William Bullein's
Dialogue against the Fever Pestilence.

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A Dialogue
against the Fever Pestilence.

By WILLIAM BULLEIN.

FROM THE EDITION OF
1578,

COLLATED WITH THE EARLIER EDITIONS OF
1564 AND 1573.

EDITED BY
MARK W. BULLEN AND A. H. BULLEN.

PART I.—THE TEXT.

LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
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1888.
Extra Series.

LIL.

RICHARD CLAY & SONS, LIMITED, LONDON & BUNGY.
NOTE.

The earliest extant edition of William Bullein's *Dialogue* is dated 1564 (8vo.). A unique copy of this edition, which differs considerably from later editions, is preserved in the Britwell Collection; and the editors return their best thanks to Mr. Christie-Miller for his kindness in allowing them to make free use of the precious volume. The *Dialogue*, being full of merry tales (pills to purge melancholy at plague-time), is one of those books that are most easily thumbed out of existence; and it is not surprising that the Britwell copy is unique. On the title-page (which is here reproduced in facsimile) the book is stated to be 'newly corrected'; but occasionally publishers made statements of this kind without any strict regard to truth, in order to push the sale of their ware. Not improbably ed. 1564 is the genuine *editio princeps*. Another edition appeared in 1573,1 8vo.; a third in 1578, 8vo.; and the present edition is the fourth.

Nashe in his 'Address to all Christian Readers,' prefixed to *Have with you to Saffron Walden*, 1596, writes:

"Memorandum, I frame my whole Booke in the nature of a Dialogue, much like Bullen and his Doctor Toerub."

This passage shows that the *Dialogue* was well known in 1596; but it must have dropped out of notice shortly afterwards. One might have expected that it would be republished in the plague-year, 1603, when Dekker in *The Wonderfull Ycare* gave his vivid account

1 *A Dialogue bothe pleasant and piciifull, wherein is a godlie regiment against the Feuer Pestilence, with a consolation and comforte againste death. Newlie corrected by William Bullein, the authour thereof. Imprinted at London, by Ihen Kingston. Julij. 1573.*
of the awful visitation; or in 1625, when (as described in Dekker's *A Rod for Runawayes*, and Thomas Brewer's *The Weeping Lady*) London underwent sufferings of exceptional severity. It is to be noticed that Nashe used the edition of 1573 or 1578; for the name "Dr. Tocrub" does not occur in ed. 1564. There can be no doubt that "Dr. Tocrub" was intended (by way of anagram) for Dr. Burcot, an expert in metals and minerals, whose name turns up frequently in the state-papers of the time. It will be remembered that Chettle introduces Dr. Burcot ('though a stranger, yet in England for phisicke famous') in *Kind-Harts Dreame*, n. d. [1593].

The editors are preparing some notes on the Dialogue, which, with a biographical and critical memoir of William Bullein, and copious extracts from his remaining works, will form a separate Part.

In the present edition the text of ed. 1578 (from a copy belonging to Mr. Mark W. Bullein) has been followed in the main; and the readings of eds. 1564, 1573 are recorded at the foot of the page. When the previous editions give an obviously better reading, it has been used, and the reading of ed. 1578 noted. It has not been thought advisable to reproduce in modern type the few contractions used by the old printer, their meaning not admitting of doubt in any case. In the labour of collation the editors have been greatly assisted by Mr. W. H. Utley.

Facsimiles of the title-pages of eds. 1564, 1578, are given on the opposite page.
A DIALOGUE
both pleasant and pitiful, where-
ne a good regresse are
ning the fater, for to si-
with a compliation and
Newly corrected by W.
Bullen, the author thereof.
Imprinted at London, by Iohn Kyngston.
1578.
To the right worshipfull
and his singuler frende Maister
Edward Barrette of Bel-
hous of Essex, Esquier, Wil-
lyam Bulleyn sendeth
salutations.

Right worshipfull Sir, if my Chamber, Hall, Gallerie, or any newe decked house were appareled or hanged al in one mournyng darcke colour, it would rather move sorowe then gladnes: but no pleasure to the beholders of the same. Therefore the diuersitie or varietie of pleasaunte colours dooe grace and beautifie the same through the settyng forth of sondrie shapes: and as it were to compell the commers in to beholde the whole worke. Euen so I dooe commende vnto you this little Booke (wherein I writte part thereof in your owne house) which dooe intreate of sonderie thynge to you I dooe hope not vnprofitable, wherein I have shortly described our poore nedie brothers pouertie. Callyng vpon the mercilesse riche, whose whole trust is in the vain riches of this worlde, entangeled as it were emong briers, so that in the hour of death God is farthest from his mynde, and the gooddes euill gotten are worse spent and come to nothyng, at what tyme Phisicke can not preuaile. I haue also not forgotten the shamfull syn which raigneth in this worlde called ingratitute, which linially came from the loines of that false vilain Judas, neither the sicopantes, gnatoes, liars and flatterers of this worlde, the verie poison of the soule. Oh better, saieth Salomon, is

1 Ed. 1564, singulare good frende; ed. 1573, singuler good friende.
2 Ed. 1564, any.
3 Eds. 1564, 1573, brother his.
4 Ed. 1564, no Physicke can; ed. 1573, Phisicke no can.
5 Eds. 1564, 1573, Sicophantes.

DIALOGUE.
the woundes of the frend then the kisses of the flatterer. Further, how many meanes maie be vsed against the Pestilence, as good aire, diet, medicines accordingly: the which, if it do not preuaile, then 4 cometh on the merciles power of death ouer all flesh: fearyng no kyng, queene, lorde, ladie, bond, or slaine, but rather maketh all creatures alike to him. Then doe I conclude with the divine, gods cheef and moste best instrument in the church, &c. And as I do 8 well consider a gentleman of your good Nature can but take youre freendes simple token in good parte, Even so I am sorie that it is no better to plasure you, yet giyng God moste humble thankes for the same, who keep you in good health & worship.

12 This twelfe of Marche 1564.

Yours euer, W. Bullein.¹

Nullus vnquam hominem mortalem beatum indicet antequam bene defunctum viderit.

¹ Eds. 1564 and 1573, William Bulleyne
To the Reader.

Good reader, when adversitie draweth neare to any Citie or Towne, and the vengeaunce of God appereth either by Hunger, Sickness, or the Sword, then mannes nature is moste fearefull, but yet worldlie prouidence to helpe theimselfes: which in the tyme of prosperitie or quietnesse is carelessse and forgetfull, neither myndfull to feare God, nor pitifull to helpe their neighbor in adversitie. And when thei are touched by the fearfull stroke of the Pestilence of their nexte neighbour, or els in their owne familie, then thei use Medicines, flie the Aire, &c. Which indeede are verie good meanes, and not against Gods woorde so to doe; then other some fulleth into sodaine devotion, in giuing almoast to the poore and needie, whiche before have doen nothing els but oppressed theim and have done them wrong: other doe locke from their hartes Gods lively worde, and refuse grace offered by Christes spirite, thinkynge there is no God. Some other are presented by death in their flourishyng yeres, which in the crosse of death have their onely consolation in Jesus Christe. All this is descri-

bed here in this plain Dialogue: praizing you patiently to take it in good parte.

From

hym that is yours
to commande,

W. Bulleyn. 3

1 Ed. 1573, pitifull. 2 Ed. 1564, looke. 3 Ed. 1564, Bulleyn.
Sophoeres de morte. Mors gloriosior est quam mala vita.
A DIALOGUE.

The Interlocutours are twelve persons.

Mendicus
Ciuis
Vxor
Medicus
Antonius
Roger

Crispinus
Avarus
Ambodexter
Mendax
Mors
Theologus

Mendicus.
God save my gud Maister and Maistresse, the Barnes, and all this halie houshaude, and shilde you from all doole and shem, and sende you comfort of all thynges that you waunde haue gud of, and God and our dere Leddie shilde and defende you from this Pest. Our father whiche art in heauen, hallowed be your name; your kyngdome come, your willes bee dooen in yearth as it is in heauen, &c.

Ciuis.
Me thinke I doe heare a good manerly Begger at the doore, and well brought vp. How reuenerently he saieth his Pater noster! he thous not God, but you hym. Gods blessyng on his harte! I praie you, wife, gine the poore man somethyng to his dinner.

Vxor.
Sir, I will heare hym saie the Lordes praier better before I gine hym any thing.

Ciuis.
What a reconyng is this! Dame, doe as I commaunde you; he is poore; we haue plentie; he is verie poore and hongrie; therefore dispatche hym a gods name, and let him go.

1 Ed. 1573, names. 2 Ed. 1564, will. 3 Ed. 1573, your willes doen. 4 The words "and let him go" are not in ed. 1564.
Vxor.
Softe fire maketh swete Malte: he shall tary my leasure.

Mendicus.
4 Maistresse, if you be angrie with the saiynge of my Patar noster in Englishe, I will saie it in Latine, and also my Debrafundis. But so God helpe me, I do not ken nene of them bethe what thei meane.

Vxor.
8 I thinke the same: suche Carpenter, suche chips: your Curate is some honest man, I warrant you, and taketh muche pain in feedynge his flock, as semeth by your learning. I praye you, what countrie man be you?

Mendicus.
Sauyng you honour, gud Maistresse, I was borne in Redesdale in Northumberland, and came of a wight ridyng surname called the Robsons, gud honast men & true, sauynge a little shiftyng for their living. God and our Leddie helpe them, silie pure men!

Vxor.
What doest thou here in this Countrie? me thinke thou art a Scot by thy tongue.

Mendicus.
Trowe me neuer mare then, gud deam. I had better bee hangad in a withie or in a cowtaile, then be a rowfooted Scot, for thei are euer fare and fase: I haue been a fellon sharpe manne on my handes in my yonge daies, and brought many of the Scottes to grounde in the Northe Marches, and gaue them many greisly wounds; ne manne for manne durste abide my luke, I was so fell. Then the limmer Scottes hared me, burnt my guddes, and made deadlie feege on me and my barnes, that now I haue nethyng but this sarie bagge and this staffe, and the charitie of sike gud people as you are, gud Maistresse: Ause I haue many of my sirename here in the Citie that wade thinke ne shem on me, yea, honast handcraftie men.

1 Ed. 1564, Deprofundis; ed. 1573, De brafundis.
2 "what thei meane"—not in ed. 1564.
3 So ed. 1564.—Ed. 1573, thie; ed. 1578, the.
4 Ed. 1564, of a cowtaile.
5 Eds. 1561, 1573, me.
6 Ed. 1564, with.
A DIALOGUE.

Ciuis.

How gotte you in at the gates, my good freende?

Mendicus.

Deare sir, I haue many Cuntrith men in this faire Citie that came of honest stock in our lande, and some beyonde vs twentie or thirtie langes miles, that make pure shift in the citie and in the countrie ause. I came in ne place, but either the Parsone, Bailie, Conestable, or cheef of the Parishe is of our cuntrith borne, and some beyonde vs twentie or thirtie lange miles, that make pure shift in the citie and in the countrie cause. I came in ne place, but either the Parsone, Bailie, Conestable, or cheef of the Parishe is of our cuntrith borne, and same as mine awne self, God ken. Emong whom the Bedle of the Beggers beyng a Ridesdale man borne, a gud man and a true, which for ill will in his youth did fleen the Countrie, it was laied to his charge the driuyng of kine hem to his Fathers byre. But Christe knaweth he was sackless, and liue as honestly in his age as his sire did when he was yong, gud maister.

Ciitis.

I was borne in the North, my felowe, and doe liue here in this Citie. I came hether when I was yonge, and when I was verie poore, but now I am in good case to liue emong the reste of my neighbours. I thank God for it.

Mendicus.

Gods benison on you, and our deare Leddies. I came purely in myne age; I haue nethyng but wedom, we ladie, weesme.

Vxor.

Giue God onely thankes, for so is his holie will and commaundments that we should call upon hym in the daies of trouble and onely honour hym. We haue no commaundment to honor our Ladie but Christ onely.

Mendicus.

I thinke one waman wade take an other womans parte: doe as it shall please you; I am ne clerk, but an Ingram man of small cideration in suche arogant buke farles.

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1 Ed. 1564, a little beyonde.  2 Omitted in ed. 1564.
3 Ed. 1564, can make.  4 Eds. 1564, 1573, some.
5 Ed. 1564, fleen.  6 "I thank God for it"— omitted in ed. 1564.
7 Ed. 1564, come.  8 Ed. 1573, weladie.
9 "we ladie, weesme"— omitted in ed. 1564.
10 "but Christ onely"— omitted in ed. 1564.
A DIALOGUE.

Ciuis.

What newes as you come by the waie, Countrie man?

Mendicus.

