth, sadnesse; for pride, patience; for wantonnesse, wofulnesse, &c. Is it now (thinke you) a time to be mery, dice, daunce, and playe, seeing before our eyes howe the blouddie Papistes murther and slaughter in all places rounde aboute vs our poore brethren that professe the gospell of Jesu Christ? Christ wept over Jerusalem for his eminent and imminent destruction, and doe we laugh at our brethren's destruction? 2 Kin. 5, 10 Luc. 19, 41

Christ sayde to the Jewes: Suppose ye that those Galileans were greater sinners than all the other Galileans, bicause they haue suffered such things? I tell you nay; but, excepte you amende your liues, ye shall all likewyse perishe. So I saye to thee, Englande: Dost thou suppose that those Frenchmen whiche were cruellye murthered, and vnnaturallye slaughtered by the bloudye and vnmercifull Papistes in Fraunce, were greater sinners than thou art? I tell thee nay; but, excepte thou, Eng- Luc. 13, 2 Exod. 21

lande, amende thy manners, and bring forth better fruites of the gospell, thou wilte likewise perishe also: for thou drawest iniquitie with cordes of vanitie and sinne, as with carte roapes; and yet as Saloman sayeth, They knowe not that they doe euill.

Esay. 5, 18
2 Peter, 3, 4
Eccl. 4, 17

God graunte to open the eyes of Englande, that it maye see his sinnes, and be ashamed thereof, and fall to repentaunce, and to rent their heartes, and not their garmentes, and turne to the Lorde God, for he is gracious and mercifull, &c. Lette the people, therfore, be gathered togither, sanctifie the congregation, gather the elders, assemble the children, and those that sucke the breastes; let the bridegroom go forth of his chamber, and hys bryde out of hir bryde chamber; let the priestes, the ministers of the Lorde weepe betweene the porche and the altare, and let them saye, Spare thy people (O Lorde), and gyue not thyne heritage into reproche, that the heathen papistes should reygne ouer vs. Wherefore shoulde they saye among the people, Where is their God?

Ioel, 2, 13, 16
Ezech. 18
Mica 7, 10
Psal. 42, 10

Youth. You haue made a goodlye prayer, and the Lorde graunt it may take effecte in vs all. But I feare me it is as it was in the tyme of Abraham; whyles he prayed, the people played; whyles he wept, they laughed; whyles he desired, they deferred; and whyle he persuaded God, they daylye prouoked God to anger, &c.

Ec. 19, 22, 23

Age. Yet, my sonne, Abraham left not to pray for them, neyther ought we; for no doubt but God hath his children among the wicked of this world, as he had Lot among the Sodomits, Abdias with Achab and Iesabel, Nichodemus among the Pharises, Matthew and Zacheus among the toll-takers, Paule among the persecuting lawyers and scribes, &c.

1 Kings, 19,

Youth. Truely, good father, I see that as they vsed Lot so are the preachers now vsed; for the more they call

them backe from playing and dauncing, the faster they runne forwarde, the harder theye crye, the deafer they are, the more they loue them, the worse they hate them. Psal. 58, 4, 5 2 Cor. 2, 15

Age. That is lamentable that the preachers are become their enimies for telling them truth, and their foes for helping them. The old saying is true, *Veritas odium parit*; truth getteth hatred. Yet they must not leaue off to preach the word continually, in season and out of season, improue, rebuke, exhort with all long sufferings and doctrine, let them cast out the seede of God's word, and let the Lord alone with the increase thereof. Gala. 4, 16 2 Timo. 4, 2 Ezech. 2, 5 1 Cor. 3, 7

Youth. There was neuer more preaching and worse liuing, neuer more talking and lesse following, neuer more professing and lesse profyting, neuer more wordes and fewer deedes, neuer trewer faith preached and less workes done, than is now, which is to be lamented and sorowed.

Age. You must not, nor ought not, to impute it vnto the preaching of God's word, but vnto the wickednesse and peruerse nature of man's corruption. You knowe, my sonne, by the buds aud fruits of trees times are discerned and known; so, truely, by these their fruites (which springeth of their corrupt and rotten trees of their flesh) we are taught in the scriptures that the time of haruest is at hand. Mat. 24, 32 Luke, 21, 29 Mat. 16, 2, 3 Mat. 3, 12 Mat. 24, 37 Marke, 13, 32 Luke, 17, 28