Nene but aude maners, faire saiynes, fause hartes, and ne deuotion, God amende the market! Mickle tule\(^2\) for the purse, decieuyng of eche other. In the countrie strife, debate, runnyng for euery trifle to the Lawiers, hauyng nethyng but the nutshellles, the 8 Lawiers eate the carnelles. Ause muche reisyng of rentes and gressomyng of men,\(^3\) causyng greate dearth, muche\(^4\) pouertie. God helpe, the warlde is sare chaunged; extortioners, couetous men, and hypocrites doe much\(^5\) preuaile. God cutte them shorter, for thei doe make a blacke warlde, euen hell vpon yearth. I thinke the greate feende or his deam will weareie them all. Nene other newes I ken, but that I did se mucle prouidence made in the countrie for you in the Citie, which doe feare the Pestilence. I met with 16 wagones, Cartes, & Horses full laden\(^6\) with yong barnes, for fear of the blacke Pestilence, with their boxes of Medicins and sweete perfumes. O God, how fast did thei run by hundredes, and were afraied of eche other for feare of smityng.

I haue some of my children forthe, God sende them well to speede.

Mendicus.

Maister, why goe you not with thein your self?

Ciuis.

No, youth are apte to take the Plague. And, further, parentes are more naturall to their children then children to their fathers and mothers. Nature dooeth descende, but not ascende. Also if the citezen should depart when\(^7\) the Plague doe come, then there should not onely be no Plague in the Citie, but also the Citie should be voide and emptie for lacke of the inhabitauntes\(^8\) therein, therefore Goddes will bee doen among his people. I doe not intende\(^9\) to flee;

\(^1\) Ed. 1564, in the Countree as, &c.  \(^2\) Ed. 1564, muche toiluyng.
\(^3\) Ed. 1564, "and gressomyng of men" omitted.  \(^4\), \(^5\) Ed. 1564, muche.
\(^6\) So ed. 1573.—Ed. 1564, ladè; ed. 1578, londen.
\(^7\) Eds. 1564, 1573, when as.  \(^8\) Eds. 1564, 1573, inhabitours.
\(^9\) Ed. 1578, incende.
notwithstanding, I praise God of his mercie deliver vs from this Plague, for if it doe contenewe, God knoweth it will not onely take awaie a number of poore people, but many wealthie and lustie Marchauntes also.

Mendicus.

If such plague doe ensue it is no greate losse. For, firste, it shall not onely deliver the miserable poore man, woman, and barnes from hurte and carefulnesse into a better warlde, but ause cutte of many 8 coueteous vsurers, whiche bee like fat vnclene swine, whiche doe neuer good vntill thei come to the dishe, but wroote out every plante that thei can come by; and like vnto greate stinkyng nucle medin hilles, whiche neuer doe pleasure vnto the Lande or 12 grounde vntill their heapes are caste abroade to the profites of many, whiche are kepte neither to their owne comfortes nor others, but onely in beheading, them; like vnto cruell Dogges liyng in a Maunger, neither eatyng the Haye theim selues ne sufferyng the 16 Horse to feed thereof hymself. And in sike plagues we pure people haue muccele gud. Their losse is our lucke; when thei dooe become naked, we then are clethed againste their willes; with their dooles and almose we are reliued; their sickness is our health, their death 20 our life. Besides vs pakers, many me men haue gud lucke, as the Virc, Parishe Clarke, and the Belle man; often tymes the Execu-tours bee no losers by this game. And in fine, in my fantasie it is happy to the Huntman when he haue nethyng of the Catte but the 24 sillie skinne. We beggers recke of the carcasses of the dead body, but doe defie it; we looke for ande caste coates, Jackettes, Hose, Cappes, Beltes, and Shoes by their deathes, which in their liues thei waude not departe from, and this is our happe. God sende me of them.

Ciaus.

Goe thy waies to Antonius gates, For thether even within this twoo howers I did see maister Tocrub solempluely ridying vpon his 32

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1 Ed. 1564, barne. 2 Ed. 1564, enely. 3 Eds. 1564, 1573, behadyng. 4 Ed. 1564, mick. 5 Ed. 1564, gaine. 6 So ed. 1564.—Eds. 1573, 1578, dele. 7 Ed. 1564, beggers. 8 Ed. 1564, Curate. 9 Ed. 1564, couet nought for. 10 Ed. 1564, dublettes. 11 "God sende," &c.—omitted in ed. 1594. 12 Ed. 1564, Antonius Mantmanus. 13 Ed. 1564, Antonius Capistranus.
mule, with a side gounge, a greate chaine of gold about his necke, his Apothicarie Crispine,1 a neigbourous childe borne hereby in Barbarie,2 and his little Lackey, a proper yong applesquare called Pandarus, 4 whiche carrieth the keye of his3 Chamber with hym. These are all gone in at the gates to that noble Italian. His stewarde4 this daie, because his maister is5 verie sicke, applied the poore menne with the purse with muche devotion for the tyme, beyng without hope of his 8 maisters recovery.

Mendicus.

I praie God sende vs many sike praies, for it is merie with vs when ene6 mannens hurte doe turne to many mennes gaines. I will 12 go thether; fare you well, gud maister. I will drawe nere, and herken what mayster doctor will say, if I might be in place.

Cluis.

Farewell, for thou doest not care which ende doe goe forwarde 16 so that thy tourne may be serued.

Medicus.

How dooe you, good Maister Antonius? Lorde God, howe are you chaunged! How chaunceth this? What is the matter that 20 you looke so pale? You did send for mee by your seruaunte Johannes,7 a gentle young man, which lamenteth8 muche for you; when9 I heard it, with all speede I came from my other pacients, of whom I thinke I haue taken myne eitimum vale.

Antonius.

You are welcome, Maister doctour, with all my harte; now helpe at a pinche, or els neuer, for I doe feare my selfe verie much. Oh, my harte!

Medicus.

I warraunt you, man, let mee feele your pulse, and then shall I procede to the cure with medicine and diet accordingly.

Antonius.

Take your pleasure, good Maister Doctour; here is my hande,

1 Ed. 1564, Senior Crispinus; ed. 1573, Crispinus.
2 Barbican? 3 Ed. 1564, the. 4 Ed. 1564, aulumner. 5 Ed. 1564, was.
6 Ed. 1578, eny. 7 Ed. 1564, Johannes de Corsica.
8 Ed. 1564, lamented. 9 Eds. 1564, 1573, and when.
feele my pulse, and then you shall see myne Vrine, and knowe the tyme of my sickness.

Medicus.

These are no verie good tokens, neither in your Vrine, Pulse, 4 Stoole, &c. But I wil doe the best for you that I can doe by arte.

Antonius.

And then you shall wante no golde, for though I lacke health,1 yet I want no golde of every coigne, and siluer also. My warehouses are 8 well fitted2 with wares of sondrie kindes, which I doe sell vnto the retailers. Further, I haue wares of most auncient service, whiche owe me nothyng, bothe in packes, vessels, and chestes, &c., which are not fitte for the retailers. Them do I kepe for shiftes when any 12 gentlemen or longe suter in the Lawe are behinde hand, and knowe not what to doe: then by good sureties, or assured landes by Statute Marchaunt, &c., I doe sometyme make thirtie or fourtie3 in the hundred by yere. I haue diuerse suche honeste wayes to liue vppon, 16 through the wittie and secrete handelyng of my Brokers here in the Citee, and my Factours which are at Antwarpe, &c., By whom I do understande the state, and what commoditie is beste. Further, I haue extended vpon aunciente landes in the Countrie for the breach 20 of couenauntes, That, to conclude with you, maister Doctor, I could nener haue died in a worse tyme, my busines is such. I would of all things liue still, for here I do knowe what I haue and how I am vsed, but when I am gone I doe not knowe what shall happen vnto me, nor whom to trust with that4 which I haue gotten with tranell and obtained by fortune.

Medicus.

You doe speake like a wise man as euer I heard, and moste 28 thynges that you have taken in hand haue greate profite with you. Of my parte, I would bee lothe to lose you, bothe for an unfained loue that I doe beare vnto you for your wisedome, and also for your liberalitie and giftes giuen to me many a time. Lo, here is the 32 Damaske goune yet in store. Here is also a Flagone chaine of the hundred angelles that you did giue me in your laste greate Feuer.

1 Ed. 1564, helpe; ed. 1578, heath.  
2 Ed. 1564, XXX or L.  
3 Eds. 1564, 1573, filled.  
4 Ed. 1564, y'.
A DIALOGUE.

Antonius.

Who is able to resist suche a multitude of angells? I thinke fewe doctours of Phisicke. But rather then I would dye I wil let flie 4 a thousande more, for these are the Angelles that shall keepe mee.¹

Medicus.

That is the waie, I assure you, to perfite health; for² that cause the Phisician was ordeined, as it is written: Honour the Phisician with the honor that is due vnto hym because of necessitie, for the lord hath³ created hym; and hee shall receiue giftes of the kyng, yea, and of all men.⁴

Antonius.

That is a good swete text for Phisicians; but why doe you leaue out these wordes in the middes of the matter, which is. Of the most highest commeth learnyng? And so I doe remember I heard our Curate reade in the Churche, as by chaunce I came in with a Sergeant to arest a debter of mine.⁵

Medicus.

What your Curate pleased hym to read I care not, for I meddle with no Scripture matter⁶ but to serue my tourne. But⁷ that whiche I haue saied is written in the Bible, I haue heard saie so.⁸

Antonius.

Be all things written in the Bible true? I praie you tell mee.

Medicus.

God forbidde, Maister Antonius! then it would make a fraie emong Marchauntes; for it is written,⁹ None shall enter into gods dwellyng, or rest with hym vpon his holie mountaine, that lendeth his money vpon vsurie, or to vsurie whereby to hinder his neigh-bour. And this is nowe become the greatest trade, And many be vndoen by borowyng, and fewe doe lose by lendyng, specially men of your worshipfull experience. And how like you this texte?

¹ The words "for these are the Angelles," &c., are not in ed. 1564.
² Eds. 1564, 1573, and for.
³ Ed. 1564, haue.
⁴ The words "yea. and of all men" are not in ed. 1564.
⁵ Ed. 1564, twoo Bankeroutes.
⁶ Eds. 1564, 1573, matters.
⁷ Ed. 1564, But I knowe that which, &c.
⁸ The words "I haue heard saie so" do not occur in ed. 1564.
⁹ In the margin of ed. 1564 is "Psal. xv."); in the margin of ed. 1573, "Psalm 23."
¹⁰ "holie" omitted in ed. 1564.
A DIALOGUE.

Antonius.

Texte how they will texte, I will trust none of them all, say what they will; there be many such sayings against men, as the ten Commandementes, &c. Well, for my part I haue little to doe in these matters; mary, I would be glad to line orderly and ciuillie, so that the worlde should not wonder at my doinges; but if damnation should arise when the scripture doth threaten it to men, then should wittie wordes in bargainyng, with facing othes, and pleasaunt Ven eros Table talke, and reuilyng of our enemies, &c., be accompted dampnation. Then I warraunte you helle is well furnished with Courtiers, Marchauntes, Soldiours, Housbandmen, and some of the Cleargie, I warreraunt you also, among whom there are many more spitful then spirituall. Euen so there are emong the Phisicians many more coueteous then kind harted. I meane not you, maister doctour Tocrub.

Medicus.

Sir, I doe knowe you doe not; but so God helpe mee, one thing doeth muche rejoyste my harte in your communication.

Antonius.

What is that?

Medicus.

I thinke that we twoo are of one religion.

Antonius.

What is that, I praie you, for I knowe not myne owne religion?

Medicus.

Commaunde your folkes to departe out of the chamber, and your yonge frie also, whiche you haue gotten by chance meley, for want of Mariage; for the old Proverb is, Small Pitchers haue wide cares. And the fielde haue eyes and the woodde cares also. Therefore we must comen closelie, and beware of blabbes. There are many Protestantes.

1 Ed. 1573 reads "with braggyng." 2 Ed. 1564, with. 3 Eds. 1564, 1573, even as. 4 Ed. 1564 reads simply "Maister doctour." 5 Ed. 1564, escapes. 6 Ed. 1564 reads "& the woodde haue cares." 7 The words "There are," &c., are omitted in ed. 1564.
A DIALOGUE.

Antonius.

Well, now the doores are sparred, say on your mynde. Of what Religion are you? Be plaine with me, man.

Medicus.

Herke in your care. I am neither Catholike, Papist, nor Protestant, I assure you.

Antonius.

What then? You haue rehearsed choyse and plentie of religions. What do you honour, the Sonne, the Moone, or the Starres? beast, stone, or foule? fishe or tree?

Medicus.

No, forsothe, I doe none of theim all. To be plain, I am a Nulla fidian, and there are many of our secte. Marke our doynges.

Antonius.

Oh, Qui dixit in corde suo non est Deus. Well, we differ verie little in this pointe, but if I doe line, we shall drawe here to an unitie. In the meane tyme, let your Pothecarie prouide some good things for the bodie. I praie you open the doore.

Medicus.

Maisters, I pray you call Crispinus hether into the galarie, and Leonardus with hym.

Crispine.

What is your pleasure, maister Doctour?

Medicus.

How doe you like the gardein?

Crispine.

There are plentie of goodly herbes, both clensing, healyng, losyng, bindyng, and restoryng. I neur did see more choise of sondri kindes of strange flowers, most pleasaut to the eye, and sweete also. The fine knottes are doen in good arte, Geometrically figured. A sweete conduit in the middest, made of fine stone, plentifully castyng forthe

1 Ed. 1564, "Herke in your care, sir."
2 Ed. 1564, Catholike, Papiste, Protestante nor Analaptiste.
3 "marke," &c.—omitted in ed. 1564.
4 Ed. 1573, dixi.
5 Ed. 1573 has in margin "Psalm 114."
6 Ed. 1564, Leonardus de Montano.
7 Ed. 1564, this.
8 Ed. 1573, by.
water like fine siluer streames many waies; in which conduite I did beholde by the space of one hower a marvelous thing, the meanyng thereof\(^1\) I knowe not.  

**Medicus.**

What is\(^2\) it, Crispine?

**Crispine.**

The piller was eight foote square, and xvjij foote high, with compartemenes of cunnyng masonrie curiously covered with fine golde. Upon the topppe a Tyger fearefully, hauyng a yonge childe in his armes readie to kill it; the childe had a croune of golde upon his head, and in his left hande a globe figuering the whole worlde, and was called \(\mu\i\k\r\o\k\v\i\s\m\o\v\)\(^3\) about which was written \(Globus con-\)

**Medicus.**

This gentleman came of a greate house, this is the crest of his armes; for he descended of the most auncient Romains, I warrant 16 you; he is no vpstart, assure your self.

**Crispine.**

I had thought it had rather signified the conditions of a cruell tyraunt or some bloodie conquerour, whiche by vsurpation getting 20 thy victorie of any common wealth, as landes, countries, or citees, eftsones do spoile the true heires and owners of the lande whiche doe weare the croune, chaunge the state of the Commons to the worser part, spoelyng theim with the\(^4\) sworde and bondage, which appered 24 by these wordes, \(Globus conuersus est\): the worlde is chaunged or tourned in suche a common weale.\(^5\)

**Medicus.**

A good obscruation. What did you see then?

**Crispine.**

I did beholde on the other\(^6\) side the nine Muses, with strange instrumentes of Musicke, sittying vnder the hille Parnasus; and Poetes\(^7\) sittying under the grene trees with Laurell garlandes besette 32 with Roses about their heades, hauyng golden Pennes in their handes, as \(Homer, Hesiodus, Ennius, \&c.,\) writyng Verses of sondrie

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\(^1\) Ed. 1573, whereof.  \(^2\) Ed. 1564, was.  \(^3\) Ed. 1564, \(\text{Microrosmos.}\)  
\(^4\) Ed. 1564, \"the\" omitted.  \(^5\) Ed. 1564, \"in suche," \&c. omitted.  
\(^6\) Ed. 1564, on the one side.  \(^7\) Ed. 1564, the poctes.
kindes. And Lucanus, sat there very high, nere vnto the cloudes, appareled in purple, saynyng,

\[quantum\ semotus^1\ Ego^2\]

\[Cardine, Pernasus\ genuino\ petit\ aethra\ colle,\]
\[Mons^3\ Phæbo\ Bromioque\ sacer.\]

And nere theim satte old Morall Goore with pleasanta penne in hande, commendyng honest loue without luste, and pleasure without 8 pride; Holinesse in the Cleargie without Hypocrisie, no tyrannie in rulers, no falshode in Lawiers, no Vsurie in Marchauntes, no rebellion in the Commons, and vnitie emong kyngdomes, &c. Skelton satte in the corner of a Piller with a Frostie bitten face, frownyng, and is 12 scante yet cleane cooled of the hotte burnyng Cholour kindeled againste the cankered Cardinall Wolsey; wrytyng many sharpe Distichons with bloudie penne againste hym, and sente them by the infernal riuers Styx, Flegiton, and Acheron by the Feriman of helle, 16 called Charon, to the saied Cardinall.

\[
\begin{align*}
\text{How the Cardinall came of nought,} \\
\text{And his Prelacie solde and bought;} \\
\text{And where suche Prelates bee} \\
\text{Spong of love degree,} \\
\text{And spiritual dignitee,} \\
\text{Farewell benigne,} \\
\text{Farewell simplicitee;^9} \\
\text{Farewell good charitee!} \\
\text{Thus parvum literatus} \\
\text{Come from Rome gatus,} \\
\text{Doctour dowpatus,} \\
\text{Sempte a Bachelaratus:} \\
\text{And thus Skelton did ende} \\
\text{With Wolsey his frende.}
\end{align*}
\]

Wittie Chancer satte in a chaire of gold couered with Roses, 32 wrytyng Prose and Risme, accompanied with the Spirites of many kynges, knightes, and faire Ladies, whom hee plesauntly besprinkeled with the sweete water of the welle consecrated unto the Muses, ecleped Aganippe. And as the^7 heavenly spirite commended his

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1 Old eds., sermotus.  
2 Old eds., ego.  
3 Old eds., Motis.  (The quotation is from Book V. of Lucan’s Pharsalia, ll. 71-3.)  
4 Ed. 1564, "without hypocrisie" omitted.  
5 Eds. 1564, 1573, many a.  
6 Eds. 1564, 1573, have an extra line, "Farewell, humanite,"  
7 Ed. 1564, his.
deare Brigham for the worthy entombing of his bones, worthy of memorie, in the long sleepynge chamber of most famous kingses, Euen so in tragedie he bewailed the sodaine resurrection of many a noble man before their time, in spyling of Epitaphes, whereby many have loste their inheritaunce, &c. And further thus he said lamentyng:—

*Conetos men do catch al that thei may have,*
The field & the flock, the tombe & the grave,
And as they abuse riches, and their graves that are gone,
The same measure they shall have every one.
Yet no burial hurteth holy men though beasfes them devour,
Nor riche grave prevaieth the wicked for all yearthly power.

Lamenting Lidgate lurking emong the Lilies with a balde skons, with a garland of Willowes about his pate: booted he was after sainct Benets guise, and a black stamell robe with a lothly mon-sterosus hoode hanging backwarde; his stoopyng forward bewayling every estate, with the spirite of providence foreseeyng the falles of wicked men, and the slipprie seates of princes, the ebbyng and flowyng, the risyng and falling of men in auctoritie, and how vertue doth advaunce the simple, and vice overthrowe the most noble of the worlde. And thus he said:

*Oh, noble Princes, conceiue and doe lere* The fall of kynges for misgouernire,
*And prudently pesyng of this matter,*
*Virtue is stronger then either plate or maile:*
*Therefore consider when wisdom doth counsale,*
*Chief preseravtive of Princely magnificence,*
Is to Almighty God to doe due reverence.

Then Bartlet with an hoopyng Russet, long coate, with a pretty hoode in his necke, fine6 knottes vpon his givlle after Frances trickes. He was borne beyond the colde riever of Twede. He lodged vpon a sweete bed of Camomill, under the Sinamum tre. Aboute hym many Shepherdes and Sheepe with pleasuants Pipes; greatly abhorryng the life of Courtiers, Citizens, Usurers, and Banckruptes, &c., whose olde daies are miserabe. And the estate of Shepheardes and countreypeople he accompted most happie and sure, &c., Saiyng:—

1 Ed. 1564, Lilies. 2 Omitted in eds. 1564, 1573. 3 Eds. 1564, 1573, doe. 4 Ed. 1564, Bartley. 5 Ed. 1564, and fine; ed. 1573, and fine.

DIALOGUE.
A DIALOGVE.

Who entret the court in yong & tender age,
Are lightly blinded with folly and outrage,
But suche as enter with witte and gravitie
Bow not so sone to such enormitie;
But ere thei enter, if thei have lerned nought,
Aftewrdes Vertue the least of theyr thought.

[Nexte theim in a blacke chaire of Gette stone, in a coat of
8 armes, sate an aunciente knight in Orange Tawnie as one forsaken,
bearyng upon his breast a white Lion, with a Crowne of riche
golde on his hedde. His name was sir Damie Linse vpon the
mounte, with a hammer of strong steele in his hande, breakyng a
12 sonder the counterfietc crosse kaies of Rome, forged by Antichriste.
And thus this good knight of Scotlande saied to England the elder
brother and Scotlande the younger:

Habitare fratres in unum
Is a blesfull thyng,
One God, one faith, one baptisme pure,
One lawe, one lande, and one kyng.
Clappe handes together, brethren dere,
Unjoined truce together make,
And like frendes doe ever acorde,
But French and Romaine doe first forsake.
You are without the continent,
A sole lande of auncient fame,
Ab origine a people olde,
Bolde Britaiaes eclyped by name.
Sicut erat in principio.

Grant, oh God, it maie bee
In saecula saeculorum,
That we maie have peace in thee.
Then we shall feare no forein power
That againste us shall advancce,
The Tartre cruell, the curse of Rome,
Ne yet the power of Francc, &c.

On the second square] There was a faire Diall for this Oraison,
36 vnto whiche was added the howers of the Planettes: vpon the
same was written in large letters of fine gold, tempora labuntur.

Medicius.

There stop and lay a strawe; For Tempora labuntur is to say,
1 Ed. 1564, or. 2 Ed. 1564, afterward is.
3 The whole of the bracketed passage was omitted in eds. 1573, 1578.
4 Omitted in ed. 1564.
by little and little tyme doth slip awaie. I will heare the reste of the matter at leasure. What is it a clocke?

Crispine.

But early day, scant eight of the clocke.

Medicus.

Well, I praie you dispence all thynges in order, Contra Pestem, in the same sorte as you did yesterday, which was giuen to Paule.

Crispine.

Sir, I haue spente all my fine Myrrhe; what shall I doe?

Medicus.

You are a wise man: put in quid pro quo, called artßBaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaßßaß
A DIALOGUE.

Crispine.

Who is the other on the lefte hande? Hee seemeth to bee a proper gentleman and a studious; he is leane, an handsome, elenlie, pretie\(^1\) man. Me thynke he hath\(^2\) on eche side of his goun a Bagge, and his handes\(^3\) in them; he\(^4\) hath also a goggle eye.

Medicus.

Every man hath his grace and gesture. I promise you I durst 8 commit a greate secrete vnto him. Oh, he is a peragon.

Crispine.

What meaneth hee by winkyng like a Goose in the raine, and byting of his lippe?

Medicus.

Doe you note that? it is a good signe of a constant man: marke it when you will, he is a wittie felowe, and one that is in greate estimation, fitte for Master Antonius; his name 16 is Ambodexter. Goe done with speede, and saye you haue gien Maister Antonius his Purgation, and this day hee hath\(^6\) no leasure to speake with any man, and also how that he is amended. For if the Curate were here for the soule, wee for the bodie, and Amuarus A blacke sanctus, 20 for the purse, here were but a madde companie; wee should neuer agree together, but fall into discordes. Dispatch them with speede. fare ye well, I will goe and cause hym to bee letten bloud, and kepe hym from slepe; then shall he bee purged to morowe in the 24 mornyng. Bryng the ponder against the plague with you.

Crispine.

God giue you good morowe, gentle maister Amuarus. What, Master Ambodexter? how fare you both? Maister Antonius did\(^7\) 28 desire to haue spoken with you eight hours past. Indeede, within this two hours, sanyng your worshippes, hee hath taken a purgation, whiche hath\(^8\) caste suche ayre abroade that I was not able to abyde in the chamber. I had forgotten my perfumes to make all well 32 against your commynge.\(^9\)

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1 Ed. 1564, "pretie" omitted. 2 Ed. 1564, haue. 3 Ed. 1564, hande. 4 "he hath," &c., omitted in ed. 1564. 5 Ed. 1564, gesture. 6 Ed. 1564, haue. 7 Ed. 1564, did moche. 8 Ed. 1564, haue. 9 The words "against your commynge" are not found in ed. 1564.
A DIALOGUE.

Auarus.

What thinke you of hym? shall he escape or no? Who is with hym? I praye you tell mee and my brother Ambodexter.1

Crispine.

None but Doctor Toecrub,2 whiche also desire your absence, because he hath3 hym in cure, and trust to make hym sleepe after his lacke of rest, and to morow take your pleasure with hym.