For Christ sayth, that, as the dayes of Noe were, so likewise shall the comming of the sonne of man be: for in the days before the floude came, they did eate and drinke, mary, and gaue in mariage, plant, buy and sel, &c. and knew nothing, til the floud came and tooke them al away, &c. He sayth also, iniquitie shal be increased, and the loue of many shall abate, the preachers shal be hated and euil spoken of; they shall bee excommunicated and killed, &c. And Paul also speaketh of those fruites Mat. 24, 12 Iohn, 16, 2,

(largely) that men shall bring forth in the last dayes, saying: This knowe also, that, in the latter days, shal come perillous times, for men shal be louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankful, vnholy, without natural affection, truce-breakers, false accusers, intemperate, fierce, despisers of them which are good, traytours, heady, high minded, louers of pleasures more than louers of God, hauing a shewe of godlinesse, &c. al which fruites wee may see euidently with our eyes, raigning too much in al estats and degrees. Therfore, it is no marueyle if they hate the light of God's word, for that their deedes are so euill, and nowe made manifest to the world, for he y^t^ doth euill hateth y^e^ light, saith our Sauiour Christ, &c.

Iohn, 3, 19 *Youth.* Truely you haue declared their fruites, wherby we may easily gather that the day of iudgement is not far off; but al this while they passe not for any exhortations, nor haue any regard and consideration in the day of iudgement: for they doe imagine with themselues that there is no immortalitie of the soule, and that it is but a fable of Robyn hoode, to tel them of the day of iudgemente, and thinke death ought neuer to be remembred of them.

Age. These are the same people that Saint Peter
2 Pet. 3, 3, 4 speaketh of, saying: This first vnderstand, that there shal come in the last dayes mockers, which wil walke after their lusts, and say, where is the promise of his comming? for, since the fathers died, all things continue alike from the beginning of the creation; euen such as
Eccle. 41, 1 those epicures and atheistes which you speake of. And Syrach sheweth the reason why these wicked ones cannot abide death: O! saith he, how bitter is the remembrance of death to a man that liueth at rest in his possessions and pleasures, &c.

Althoughe they vse to say (for a little time), come, let

vs inioy the pleasures y^t^ are present, let us al be partakers of our wantonnesse; let vs leaue some token of our pleasure in euery place, for that is our position and this is our lot; but one day they shal cry out and say, in bitternesse of conscience (if they repent not in time), What hath pride profyted vs? or what profit hath the pompe of riches and pleasures brought vs? al these things are passed away like a shadow, and as a post that passeth by. Therfore, sayth Salomon, the hope of the vngodly is like the dust y^t^ is blowen away with the winde, and like a thinne fome that is scattered abroad with the storme, and as the smoke that is dispersed with the winde, and as the remembrance of him passeth that tarieth but for a day; but the righteous shal liue for euer: their reward also is with the Lord, and the most high hath care of them, &c.

Wis. 2, 6, 7, 8, 9
Wisdom, 5, 8
1 Chr. 2, 9, 15
Cap. 25

Now, my sonne Youth, time calleth me away: I wil take my leaue, and commit you to the tuition of the Almightie, for I must hasten homeward. And loke what I haue sayde to you, kepe it, and practise it all your life long: loke backe no more to filthy Sodom, least it happen to you as did to Lot's wife; neither turne to your vomet like a dogge, neyther get to your filthy puddle and myre, like a swyne, for, if you do, your portion wil be with those that shal be shut out of God's kingdome: for if you, after you haue escaped from the filthinesse of the worlde through the knowledge of the Lord, are yet intangled again therin, and ouercome, the latter end is worse with you than the beginning, &c. Therfore be neuer obli-
vious, for, as the wiseman saith,

Eccle. 6, 36

Tantum scimus quantum memoria tenemus.

So much we know assuredly,
As we do hold in memory.

Eccle. 6, 36, 37

Youth. I giue you most humble thankes for your good and godly counsel and fatherly instructions; and, by God's grace, I shall hereafter hate (among al other vices) this naughty, loytering idlenesse, prodigal and wastful diceplaying, and filthy, wanton dauncing, and I wil draw and perswade as many as I can or may (by any meanes)

Psal. 51, 13
Luke, 22, 32
Eccle. 6, 36

from it likewise; and, by the grace of Jesus Christ, I shal neuer let slip out of my minde these your godly sayings and fatherly instructions, but wil write them vp in my hart.

Age. If you do so, it is very wel: and, in al your actions and doings, what soeuer you take in hande, remember the ende, and you shal neuer do amisse.

Youth. God graunt that I may so do.

Age. Farewel, my son Youth, God blesse thee, and rule thee alwayes with his holy spirit in the end, and to the end.

Youth. And you also, good father, for his Christes sake. Amen.

FINIS.

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NOTES.