Auarus.

Fare ye well: wee haue drawn and ingrossed his bookes; commende vs to Mayster Doctour. It were a good pastyme to take the footeclotehe from his Mule for two or three howers in pastyme.

Ambodexter.

I had rather haue the Mule.

Auarus.

What the deuill doeth this doctor here? If this purging were not, we would clense and expulse with our resettes that whiche 16 should serue our tourne well enough, by sweete Sainct Laurence.4

Ambodexter.

I warraunt you the doctour doth5 make worke for vs both. We shall bryng our matters to passe in good tyme; take no care, manne, 20 for the matter. Wee will preuente the doctour to morrow, when he commeth hether with a present, and bryng him some pretie thynges wherein Antonie6 deliteth. We shall finde suche a7 meanes to perswade with hym, by little and little, to bee Executours of his Will 24 according to his old promise. Further, hee will take it kindly that wee doe claime kindred on hym by his mother’s side, whiche was a kinde harted woman, and full of meritrix,8 ha, ha, ha! She was in deede of those qualities; her sonne is like the mother as seemeth by 28 one in the house, like Cowe like Calfe.9

1 The words “and my brother Ambodexter,” are not in ed. 1564.
2 Ed. 1564, Capistranus.
3 Ed. 1564, Iuane.
4 The words “by sweete Sainct Laurence” do not occur in ed. 1564.
5 Ed. 1564, doc.
6 Ed. 1564, he.
7 “a” omitted in ed. 1561.
8 Ed. 1564, metrir.
9 The words “like Cowe like Calfe” do not occur in ed. 1564.
A DIALOGUE.

Auarus.

I feare that damosell will marre altogether: she doeth rule the rost, she weares\(^1\) the keies. He can neuer have her out of his sight, yet Reinolde, his man, thinketh hymselfe in better\(^2\) estimation with her then his master.

Amobdexter.

The last yere I counterfected a sickenes of purpose, as I can 8 when I lust; I framed my Physicion to my phantasie, one master Suilemob;\(^3\) no manne thought that I should haue lined two daies; when I was alone I laughed. You remember whom I made myne Executor, euen Antonius.\(^4\) I then prouidently, by three thynges, did foresee this tyme and cause. The firste was his grate surfettes in banqueting; the second his watchyng at Chesse and Carles; the thirde, you knowe what,\(^5\) Venus, Venus, God wotte.

Auarus.

16 Well, well, be as may be\(^6\) is no banning. I doe feare many thynges: Firste, the medicines may chaunce recouer hym, then shall we haue\(^7\) nothyng. Well, Reinold and the damosell be euer in presence & watche hym; she cheares her maister with a louyng countenaunce; Reinolde saies that he hath doen true servise a long tyme, &c. Well, I smell an other padde in the Strawe. When al this is doen the curate is a craftie knaue;\(^8\) well can hee persuade and rehearse Gods vengeance, threates, & plagues, by examples most fearefull, like 24 thunderboltes, describing the scalding house of hell, \(ve, ve, ve\), with the story of D\(\text{iues}\) and Panper, and the daie of judgement; readyng the Homely of death, crying out, all is but vanite, vanitie and vexation of mynde, damnation except repentaunce and true confession 28 from the harte and restitution of wronges; he will keepe a stirr and bryng our cousin into a fooles Paradise. It is hee that will raise vp all the beggers in the toune. He will crie, giue with your owne hande, for to day you are a man, to morowe earth and ashes; 32 Dirige\(^9\) helpe not in this case.

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\(^1\) Ed. 1564, ware.  \(^2\) Ed. 1564, more.
\(^3\) The words "one master Suilemob" are not found in ed. 1564.
\(^4\) Ed. 1564, Antonius Mantuanus.
\(^5\) The sentence ends with the word "what" in ed. 1564.
\(^6\) Ed. 1564, be as be maie.  \(^7\) Ed. 1564, wee shall have.
\(^8\) Ed. 1564, Rhetorician.  \(^9\) The words "Dirige," &c. are not found in ed. 1564.
**Ambudester.**

First, let vs be sober and seeme to be sorrowfull for him, desiring nothyng but onely his life. If he stand in great daunger the doctor shall have his leave and tary no longer with hym, in whom I thinke hee hath no hope to recover; let hym be well rewarded. Secondlie, let Reinold de be sente into the Countrie to the debitours for money; tell hym it shall turne to his greate proiite, and how his maister doeth intende to take hym as his sonne, and will truste none but onely hym to fetche the money in the countrey. Thirdly, I wil seeme to phantasie the minion, wishing her to bee my Avife, alledging what broken slepes she hath caused me to haue, and the causes of my commyng hether unely for her staie. Then I wil practise for the keies of the greate blacke chest, and of the Steele casket. Fourthly, maister Curate shall be gently saluted with a Barnardes blowe; we will commende hym, we will praie with hym and also receive the Communion with our cousin, that he may haue a good opinion in vs; and deliuer hym a bagge with five pound in pence to gine to the poore, in whose absence peraduenture our Scribe and wee shall frame the Avile. How like you this practise? If this will not serue I haue a shift of discant in store that I learned 20 in Blosomes Inne.

**Avarus.**

The Deuill take altogeather so that we had the golde. Practise this, I praie you; you haue a good witte, by my troth. I could not sleape all this night for this matter; if you were not I could nothyng but stande like a sheepe. Oh, his good, bolde cousin, that, that, that.

**Ambudester.**

I warrant you I haue had long experience in this trade. Every where within this realme I can doe the like with the helpe of Periurus, whiche is a verie good pen man, close and honeste; he writeth sondrie handes, and is a liuely graiier of Scales himself; also he is a kinde harted felowe, for he will not sticke to lende his frende an othe if neede doe require.

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1 Ed. 1564, hau. 2 Ed. 1564, debtours. 3 Ed. 1564, cause. 4 Ed. 1564, Blosomes. 5 This sentence is not found in ed. 1564. 6 Ed. 1564, Avarus. 7 "he" omitted in ed. 1564.
A DIAlOGUE.

Auarus.

The worlde is full of starting holes, men may scant knowe how to trust men now a daies; but for the goode reporte that I doe heare of this honest felowe I will bee glad to haue his acquaintance; I knewe diuers of his kinsmen thirtie yeres ago. God haue mercie of all Christian soules! it was then a merie world, and will neuer bee so good againe vntill this Gospellyng Preachers haue a sweating sickness in Smithfield and their Bible burnte. Well, would some were at libertie for their sakes. Well, well.

Ambodexter.

Oh, I doe remember that reuerent mortified father, that holy man, Bishop Boner, that blessed Catholike Confessour of Rome; if hee were againe at libertie he would not dallie to mooke theim, but trinely woldde roste these felowes and after burne them: you knowe his workmanship verie well, a godly man.

Auarus.

He is my cousin german, and Pcriurus, that honeste fellowe, was his boye, and brought vp with him in his youth; Honest fellow and your Grandfather did penne his Prologue in the booke called De Vera Obedientia, when as they laughed merily, saiying thei had rather put to their handes than either their heddes or hartes; wise men, wise men, by sainct Lambarte!

Ambodexter.

Yea, suche wisemen will serue the tyme, Prudenter agere, and bee as wise as Serpentes and simple as Doues.

Auarus.

To haue the nature of a Serpent I wil stande with them, but beshrowe my harte if I would be as simple as a Doue, but As gentle as a Lion. And thus he would expounde that text whiche muste haue suche a close vpon it.

1 Ed. 1564, xx. 2 Ed. 1564, make. 3 The words "a godly man" do not occur in the 1st ed. 4 Ed. 1573, doye. 5 Eds. 1564, 1573, felowes. 6 The words "by sainct Lambarte" are not found in ed. 1564. 7 Ed. 1564 after "Doue," reads "either so simple, fearfull, or doltishe, but rather as," &c. 8 This marginal note is not in ed. 1564.
A DIALOGUE.

Ambodexter.

I am alone uppon gloises, I han arte in store to Sophist, I was brought vp 3 yere with a Frier of Mont Piller; he taught Gloises. mee how to handle prosa, obscurem, inordinatum, and barbarum, with 4 genus and species. Full well I can handle the matter, bothe pro and contra. Commonly these are the figures, and serue well to my purpose, as Enigma, proemica, ironie, sarcasimus, antephrahis, and charientismus. I have many rotten rules which do serue for the 8 purpose: I learned them in Louen, they are written in an old barbarous booke. When wee are at more pleasure I will shewe thee all my cunningyng, my gaines and profites. Nowe lette vs conferre both together this afternoone aboute our matters.

Auarus.

Contented in that case; as for termes and trickes in Logike, I forse not of them, thei will paie for no horse bread. It is golde that maketh a gladde harte; he deserueth reverence and rule that hath it and kept it. Goe, let vs dine together and sende for our friendes, Rapax, Capax, and Tenax to keepe vs compagnie an hower or twoo, for they are good fellowes, they have kindred through out all Englande.

Ambodexter.

Agreed, I like their compagnie very wel, they are my frenedes and kind harted men.

Auarus.

And mine also. Go, let vs departe and not be seen muche together abroad, standyng in counsaile, because our matters are not curraunt; but it shall be shortly, there are so many of the kindred.

Medicus.

Crispinus, where haue you been so long? I thought it a yere since your departure, but I haue shortned the tyme in beholdyng

1 Eds. 1564, 1573, chatientismus. 2 Ed. 1564, purse.
3 Ed. 1564, at Paris; ed. 1573, at Louen.
4 Ed. 1564, barbarous Freiche booke.
5 The words "they haue kindred," &c., are not found in ed. 1564.
6 This is the reading of ed. 1564. The later eds. give "And more also."
7 The words "but . . kindred" are not found in ed. 1564.
8 Ed. 1564, shorted.
A DIALOGUE.

this pitiful picture of Lucretia & this fearful siege of Paulie. But this Mappe of the description of Terra flòrida in America\(^1\) hath rejoysed me; there the gold & precious stones and Balmes are so plentiful, siluer and spice are nothyng with them; no labour is in that land, long life they haue; one thing there is which liketh me not emong them.

Crispine.

8 What is that, maister Doctour?

Medicus.

They haue neuer sicknesse vntill death doe come; therefore there is no goode dwaelling for vs in suche a land. Further, it is saied that they haue no debate nor strife in their common wealthes.

Crispine.

Marie, then it is as unprofitable for Lawiers as for Phisicians. I truste we shall neuer be in that case in this our countrie.

16 Medicus.

God defende vs from suche a Common wealth, it would marre altogether. Now let vs go to the chamber doore and see how the worlde goeth with Master Antonius, and take our Phlebothomer with vs to let hym bloud.

Crispine.

I will waite on your maistership.

Medicus.

24 How doe you, good Maister Antonius? haue you taken any rest since I was with you?

Antonius.

No more, maister doctour, then if I had been laid on hot coales. Oh, sir, there was neuer manne in suche a case as A Dreadfull case. I am in; I haue had moste fearfull dreams of thenes to robbe mee. Me thought I was in the top of a high Tower, telling of money, and sodainly there came an yeartquake and shooke the Tower in pceces, and caste mee downe vpon weapons all bloudie, whiche a great number of Morians had in their handes; from them I fell in the fire, which was like high mountaines aboute mee, whereas

\(^1\) Ed. 1578, Amricia.
was muche noyse and a cruell battaile. I did see there many of myne olde acquaintance, whiche sometyme were of greate honour, both men Spirituall and Temporall, and the Pope hymself, with many of his frendes. They were in extreme wretchednesse, and sore handled of feareful monsters, and wormes gnawyng vppon their breastes, vppon whom was written, Conscience hath accused me and hell deuoured me, Ve, ve, ve! And thus I am tossed to and fro. Alas, what shall I doe? Also I did heare many ragged and sicke people criе vengeunce on me, and men in prison also, that said I had undone them to inriche myself. Oh good God!

Crispine.

Sir, I pray you let me herken in your care.

Medicus.

What is the matter?

Crispine.

I will departe: his talke doeth so muche trouble mee; mee thinke he doeth wounde my conscience. Also I will home, and caste awaie a greate number of rotten drugges wherewith I haue gotten muche money in deceiuyng the people. God forgine mee!

Medicus.

The vicar of S. Fooles be your ghostly father. Are you so wise? tary still with mee; let hym paie for your rotten drugges, for I may saye to you that he is almoiste rotten alreadie hymself; me think your conscience is to much spiced with sodaine devotion.

Antonius.

What meane you, master doctor, to wisper in the Apothecaries care?

Medicus.

Nothyng, sir; but I haue appoincted at what tyme that you should receiue youre Clister, and how your Ptisante should bee made, and in what order that your frontary should bee applied to your forched to cause you to sleepe quietly. These dreames are nothyng but proceeding of the aboundance of choler, or els some fearefull affection.1 You are hot and drie, also the time is verie hotte;

1 The words "or ... affection" are omitted in ed. 1564.
the Sunne is now 20 degrees in Leo, the Dogge daies are to be observed. Notwithstanding, fear no thing; I warrant you, life for life, discomfort not your selfe, a man or a mouse.

4

Antonius.
You are a merie gentlemanne; doe your pleasure with mee; I will put myselfe into your handes, I tell you. Hold, here is\(^1\) twentiie olde Angels that did see no Sonne this ten yere. Your Pothicarie shall be well considered; he semeth to be an honest man and a cunnyng fellowe; let hym sette vp all the boxes and glasses in the windowe, and put on his bonnette and sit done there.\(^2\)

Medicus.

12 What meane you, Sir? I pray you remember your self. So God helpe me, you are to blame. Well, I will not contrary you; my chief desire is to helpe you without the respect of money or gold or other of your commoditie. Crispine, set the boxes in the windowe; 16 and you, Surgian, prepare your lace, staffe, and launce, Master Wise,\(^3\) with your vnce vesselles, that I may consider his bloud in order and due quantitie, for hether vn to hee is but in the augmentyng of his Feuer; further, he had no fitte this ten howers. Let hym bloud by 20 little and little, and although he doe fall into Lipothimized, it is no matter; let hym bloudde vntill it partly doe chaunge into a good colour. Oh lorde! how might you line if this bloud should haue remained any longer? Did you ever see the like? What a good 24 harte he hath! the worst is paste; this would haue been a greate sore or Apostumation. Stop vp the vein a Gods name.

Wise.\(^4\)
I did neuer see the like but once, whereas your maistership did a 28 greate cure vpon a noble man, as I haue doen many, I thanke God and my cunnyng.\(^5\)

Medicus.
Oh, are you aduised of that, M. Wise;\(^6\) he is a good frende of

\(^1\) Ed. 1564, are.
\(^2\) The words "and sit done there" are not found in ed. 1564.
\(^3\) The marginal note is not in ed. 1564.  
\(^4\) Ed. 1564, Crispine,  
\(^5\) The words "as I... cunning" are omitted in ed. 1564.  
\(^6\) For "M. Wise" ed. 1564 reads "Crispine."
myne, I haue twentie pounde yereely of hym. He sente mee a fatte Bucke vpon mondaie last, and gau me my Mule also, with a Velvet foote clothe. He\(^1\) is well learned; he hath red the Apocalips.

_Wise.²_ 4

Sir, when you sent me home I left your Mule standing at the doore; but as I returned I mette a Lackey clothed in Orenge Taunie and White, with a paire of bare tanned legges, and a blewe night cap with a plume of Fethers, ridying on him as faste as he 8 might gallop.

_Medicus._

Oh, the passion of Christ! my Mule is stolen. I will hence; I had rather lose .xx. li.; I will tary no longer. My Mule! A great losse.\(^2\) 12 I will teach hym to ride on my Mule, I warrant hym.

_Wise.²_ 4

Sir, he needeth no teachyng, he can ride well, I warrante you. I heard hym saye to a yonge man with a long cloke lined with 16 yellowe, that his maister sent hym to cary a letter to a Marchaunte Venterer that was crossailed into _Terra Florida_.

_Medicus._

Giu me my goune; fare ye well, Maister _Antonius_; as euil 20 lucke as ener I had in all my life: my manne\(^4\) is playing the knaue while my Mule is stolen.

_Antonius._

I had thought the losse of your frend and of your Mule had not 24 been bothe a like to you. What? for .xx. li.? I will paie it double; the knaue shal not escape. Wise\(^2\) hath taken good markes vpon hym. I will send to euery Warde, blinde lane, Innes, Wooddes, and fields after the villaine. I will take the matter on me because 28 you come to me so gently; quiet your selfe, sit doune againe in the chaire; I were cast awaie if you wer gone, good maister Doctour Tocrub.\(^5\)

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\(^1\) This sentence is not found in ed. 1564.  
\(^2\) Ed. 1564, Crispine.  
\(^3\) In eds. 1573, 1578, this marginal note is printed opposite Medicus’ previous speech.  
\(^4\) The words “my manne,” &c., do not occur in ed. 1564.  
\(^5\) Ed. 1564 omits “Tocrub.”
Medicus.

I care not so much for the Mule, but that the gentleman will take muche vnkindenesse, and thinke I should sette light by his gifte, and the Ruffians will laugh mee to skorne when they knowe howe I am handeled of the knaue boye. Well, I am contented with your offer. I praye you beware you slepe not; you shall suppe the thinne brothe of a Chicken by and by, made with the fower great 8 colde seedes and Cordial Hearbes. Crispine, I praye you make the brothe in some stone or siluer vessell; Copper or Brasse are not good for Maister Antonius, suche vessels are leprous.

Antonius.

12 If you wil haue it made of gold, you shal; I haue plentie, plentie.2

Medicus.

Wee shall make shifte with other thynges; golde shall serue to 16 deaurate or gilde your Losenges, Electuaries, and Manuschristi withall.

Antonius.

Contented, so that it make on my side, whatsoeuer it bee. But 20 mee thinke I feele sleepe approachyng: what shall I doe?

Medicus.

Drawe the Curtainen, open the luket of the windowe, set Sallowes about the bed besprinkled with Vineger and rose water. Take of 24 that hote mantle; let his head and shoulders bee bolstered vp; lye not on youre backe, leane towards this side. Let vs talke together as4 frendes: why are you so heauy and earthlike? God,5 your colour is altered!

Antonius.

I must nedes I was made of earth. But where is the earth placed of whiche I was made, and of what fashion is it? Question.

Although I am of3 the same, yet doe I stande in doubte of the 32 matter.

1 Ed. 1564 has "my lord" instead of "the gentleman."
2 The words "I have plentie, plentie" are not found in ed. 1564.
3 Ed. 1564, luketts.
4 Ed. 1564, like.
5 This sentence is not found in ed. 1564.
6 Ed. 1564 has "walke vpon" instead of "am of."
A DIALOGUE.

Medicus.

The earth is moste heauie, and can be in no place but in the middest of heauen; not moueable, but round, and hangeth continually, about the whiche are the landes and countries of the world fixed, whiche Aristotle doth call medium terræ, medium mundi.

Anaruns.

Are there not bodies whiche are called simple? I have heard saie so.\(^1\)

Medicus.

Yes, forsoth, those are the fower: the fire hote and drie, the ayre hote and moyste, the water cold and moyste, the yearth cold and drie; and these are called the Elementes.

Antonius.

Are there not bodies called mixed? what are they?

Medicus.

Animalia, as man, beast, fishe, foule, and wormes; Vegetabilia, as herbe, grasse, and Trees; and Meneralia, thynges under the yearth, as mettal. In the laste\(^2\) matter I am verie connyng.

Antonius.

Lorde, how is this worlde staied?

Medicus.

The twoo Poles, Articus and Artarticus, Southe and Northe, are the extreme limites about whom the whole frame of heauen is wrapped, and is called Axie cæli.

Antonius.

Men say that certaine starres doe gouerne the thinges beneth here in yearth.

Medicus.

They doe so in deede, as it is wel proued, when as the Sunne and Moone doe enter into any of their circles in those greate bodies, then our little bodies in earth do feele the goodnes or euilnesse of them, 32

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\(^1\) The words "I have heard saie so" are not in ed. 1564.

\(^2\) The words "In the laste," &c. are not in ed. 1564.
as Aries, Leo, and Sagittarius are hot, dric, and bitter, Cholerike, and are gouernyng hot and drie thinges, and this is called the fierie triplicitie. The seconde triplicitie is of ayre, hot and moyste, sanguine, sweete, and doe gouerne Sanguine people. An other triplicitie is of water, cold and moiste, Hauynge the gouernment of cold rawe bodies. The late is the yearth, the mother of all thinges, colde and drie, Melancholie.

Antonius. What doe the knowledge of these thynges profite to Phisicke, I praiye you tel me?

Medicus. Most chiefly, for where as the Philosopher doth leaue, there the Phisition doth begin; that is, he must be first a good natural Philosopher, he must haue the knowledge of tymes and seasons, and bee acquainted with complexions of men, obseruyng the nature of thynges, and the climates vnder heauen, with the course of the Sunne, Moone, and Starres, ayre and diet, &c.

Antonius. I pray you, is there a soule in man?

Medicus. Yea, forsothe.

Antonius. Why, then there must needs be a greater thing as the cause of every liuyng soule, which I take to be God, which hath made all thynges; and when you and I talked together you seemed that Non est deus.

Medicus. I professed to followe Aristotle, but my meaning was that I credite not the Bible matters; I am no Diuine, I finde no reasons there for my tourne, they are to harde thynges for me; I commende them to Darbel and Duns, &c.

Antonius. Why, dooth Aristotle shewe any better reasons than is in the Bible? Then I pray you what is the power of the soule?

1 Not in ed. 1564.
Medicus.

In the soule, saieth Aristotle in his booke of Ethiques, he hath three sundrie powers. The one is named vegetable, in which every man taketh part with herbes, trees, and plantes. The seconde part of the soule is named sensible: in this parte manne and beaste are bothe a like in mouyng, &c. The thirde parte is more which is rationall or hauyng reason, and this parte of reason hath bothe acte to do well and power to doe euill. And these two are called Intellectual, whiche learneth, discerneth, and judgeth in eury thyng that may be seen, felt, heard, or vnderstandeth; but the power unreasonable, as sodaine raging, crying, &c., is ascribed vnto the Lion, Horse, Hogge, &c. How like you this maner of talke? yet here is no Scripture But Aristotle, I assure you.

Antonius.

Then it should appeare that the soule hath vertues: howe many, I praie you?

Medicus.

The first vertue is called Intellectual, from whiche springeth wisedome, Science, and prudence. And the seconde is called morall, whiche is the mother of many good thynges, as chastitie, liberalitie, humanitie, and good maners.

Antonius.

What is the cause of these two vertues in the soule?

Medicus.

The vertue Intellectuall engendereth and is nourished by learnyng of good tutours and men of experience, or readyng of good bokes of Philosophie, which is a secret vertue in the soule. And also the morall commeth by good custome, and not by nature, as if one manne had two soormes, the one brought vp in Example, keepyng cattell, the other in daidy learnyng good lessons, although nature did frame their bodies in like shape, yet they should not bee like in conditions. Morall provideth that naturall thynges in them bothe can not be mowed by contrarie custome. For stones naturally, though they be cast neuer so high by arte, yet must they naturally

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1 Ed. 1564, it.  2 Ed. 1564, partes.  3 Eds. 1564, 1573, like in shape.
fall done againe. Euen so of fire, beyng driuen done, yet it will
cast his flames vpwarde; so vertue is not in vs by nature, but onely
by power to receiue theim, for every thyng that is in vs by nature,
first it is\(^1\) by power, and after commeth to act as it \(^2\) 
commeth to the senses of mankinde. For none can deny but first
man hath power to heare, see, feele, &c. So the power doth pre-
uent and commeth before the act in nature.

\(8\)

\(Antonius.\)

Then if power goeth before the act, then a man is called honoste,
good, or chaste, before either honestie,\(^3\) goodnesse, or chastitie
appeareth in hym.

\(12\)

\(Medicus.\)

In thynges morall euermore the acte goeth before the power.
An example: a schoolmaister is called a teacher because of his learn-
yng, whiche is the worke goyng before the power. And the cause
16 of a good man is his goode workes, and so of the euill, whose worke
is either dronkennesse, adulterie, thefte, &c., they make hym euill.

\(Antonius.\)

Then it should appeare that this thyng called actus or worke
20 bringeth vertue and vice in man.

\(Medicus.\)

What els? doeth not evry man that liueth eate? But if he eate
to muche or to little, doth it not bryng sicknesse. Euen so of to
24 muche labour or idlenesse, of to muche boldnesse or cowardnesse,
are not these actes vicious and euill? And dooeth not one meane
moderate them bothe? Extreames are euer hurtfull.

\(Antonius.\)

28 What remedie then, I praie you?

\(Medicus.\)

Nothyng is better than a meane called temperaunce, whiche is
gouerned by Prudence, whiche is euer content betwene Temperance.
32 both, and reioyseth in it.

\(^1\) Ed. 1564 has "first it is in vs by powers."
\(^2\) Not in ed. 1564.
\(^3\) Ed. 1564, noneste.
A DIALOGUE.

Antonius.

So then if a man fell into extreame aduersitie, and sustaine it paciently in his sicknesse, pouertie, or cause of grief, calle you this a meane or no?

Medicus.