P. 8, line 29, He is called a *tall* man, and a valiant man of his hands.] No more apposite quotation could perhaps be found to shew that the old meaning of "tall" was *valiant* or *courageous*. It is so used by Shakespeare and by all the writers of his time.

P. 9, line 19, Post, cente, gleke.] These are games at cards, often mentioned by old writers, and which continued long to be known by those names.

P. 9, line 20, A *lobbe*.] Shakespeare, in "Midsummer Night's Dream," act ii., sc. 1, applies the term, "thou *lob* of spirits" to Puck.

P. 10, line 1, Which he hath done, *either* intended.] This use of "either" for *or* is scriptural: "Can the fig-tree, my brethren, bear olives, *either* a vine figs."

P. 11, line 3, Yet who seeth not how *fondly*.] The most usual sense of "fondly" of old was *foolishly*, and it is of perpetual occurrence.

P. 11, line 9, And *ietting* up and downe.] i. e. *Strutting* up and down: the word was very common, probably from the French *jetter*.

P. 12, line 13, The new learning and preaching of the Gospell.] Of course referring to the Reformation, the doctrines of which were long called "the new learning."

P. 22, line 3, In wagons or *coches*.] This early mention of coaches by that name, and in association with waggons, is curious.

P. 37, line 4, God *defende* but that they shoulde be such.] It was very common at this date, and long afterwards, to use *defend* in the sense of *forbid*.

P. 49, line 13, I haue oftentimes hearde *it* affirmed.] The original, by an obvious typographical error, reads "hearde *and* affirmed."

P. 49, line 28, Of the time that wee *leese* in play.] To *leese* is an old form of to lose, and we meet with it in 1 Kings, xviii., 5: "Peradventure we may find grass to save the horses and mules alive, that we *leese* not all the beasts."

P. 52, line 35, To make one more freshe and *agilite*.] We are not aware of the occurrence of the adjective "agilite" in any other author.

P. 57, line 7, Non nobis solum, &c.] The author has already used this quotation in his preliminary address to Sir John Young.

P. 57, line 22, *Otiosos et vagos*, &c.] Our author has already availed himself of this quotation (see p. 43); but there he calls "friars flies" "friars flees," perhaps only by a misprint.

P. 57, line 29, They go ydelly a *limiting* abrode.] *Limitting* is here used for begging: the friars' limiters (or "limitours," as they were sometimes called), had a license to beg and preach within a certain district. They are often mentioned by Chaucer and our elder writers.

P. 58, line 25, And to see *hir* seruants.] *Hir* is of course misprinted for *their*.

P. 59, line 17, Lithernesse.] *Litherness* is found in several of our older vocabularies, but was very rarely used by writers.

P. 60, line 3, The blende eateth many a flie.] This was a proverb; and we meet with it again on p. 117. According to Henslowe's Diary, Thomas Heywood wrote a play, taking "The blind eats many a fly" for its title. His namesake, and perhaps ancestor, old John Heywood, introduces it in his rhiming collection of English proverbs.

P. 61, line 13. This fable of the crab and the oyster, told by St. Ambrose, is precisely such a tale as many of those introduced by Mr. Wright into his very learned, and not less amusing work, printed for the Percy Society, under the title of "A Selection of Latin Stories from MSS. of the thirteenth and fourteenth Centuries." "The preachers" (he says, in his "Introduction") of the thirteenth, fourteenth, and fifteenth centuries attempted to illustrate their texts and to inculcate their doctrines by fables and stories, which they moralized generally by attaching to them mystical significations." The later clergy, in this respect, were only the followers of some of the earlier divines and fathers.

P. 81, line 14, or *tose* okam.] To *toze*, *toaze*, or *touze*, is a Skakespearian word, and occurs in "The Winter's Tale," act iv., sc. 3.

P. 83, line 9, *Of* what sort and kynde of playes you speake *of*.] This reduplication of the preposition is exactly the contrary fault to that complained of by some of the commentators on a passage in Shakespeare's Othello, act i., sc. 3.

P. 84 (marg. note), As Plinie sayth, a *porkepine*.] This animal was more usually called a *porpentine*, and so we find it spelt in the old editions of Shakespeare's Plays, particularly in "The Comedy of Errors," act iii., sc. 2.

P. 85, line 25, He was fayne to serve a baker in turning a *querne*, or handmill.] This passage affords a very apposite illustration of a passage in "Midsummer Night's Dream," act ii., sc. 1, where the Fairy tells Puck that he is the spirit that "sometimes labours in the *querne*." The word is from the Icelandic *kuerna*, a mill.