In euery worke or sufferyng there is pleasure or displeasure. If a man do reioyce in trouble, in chastitie, in bearyng of cruell wordes or slander, the same is a prudent man, and his sufferyng maketh it a meane to hym. But other men that are chastised and will suffer outwardly, and it greeueth theim in so doyng; the same is vicious, and laketh meane or prudence.

Antonius.

Hath the soule any delites in her or no?

Medicus.

Yes, truely, in three thynges. The firste profitable, whereof springeth housbandrie to nourishe the yearth, as also Phisicke to help the body, knighthod to go to battel, &c. The seconde is delectable, as takyng pleasure in thynges done, whiche is chiefly nourished of the soule, in whiche consisteth all the pleasures of the worlde. The thirde is called good, that is, to be verteous, louing, sober, pacient; and also to the soule or minde are enioyned habite, power, and passion.

Antonius.

Haue yong children the soule in all poinctes as women haue or no, in operation or election?

Medicus.

Aristotle saith that operation of the will of the soule is common to children, but the election or choyce be not in them to will.

Antonius.

What is will in the soule?

Medicus.

The will is the intent, but election is the antecedent to the intent, for election goeth before operation or worke, and the worke doeth folowe the same, as doyng of thynges, buying, sellyng, and all the
artes and sciences are so to be considered. First by election, then by operation; as by arte I do prone you to hate the pestilence; experience hath taught mee, whiche yong children can not knowe, as Grammar, Rhetorick, Music, Phisicke, before they have learned them or begun with their principles.

Antonius.

Now I will stop and laie a strawe, and comen as yet no more of the matters of the soule, but onely of the bodie, and namely in this poincte of the Pestilence. What is the cause of the Pestilence. The same, good maister doctour?

Medicus.

That which we do see we do testifie, and that whiche we do testifie is true. Therefore no man ought in matters whiche appertaineth to the estate of life to write fables or lyes, but that whiche is of great anuthoritie and of good experience. The

16 Pestilent feuer, saithi Hypocrates, is in twoo partes considered; the first is common to euery man by the corruption of the ayre; The second is priuate or particular to some men through euill dietie, repletion, whiche bringeth putrifaction, and finally mortification. And Galen, in the differences of Feuers, doeth affirme the same, saying, Vnam aeram cap. v. victu collectos et ad putrisceendum paratos. Auicen also, Tractus quartus de 24 febrilbus pestilentialibus, Cap. i. When there doth come a sodaine alteration or change in the qualitie of water from Colde to heate, or transmutation from sweetenesse to stinke, as it channeeth in waters through corrupted mixture of putrified vapours, when stronge Windes doe Carrie pestilent fume or vapours from stinkynge places to the cleane partes, as bodies dead of the 32 Plague unburied, Or mortalitie in battaille, death of cattell, rotten Fennes, commyng sodainly by the impression of

1 Ed. 1564, This. 2 Omitted in ed. 1564. 3 Old eds., homoroe. 4 Eds 1564 1573, virioso. 5 Ed. 1564, vapour.
A DIALOGUE.

Aire, creeping to the harte, corruptyng the spirites, this is a dispersed Pestilence by the inspiration of the ayre. Also by repletion, Venus, Bathung, or opening the pones, rotten foode, fruite, much wine, or immoderate labour, or the tymbe beyng hotte and moyste. These are greate causes.

Antonius.

At what tyme of the yere dooth the Pestilence cast forthe her poysn?

Medicus.

In the time of Haruest, saith Hypocrates, are most Hyp. Aph. xix. sharpe and deadly sicknesses, but lesse daunger in the Spryng tyme; and in the tyme of sundrie channege of windes, when the weather is hotte and moyste.

Antonius.

To what persones, I praie you, doeth the Pestilence come?

Medicus.

Moste chiefly to thim vnnder the place infected, then to sluttishe, beastly people, that kepe their houses and lodynges vnclene, their meate, drinke, and clothyng moste noysome, their laboure and travaile immoderate; or to thim whiche lacke prouident wisedome to preuente the same by good diete, ayre, medicine, &c.; or to the bodies hotte and moyste; and these bodies do infect other cleane bodies, and whereas many people doe dwell on heapes together, as Avecen saith, Et communical multitudine hominum, &c., Fen. I. 24 Tract. iii.

Antonius.

By what signe or token is this perilous plague or stripe of the pestilence best knowen among the Phisitions? Goe not about the bushe with subtile wordes, but plainely speake the truthe to me, beyng in this fearfull daunger as you do wel knowe that I am in.

Medicus.

The signes are moste manifest, whiche are the starres running course or rase after their causes. Oh, the most fearefull Eclipses of the Sunne and Moone, those heauenly bodies, are manifest signes of the pestilence among men, and the starres

1 Omitted in ed. 1564.
cadente in the beginnyng of Haruest or in the moneth of Sept-ember; or mucche Southe Winde or Easte winde in the Canicular daies, with stormes and cloudes, and verie colde nightes and extreame hotte daies, and mucche chaunge of weather in a little time; or when birds do forsake their egges, flies or thinges bredyng vnder the ground do flie high by swarmes into the ayre, or death of fishe or cattell, or any dearth goyng before, these are the signes of the Pestilence and euident presages of the same.

Antonius.

These are good signes general; but particular, what manifest tokens do signifie the Plague or Pestilence in a mannes owne proper bodie?

Medicins.

They which are smitten with this stroke or plage are not so open in the spirits as in other sicknesses are, but straite wounded; they do swone and vomite yellowe cholour, swelled in the stomacke with mucche paine, breaking foorth with stinking sweate; the extreme partes very cold, but the internall partes boiling with heat and burning; no rest; blood distillyng from the nose, Vrine somewhat watrie and sometyme thick with stinke, sometyme of colour yellowe, sometyme blacke; scaldyng of the tongue; ordure most stinckyng; with red eyen, corrupted mouthe, with blacknesse, quicke pulse and deepe but weake, headache, altered voyce, losse of memorie, sometyme with ragyng in strong people. These and suche like are the manifeste signes howe the harte hath drawne the venome to it by attraction of the ayre, by the inspiration of the arters to the hart, and so confirming it to be the perilous feuer pestilentiall. This is most true, of this commeth foule bubo, antaxis and Carbuncles, Sores through putrifaction, as Galen saieth: li. iii. De presage, Auicen Fe. i. tract ii.; Galen, lib. i. De Diffe. cap. iii. Et Ratis de constitutione pestilentiae ad Man-

32 sorem. Also this feuer is scant to bee recoured and almost past help when these Symptomatas do appeare, as Galen saith, iii. De presage expul, qua propter neque hos curare tandemum crit.

1 Ed. 1573, but what, 2 Ed. 1564, bubos. 3 Ed. 1564, iii; ed. 1573, iii. 4 Ed. 1573, neq.
A DIALOGUE.

Antonius.

You haue declared unto me a fearefull tale of the Plague, wherof 1 thousandes haue and shall die. A pitifull case how it commeth among people sodainly, euen as you haue shewed the cause primatiue in the ayre; 2 the antecedent when the same ayre is drawn into the harte by attraction of the arters; the coniuncte when it with boyling heat doth chaunge by putrifaction nature into the worse parte; and almost past cure of any phisicion when it is come to this point, as I gather by your late talke, which doth put me in greate feare of my life. But I will comen 3 with you for others whiche are not infected; howe may they bee moste safely defended, maister doctour?

Medicus.

Would you faine knowe? Surely I wil declare thee the beste defence that I can; I will hide nothyng. First of all, let all men, women, and children auoide out of the euill ayre into a good soyle, and then, accordyng to their age, strength of nature, and complexion, let every one of them with some good medicine drawe from the bodie superfluous moysture, and diminish humour, hotte and drie, and use the regiment of diet to driyng, sharped with vineger or tart thynges, and lesser meetes; not so much wine as they haue vsed in custome; neither Potage, Milke, vnripe fruities, hotte Spices, Dates, or Honie, or sweete meetes, wine with Suger, are not toUerable; no anger or perturbations of the mynd, specially the passion called feare, for that doth drawe the spirites and blood inwards to the hart, and is a very meane to receive this plague; neither use actes venerous, nor bathyng, either with Fume, stoue or warme water, (for this cause)—they all doe open the pores of the bodie; neither quaiffanyg or mucho drinkyng. Euen so thirste or drinesse is not toUerable, or immoderate exercise or labour, specially after meate. Music is good in this case, and pleaasunt tales, and to haue the meetes well sauiced.

1 Ed. 1573, whereof a. 2 Ed. 1564, thaire. 3 Ed. 1564, common (i. e. commune). 4 Ed. 1573, sen a tract. 4.
with cleane sharpe vineger. Forget not to keepe the chamber and clothyng cleane, no Pruinies at hand, a softe fire with perfumes in the mornynge. Shifte the lodging often time, and close in theSoutheaste windowes, specially in the tyme of mistes, cloudes, and windes: And vse to smell vpon some pleasaunt perfume, And to bee letten bloud a little at once, and to take Pilles, contra pestem: that is a good preservative against the plague.

Antonius.

These are good rules, & happie are they that doe wisely observe them in time, place, and maner accordingly; but if one be newly infected, what remedie then, as when a man is sicke, and the sore appereth not?

Medicus.

A commynge forthe like a Babos are signes of those partes from 16 whiche they doe swele; as example, in the left side, head, neck, flanckes, &c. But often tymes the Plague sore will not appere; the very cause is this: Nature is to weake, and the poyson of the infection to strong that it can not be expelled, and 20 this is moste perilous of all, when such a cruell conquerour doth raigne within the harte, the principall part of life, nowe possessed with death. The causes of this I haue declared before, with signes to the same; notwithstanding, consider two thinges: Consider two speciall thynges.

24 first, whether it is in bodies Sanguine and Cholerike, or theim whiche are Flegmatike or Melancholie, or not. The firste twoo, bloud is the cause, the seconde twoo aboundsaunce of euil humours. Therefore let blood, where as it hath the 28 victorie, and purge wheras other humours hath pre- domination or chief rule: in some men that haue verie stronge bodies, firste purge, then let bloud. Note this: that what side be infected let blood on that side; if it 32 be aboue the hedde, open Cephalica; if it be vnder the armes, Basilica, or harte veine; if it be aboue the throate, then open Melicoa; about the flankes, bealie, legges, &c., open Iecoriaria. If thei are verie weake or yong, then boxyng is good to the necke,

1 Not in ed. 1564.  
2 Ed. 1564, winles.
shoulders, backe and thighes; if the stomacke be full, then with speed vomet, and these thinges drawe the venome from the hearte and remoue the poison.

_Antonius._

This is good in the cure of the Pestilence, for I dooe praise this blood lettyng verie well in the beginnyng of the sickenesse.

_Medicus._

Blood must be letten in the beginnyng of the sickenesse. For example, like as a pot is clensed of the scumme or some liquor in the beginning when it plaith on the fire, and thereby the liquor is cleansed within the potte, eu en so blood lettyng and pilles doe helpe and cleanse the Pestilence when it beginneth firste to boile within the bodie. Howbeit, certayne people maie not bleede, as women whiche haue their times abound-auntlie, or menne hauing fluxe of the Hemoroides, children verie young, or people weake and aged.

_Antonius._

I praie you what quantitie of blood must be letten?

_Medicus._

Forsoth, fower vnces, or little more, and must bee doen every moneth, sometyme in the _Median_, sometyme in the _Basilica_, &c., And not to slepe after the same during six, seuen, or eight howers.

_Antonius._

What Pilles doe you vse againste the Plague?

_Medicus._

The beste Pilles generallie vnder heauen, and is thus made. Take the beste Yellowe Aloes, twoo vnces, Myrrhe and Saffron, of eche one vnce, beate them together in a Morter a good while, putte in a little sweete wine, then rolle it vp, and of this make fiue Pilles, or seuen of one dragme; whereof take curie daie next your harte a Scruple or more, it will expulse the Pestilence that daie, &c.
A DIALOGUE.

Antonius.

Have you any good potion in store for the Pestilence, to be dronke a morninges when the Pilles are not taken?

Medicus.

None better than this: take *Theriaca*, of the making of *Andromachus*, ij Scruples, which is a Triacle incomparable, passyng againste bothe poison and Pestilence; and the *Antidotari*¹ Galenus, libri ix. de simplic.
8 of *Mithridalis* 1 Scruple; bole Ammoniacke, prepared, half a Scruple; and of the water of distilled Roses, Scabious and Buglosse, of eche one vnce, mingled togeth- 12 er. But this Medicine muste be had of *Crispine*, or one of his companions, which use no rotten ware.

Antonius.

Have you any good ponder?

Medicus.

One better, I assure you, then a kinges raunsome, and thus it must be made: take the leaues of *Dictannus*, and the rootes of Turmentill, of Pimpernell, of Seduall, of Gentian, of Betonie, of eche halfe an unce; bole Armoniacke, prepared,² an vnce; *Terra* 20 *Sigellata*, iij dragmes; fine Aloes & Myrrhe, of eche half an vnce; Safron, a dragme; Mastiecke, iij dragmes: beate them together finely and searsed. This is the ponder: of this must a dragme be dronke in iiiij or vi sponfull of Rose or Sorell water, when danger ap- 24 proacheth, or in the tyme of danger.

Antonius.

These ar strong thinges for many weke stomakes: is there any other holsom thinges?

Medicus.

The sirrupes of Violettas, of Sorell, of Endine, of sower Limondes, of eche like, mingled with Burrage water, and a Pitisane made of Barlie mingled together, is verie holsome to drinke: put in the 32 pouder of bole Armoniack, which is of a singular vertue to coole; for Galen did help thousandes at Rome with the same Bole and the *Theriaca* mingled together, in a greate pestilence. But in the pesti-

¹ Eds. 1573, 1578, *antidotari*. ² Eds. 1573, 1578, Armoniacke.
lence tyme, one beyng infected therewith, let hym sweate by warme things, as hot tiles, &c.; and let not the pacient eate, sleepe, or 1 drinke; and eate light meates, as Henne, Capon, Cheken, Partriche, eating often and little at once, with sause made sharpe of veneger, 4 Oringes, sharpe Limondes, or Sorel; and in the first day of the sickenes, that the pacient bee kept from sleepe by talkyng, sprinklyng of swete water, rubbyng of the bodie, as nose, eares, or soft pullyng of the eares, as thei may be suffered, or a Sponge dipped 8 in Vineger applied to the nose; and if vehement drinesse or heate dooth approache, then drinke the Syruppes laste rehearsed, and haue the chamber cleane kepte, and also parfumed fower tymes of the daie. Beware of stinckye; let the perfumes be made with 12 Olibanum, Mastike, wood of Alooes, Benjamin, Storax, Laudanum, Cloues, Juniper, or suche like, and sprinkle all the chamber about with vineger; roses in the windowes, or greene braunches of Sallowe or of Quinces are good, sprinkled with Rose water and Vineger. 3

Antonius.

I haue heard saie that Garlike and newe Ale shoulde be good for the Plague.

Medicus.

You doe saie truthe. Garlike is good for to bryng it, but not against it: it is so hotte, and hath power attractiue, and that is verie euill, and a meane to bryng the plague; so are Onions, Leekes, Rocket, Radishe, and suche baggage whiche are solde about in curie streate in Plague tyme as means for to bring the same; it is pittie to suffer suche things. Furder, the multitudes of infected people emong the whole infecting them, or wearyng the apparell of the dedde bodies of the Pestilence, whiche should bee burned; for it is like a fire when it hath gotten the victorie, and can not bee quenched. Primeis, filthie houses, gutter channilles, 5 uncleane kept; also the people sicke goyng abrode with the plague sore running, stinkyng, and infectyng the whole; or 32 vnwise, rashe, passing with an emptie stomake out of the house.

1 Ed. 1564, nor.  2 Eds. 1573, 1578, of.
3 Ed. 1564 adds in the margin, "Avicen, libr. iii. Fen. 1. Tract iii. Ras."
4 Ed. 1564, Plague.
5 Ed. 1564, gutters, channilles.
Neither to sitte tipplyng and drinking all the daie long, nor vse runnyng, wrestlyng, Daunsyng, or immoderate labour, whiche dooe onely open the pores, but also cause the winde to bee shorte, and the 4 pulses to quicke, and the arters drawe to the harte when it panteth, the pestilenciall ayre and poyson. And what is worse than feare of minde, when one doeth heare ill tydyng, the death of the father, mother, child, &c.? By it the spirites and blood are drawen inwardes 8 to the harte. Also of care, anger, wrath, &c.: these are al perilous. Mirth must be vsed specially in this case. Cattes, Dogges, the bestreme, the worst Swine, Duckes, Doues, Hennes, or Gese are very vn-holsome nere vnto the place or mansion of dwellyng, or lyde dedde 12 in ditches nere the towne; or many people lying together in one bedde; or longe watchyng in the night; or costifnesse of the bealie. Shut vp the hot house doores and tennis plaie, whiche are moste venomous. Be neuer without the electuarie of nuttes, thus made: 16 cleane Whalnuttes xx, fatte Figges xiiij, herbe Grace two handful, of Worme wodde, Fetherfu, or rather Cotula Fætida, called Bupthalmus, called Oxe eye, and Scabios, of eche one handful, the rootes of Aristolochia longa halfe an vnce, 20 Aristolochia rotunda an vnce and a halfe, The rotes of Turmentill and of the lesser Burre called Petasitus, Pimpernell, of eche ij vnces and a halfe, the leaues of the berie Dictamini one handful, Bay beries iij Dragmes, the ponder of Hartes home twoo drames and 24 a halfe, Maces, Myrrrhe, Bole Armoniacke, and the yearth of Limondes, of eche Dragmes three, Salt of the Sea a dragme and a halfe, Nuc vomica dragmes twoo, Buglos flowers one handful, stamped together by arte & with clarified honie make it; this is good 28 to be eaten a dragme euerie mornyng. Forget not the Pilles of Rujii: of them maie be taken one at once.

Antonius.

After or with this Pestilence there wil a feareful sore appere, as 32 we haue the knowledge vniversall by painefull experience, whiche we doe call the plague sore. What doe you saie to the same sore?

1 Eds. 1564, 1573, not onely. 2 Omitted in ed. 1564. 3 Ed. 1573, perioiis. 4 Eds. 1564, 1578, verie. 5 Ed. 1564, Limodes.
A DIALOGUE.

Medicus.

This sore is called Carbunculus, of Carbo a Cole, or Anthrax, they are bothe one and not twoo, and is ingendered of moste sharpe hotte and grosse blood, whiche nature doeth cast forthe through the skinne to one particular part with extreme paine and perille to the bodie, whose Primatique cause was the corruption of aire or diete drawen to the liarte, of whiche pestiferous smoke or poisoned fume this sore hath his cause, & the same sore is the effect followyng.

Antonius.

What are the signes when it commeth nere hande?

Medicus.

A feuer going before, noisome and lothesomenesse of stomacke, wambelyng of the harte, pulse not equall, vrine stinking, the sharpsnesse of hotte and burnyng humours; and then a little pushe will creepe forth like a scabbe, sometyme more then one, then it will increase, and shine like pitche or Bytumen with passyng pain, and then it will haue a crust like vnto the squames or flakes of Iron when thei fall of when the Smith doeth worke, and in colour like ashes is this cruste wrought by extreme heate and burnyng, therefore it maie be called the burnyng Cole or Ignem persicum. Furder, there are fower colours to bee observed in the sore besides the crust: yelowe, redde, grene, and blacke. The first twoo are not so daungerous as the seconde twoo are. Yet, saieth Rasis, in his book of the Pestilence, to Mansor the king, that the Carbuncle is deadlie and most perillous. And Auicen affirmeth the blacke to be incurable, specially when a feuer Pestilence doe reigne. Sometyme it is drawn backe againe into the bodie, then no remeadie. Sometyme it happeneth in the most noble places, as nere the harte, the throate, moste perilous, with sodaine stopping the spirites of life. Some pestilent sores do come in the clensiiing places, as arme holes, flanckes, &c. And when nature is so stronge to caste it forthe with a redde colour, palishe or yellowishe, the cure is not then verie harde.
Antonius.

It should seeme to bee moste harde. You haue shewed more perilles then helpes bee thereunto: but if there be any remedies, what are thei? I praie you tell them, for in that poincte you maie doe muche good.

Medicus.

Euen as I haue rehearsed before so will I againe begin in the 8 cure of the carbuncle, of the openyng of a veine; and if none other thyng doe let, as extreme weakness, &c., then let the pacient bleed vntill the defection of the spirites, or merehande swonyng. Let it bee don on that side greued or afflicted, as I haue saied before in 12 the feuer Pestilence of the Mediane, &c. Also forget not eight speciall thinges. First the substaunce, as compasse, lengthe, depthe, hardnesse, &c. Second, the matter wherof it is bredde, as blood, &c. The thirde as accidente through the dolor, as a feuer, rednesse, &c. 16 Fowerth, to knowe it from a cause, whereof a double mighte arise thereof. And this is the difference betwene theim: a Carbuncle in the beginnyng is verie harde, flamyng redde, extreme paine, &c., as I haue saied before, and will come quickelie to his hedde. But Cancer is not so redde, neither so painefull, yet muche harder, and longer tyme or it commeth to the head. But when it beginneth to waxe softe, then it ripeth faster then the Carbuncle. The fifte of the causes efficient, whether it bee 24 ripe through concoction or no, or the qualities of the corrupted humours, or hardnesse, &c. The sixt in what place it is, in place of perill or no. The seventh is to worke by incision, plaster, &c. The viii is good diet, as aire, meate, drinkes, slepe, &c. These are verie 28 good observations worthie of memorie in this case. And now foloweth a perill to the Chirurgian, which must be richly rewarded, for he putteth his life in daunger in that, that he helpeth the sore bodie infected; hee ought to be prouident that doth take 32 this matter in hand, and before he cometh to the pinch to eate his antidotarie of Metridatum, or to haue a sponge with strong vinegar applied to his nosthrelles to arme hymselfe against the poisoned aire;

1 Ed. 1564, hether vnto.
and to take his launce in his hand accordyng to the art, taking heede that in launcyng he cutte no vaine or Senewe whiche haue societie with eche other, therefore launce not verie depe. This is no straunge thing after bloodlettyng, to launce the sore to let forthe the matter. 4 In some it will come forthe aboundantlie when it is ripe or rotten; in other some not, because the humours are grosse and baken together, or the runnyng matter farre in or skant ripe, and nothyng will come forthe but Salte, sharpe, filthie, stinekyng water. Then beware of any thing that might drine it backe againe into the bodie, as colde, bole armen, &c.; then thinsiclon must be made in the lowest place, so that thereby the matter maie the soner auoide, and muste be made in the forme croked, if it bee not in a place full of senewes; if it be, 12 then make the insicion long; after the matter is run forth then couer it with lint dipped in this fowleyng, which is excellent good, yea, if the matter be stubborne in the sore. Take Quinse Note this well. seede, Galles, of eche iij Dragmes, Myrrhe, Olibanum, and Aloes, 16 of eche ij Dragmes and halfe, Alom ij dragmes, Aristologia the round rootes, Calamenthe as mucho, Calamenthe i dragme and a halfe, Calcanthum a scruple, all beaten finelie; then temper it together in a little Redde Wine made in small rolles. You maie kepe them drie, 20 and then in this case dissolue it, or part of it, in the water of stilled milke; applie this with lint into the sore, also in this case to washe the sore with a sponge dipped in the warme waters of To washe the dragones, Scabious, swete wine, Arristologia, and Com- phori, or their decection, And to haue the rootes of Comphori, of Lillies, of Mallowes sodden in white wine vntill they be softe, then stamped and drawen through a strainer; put thereunto barly meale & honie of roses.1 This is a verie good thyng to applie to the sore after 28 the washing for iij2 hours, and will digest it. An other good medicen both to ripe and assuage the pain: mall owes, violets, camomile, of eche halfe an handfull, Dill half as much; seeth them and bray them, then ad to them barly meale & oyle of 32 roses, flax sede, beane meale, of eche iij vnces. Seeth them in swete wine vntill they waxe thicke and make plaister; and to the places