P. 85, line 33, The *Theatre* and *Curtaine*.] This is a very early mention of these places erected purposely for the representation of plays. See an account of them and of their situation in the "Hist. of Engl. Dram. Poetry and the Stage," vol. iii., p. 263 and 268, where the authority of Northbrooke is quoted.

P. 89, line 10, By affections, *and* reasons.] Perhaps we ought to read "by affections, *than* reasons."

P. 89, line 19, *Sad* and honest men.] *Sad*, in the language of the time, was not *sorrowful*, but *grave*, or *serious*. Of this it would be easy to accumulate many examples.

P. 89, line 27, *And* she be not a stone.] i. e. *an* she be not a stone: *an*, for *if*, was usually spelt *and*: it is so throughout all the old editions of Shakespeare, and other dramatists of the time.

P. 91, line 17, And *force not* what the mind be.] i. e. and *care not* what the mind be, an idiomatic expression frequently occurring. It is found in "Love's Labours Lost," act v., sc. 2.

P. 89, line 26, To be hanged as a felon.] This is a misrepresentation of the provision of the 14 Eliz. cap. 5; which was that all strolling stage-players, not acting under the name and license of a Baron, or of some nobleman of higher degree, should be considered and treated as rogues and vagabonds; those who were so protected did not fall under the penalties of the statute. The act was renewed and explained in 1595, and it was required, farther, that the different companies of players should be provided with a license, under the hand and seal of the nobleman whose theatrical retainers they professed to be.

P. 109, line 24, That is honest, profite, and pleasantnesse.] So the original, but no doubt we ought to correct the text, by reading "*honest*" *honesty*.

P. 114, line 21, What say you of minstrels.] This, and what follows, would have been a useful quotation to Ritson, in his controversy with Bishop Percy, respecting the habits and occupation of minstrels.

P. 117, line 22, Which is *compact* of covetousnes.] This use of the participle "compact" is an excellent illustration of the mode in which it is not unfrequently employed by Shakespeare and his contemporaries. See "The Comedy of Errors," act iii., sc. 2, &c.

P. 122, line 19, They will never *conne us thanke* for it.] To con thanks was an old phrase for to *give* thanks, and it is found in Shakespeare ("All's Well that Ends Well," act iv., sc. 3) and other writers, before and after his time. It seems to have gone out of use prior to the civil wars.

P. 129, line 12, Which all is gotten *with a trice*.] Or, as we now say, only using a different preposition, *in a trice*.

P. 129, line 25, As to use false and unlawful *wares.*] So the original, but possibly we ought to read *wates,* or *weights,* for "wares."

P. 136, line 6, And *namely* diceplaying.] It was not unusual among our old writers to use "namely" for *especially* or *particularly;* it has already occurred in this sense.

P. 141, line 16, A certaine poet and a doctor of both lawes.] Sebastian Brandt in his *Stultifera Navis,* as we are informed in the margin. The work was translated into English by Alexander Barclay, under the title of "The Shyp of Folys," and was printed by Pynson in 1509, and by Cawood in 1570.

P. 142, line 33, Charlemane, Launcelot, Hector, and such lyke names.] These and other particulars respecting the cards used in the middle of the reign of Elizabeth are not without interest.

P. 152, line 24, Marie Moses's sister.] An obvious misprint in the original for Miriam, before mentioned.

P. 163, line 4, This maketh you to *envy* it so much.] At the date when this tract was written, and long afterwards, "envy" was almost invariably used in the sense of *hate.* Instances of the kind are innumerable in Shakespeare and his contemporaries.

Page 166, line 9, To have bidden at home.] More properly, "to have *biden* at home," an unusual form of the participle of the verb *to bide.*

P. 175, line 32, What adoe make our young men at the time of May?] This attack upon May-games was followed up by Philip Stablees a few years afterwards, with greater vigour and much more at length. See the excellent reprint of his "Anatomie of Abuses," made under the editorial care of W. B. D. D. Turnbull, Esq., of Edinburgh, in 1836. The same gentleman is about to follow up the subject, by a new edition of Hall's *Funebria Floræ* for this Society.

P. 176, line 19, Such as their either husbands are.] There is probably some misprint in this passage, which it is not very material to set right, as the meaning is pretty evident: "either" ought probably to be erased.

P. 179, line 31, Dost thou suppose that those Frenchmen whiche were cruellye murthered, &c.] Alluding to the Massacre at Paris, in 1572.

P. 182, line 18, But al this while *they passe not* for any exhortations.] An old idiomatic expression for *they heed not,* or *care not for* any exhortations. It is often met with.

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