1 Ed. 1564 has in margin, "a good medicen for the sore."
2 Ed. 1564, xij.
aboute the rootes of the carbonele round about it, this is good both to eradicate & defend the same. Seeth flower oringes in vinegar or sorell, and put a little bole armin to it, dip a cloth or flaxe in it, and applie it round about the sore; manic tymes renewe it in this cure, reade M. Thomas Gailes worthie booke. And to take awaie the harde crust of the carbonele doe this.\(^1\) Take ceruse, Vermilion sublimated, of eche 8 iij dragmes, beaten finely in pouder; and part of this maie bee cast uppon the same. And to this maie folow mallowes, violetes, lettes, of eche one handfull sodden in mutt brothe, the yolkes of three egges, barlie meale, oile of roses, and 12 freshe butter, of eche three vnces. This plaister applied on will take awaie the Pestilent crust; also the emplastrum of \(Diachylon pa\(rum,\) twoo vnces, with \(Amoniake\) and \(Galbanum,\) of eche one vnce, made in a plaister applied to the place, or a plaister of figges. Doues 16 doung and Vallerian rootes and one\(^2\) roote of Mallowes, made and applied uppon the sore are verie good ripers, and do muche preuaile in this cure; and, further, to bryng the cicatrice if need require. Take oile of Myrrhe, of roses, of violettes, of \(Cicatrice\) most 20 eche two vnces; shepess Tallowe three vnces, gottes tallowe one vnce and a halfe, Juice of Colewortes three vnces; seeth them together softlie vntill the juice bee consumed, then putte thereunto halfe an vnce of Vermilion, ceruse as muche, and iij Dragmes of letherge of 24 Gold, and seeth them vnto a blacknes, stirre theim with a sticke, then put to theim six vnces of\(^4\) Turpentine, and as muche waxe as shall suffice to make it in the forme of a cerot. And this will make a strong cicatris; and when the matter hath runne muche, and is 28 paste venin, then this is a powder moste precious to caste in and drie it up little & little: take ashes of Dyll, of burnt leade, of \(Terra\) lemnia, of eche one dragme; litharge of siluer, flowers of pomgarnates, and galles without holes, of eche \(A^3\) healing ointment. 32 two dragmes; ceruse, Creuishelles, snailes hornes, roche Alom burnt, of eche iij scruples beaten in pouder; this is the powder. And hereafter followeth a good ointmente to heale the sore. Oile of

\(^1\) Ed. 1564, M. Gaile. \(^2\) Ed. 1564, thus. \(^3\) Ed. 1564, the rootes. \(^4\) Ed. 1578, omitted in ed. 1564. \(^5\) Ed. 1564, an.
Roses ij vnces, Ceruse, burnt leade, Litharge, of eche one a scruple; red Roses ij scruples in powder, the rootes of the greate Comphori, and the flowers of Pomegranates, bole Armen of eche one scruple, the seede of Purslen twoo graines, white waxe asmuche as shall 4 suffice; and make this ointmente in a Leaden Morter if it maie be. Emong al simple$^1$ Simphacum,$^2$ called Comphori, is greatlie lauded for the healing or helpyng of the Carbuncle, beyng ground or beaten betwene twoo stones, and warme applied to the place. So is the 8 herbe called Scabios in the same manner; so is the Lilie rootes rooted and brused and warme laid on. Lette not the greate white onion rosted, and the pith in the middest beyng taken forthe, stopped with good Triacle or Mythridatum 12 warme and applied to the place, bee forgotten; for some use none other thinges for the Carbuncle to cure it. Also consider this: to kepe the bodie temperate in eating. Beware of repletion$^4$ and swetyng: tarte sauces, Limondes, Sorell, Oringes, thinne wine with water is 16 good,$^5$ but no suger or swete thinges. Forgette not sweete perfumes of Rose water, clones, maces, vinegar in a perfuming pan, and hane the stomake annointed with oyle of maces, and the complet ointment of Roses, of eche ij scruples, & Gallae muschata 20 x graines, and dip in a linnen cloth in white waxe, oyle of Rose$^6$, white and red Saunders, and the powder of orientall Pearles, fine bole Armen, and the swete woode of Aloes with Rose water made warme in a little vessel vp on charcole and be not without a good 24 Pomcamber made of Storax, Calamite$^7$ three dragnes, Pomeamber against the Pestilence. Lobean$^8$ half an vnce, flowers of water Lillies, Violettes, the wood of Aloes, Spikenarle, of eche a dragme and a halfe; the three Saunders, of eche half a dragme; Cinamon two scruples, 28 Mastike xx graines, white Poppie seede, Campher, of eche a Scruple; Amber and Muske, of eche three graines, with rose water, in a warme Morter; make Pomamber, make a hole in it, Cordiall, and putte a silke lace through it, and weare this against corrupted 32

$^1$ Ed. 1564, simples.  
$^2$ Ed. 1564, Simphatum.  
$^3$ Eds. 1561, 1573, notes.  
$^4$ Ed. 1564 reads, "Beware of repletion, light Fishe with tarte sauces."  
$^5$ Ed. 1564 omits "is good."  
$^6$ Ed. 1564 omits "Pestilence."  
$^7$ Ed. 1573, Calamitie; ed. 1578, Calamiitie.
The bodie must haue benefite by Purgation with Clister, or Suppositer, or some Potion, as the sirup of Roses solutiuue three vnces, confection of Hameche fine dragmenes, and water purgyng. 4 of Endiue iij vnces, mingled together, and drinke it at once in the Mornynge; or Benedicta laxativa with water of Buglosse. Be not without Manus Christi to eate often tymes, and the conserve of Roses to eate before meate daieely. Beware of muche slepe, whiche will make the heate double about and within the harte, for slepe draweth in heate, and in tyme of wakyng it is spread abroad, and the heate draweth to the extreames, as handes, heade, and feete. Sir, forget not this, I praie you.

No, maister doctour, I warrant you I have noted it well; and though it helpe not me, yet I trust it shall doe good to others when I am gone.

Now, sir, I will take my leave for a time; my calling is suche that I must depart, and diuers of my pacientes diligently doe loke for me, as the birdes dooe for the daie after the colde winters night. And as tyme and occasion shall serue, I will returne. I haue hidden nothing from you that maie be a meanes to your health, for when life is gone, farewell altogether, wife, children, gold, landes, Treasures, and all the golden glorie of this worlde, and frendes also. Therefore, seyng life is the best iewell whiche bringeth An Epicures delights to the harte, pleasures to the eye and eare, swete saours to the sence of smellyng, and many hidden Treasures; knowledge to the vertue of understandyng; what is he that would make suche an exchaunge if it were possible to the contrary? To forsake his golden bedecked bedde, with swete slepes, to lye utterly loste, rotten, forgotten and stinkyng, in a filthie pit of darkenesse, inclosed and bewrapped with wormes. As by example we maie see the multitud of graves in every Church-yrarde, and greate heapes of rotten bones, whom ye knowe not of what degree

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1 Ed. 1564 omits "it." 2 Ed. 1564, which diligently. 3 Eds. 1564, 1573, a. 4 Ed. 1564, brings delites. 5 Eds. 1573, 1578, heade. 6 Ed. 1564, wrapped.
A DIALOGUE.

Thei were, riche or poore, in their liues. Therefore, sir, to conclude, plucke vp that weake harte, rejoyce, be glad, and caste awaie all care, I warrant you.

Antonius.

Gramercies, maister doctor, I haue put you to pain with muche talke and questions. I will kepe them in memore, thei shall not be forgotten of my part. Euen so forget not your promise in commyng to me again, my trust is in you: we shall make daily exchange, 8 cunnyng for gold, and loue for labor; yours I am. Haue, take you that to buye you a newe Mule, a footeeclothe, and a goune.

Medicus.

What meane your mastership? Well, giue me your hande; and here is myne, with myne harte also, euer yours at commandemente as your owne. Thus fare you well, vntill my returne; in the meane while passe the tyme with some pleasaut companie. Eate good broth made of chickens, leane Mutton, roste a little Partriche, eate light leauened breade; beware of grosse meates, Beefe, Porke, &c., and salletes, strong wine, Spice, sweete meates, and rawe fruites. I praie you remember this, and drinke your Diacodion at night to reconcile slepe again, and be somewhat laxative.

Antonius.

I thanke you moste hartly; fare you well.

Medicus.

Crispine, where are you. Is it not tyme to depart? We haue taried here verie long, but not without gaine.

Crispine.

Or we depart here in this garden, good Master Toerub, sit doune here a little while, and I will write, for I knowe you are a good

1 Ed. 1578, hane. 2 Omitted in Eds. 1573, 1578. 3 For "Or we depart," &c., ed. 1564 reads:

Crispine.

Sir, I haue thought it a moneth since our commyng hether: you haue been sente for eight tymes this after noone, and twoo of your pacientes are dedde this daie.

Medicus.

That is no maruel, for who can hold that will awaie. I shall haue more
penne manne; you were borne in an other lande, and can not well pronounce English, but speake it indiffent well. I praie you tell me some vere true experte medicens againste the Pestilence, and I 4 will write them, and putte them in my booke at home. And first of two or three sirupes.¹

Medicus.
Indeede for that you counte me rude in English, marke what I 8 saie in plain Latin. A learned man hath with greate modestie, after long studie, written it, I warrant you. ¹² Syrupus acetositatis citri, ac syrapi de granatis æque, ³ v; Syrupi de agresta, ³ iiiij; aquarum Buglosse acetose ¹² pariter, ³ i, fs; miscæ quo syrups acetasus cum speciebus triasantulorum temporibus Pestilentiae diebus sanptus est bonus. ³² Syrupi de ponis descrip. huborregis, ³ vi; Syrup. acetoli de succo acetose equaliter, ³ iii;¹⁴ Syrup. Granatorum, ³ ii;¹⁵ Aquarum Buglosse¹⁶ impulorum æque, ³ i, fs. miscæ.

worde then I can put my hande vnto. It is now a golden worlde with me, and with you also.

Crispinus.
God continue the same. I would thousands were sicke, but I would have none doble but the beggers that doe trouble the world, and have no money to paie. I praie you what thinke you of maister Antonius; shall he escape it or no?

Medicus.
I have his plentiful rewarde, and money for you also. I have had lōg talke with hym. But to bee plain with you, I thinke never to se hym again aline. He was paste cure or I came to hym, and he could not skape; therefore I kepte hym with longe talke, but I spake but softly.

Crispine.
Then I perceine your talke was vnprofitable to him. Yet I wrote it in a little paper booke in my hande.

Medicus.
Not vnprofitable if the Phisicion come in the beginnyng or augmentyng of the sicknesse. But in the full state of this sickness, it is most dangerous, because death will prevente it or it cometh to the declinacion. Oh, it is a strong poison if the Pestilence crepe to his harte.

Crispine.
This man loned you well in his life, &c. [proceeding as on p. 55, "He loned me," &c.]

¹ Ed. 1578, scrupes.
² These recipes are printed as they stand in old ed.
³ Ed. 1573, Refr.
⁴ Ed. 1573, iii.
⁵ Ed. 1573, For.
⁶ Ed. 1573, Bugalossae.
Item, one moste excellente in vertue againste the moste sharpest Pestilence and the sore, but it is costly, I warrant thee. Ref. Eundiae, Lactae Scariola acetose, semenis Citri mundati a cortice, singulorum $5$ i; Rosarum Rab. violueram florum, Nemapharis folia, Buglosse, Borraginis, ana $3$ $fs$; florum Rosmarini, $3$ iii; Succorum pomarum dulce, santalorum succorum Limoniun Citrangulorum, $5$ ana i; Cit, $3$ iii; Gargophillorum, Cianomi, Ligni aloes, ana, $3$ $ii$ $fs$. $8$ Mileris Croci, $3$ $ii$ $fs$; Macerum in aquis Melissae, Buglosse, violarum acetose, Borraginis, Rosacii, singulorum, $5$ vi; per triduum et per asemicicum in bathe marie distillentur cui addatur succarum q. s. et fiat indep cum acetositate citri q. f. dosis est, $5$ iii.

**Crispine.**

Gramercies, good Master Doctor Tocrub, I haue written theim; I praie you teache me one or twoo kinde$^1$ of Pilles.

**Medicus.**

Ref. Aloes partes duas, Myrrhæ, Croci, aetem partem uam conficiantur pil, testatur Rasis nunquam vidi aliquem devorantem hanc medicinam qui non libaretur ad per- sennaretur ad epidemia.

Item.

Ref. Aloes selecti, $5$ i; Scalinsse, zedoarie, Tormentilia, Diplammi ana, $5$ i; Myrrhæ, $3$ $fs$; Xiloaloes, rosarum rab. Nacis moschate, Charyphilarum, Cianomii, Santalorum, Spodii de Canna Ana, G $xv$; Agarici abri lenis, $3$ $ii$ $fs$; Salis Gemmæ, $3$ $fs$;cum Syrupo acetositatis citri formentur pil, dosis est, $5$ i.

**Crispine.**

Teache me a Pomeandur, I praie you.

**Medicus.**

Ref. Florum nemapharis, violarum, rosarum, florum buglosse,

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$^1$ Ed. 1573, kindes.
A DIALOGUE.

Santatorum omnium spodii, ana, 3 i fs; camphora, 3 iii; Pomegranate

corticem citri, macis, nucis moscate, maiorani, ozimi, gario-

fillati, charibii, styracis, cal, cardamomii, sediarii, ligni aloes, cucumbarum,

ana, 3 fs; laudani optimi, 3 iij; ambra, musci ana, 3 fs. Confer

pilas parphoratas cum mucilagine dragani; disolue in aqua rosata et fo-

raminibus abcondantur muscas, ambra, et camphora, deinde male-

centur. Vel talis mutata a Ioanne Arculano.

8

Crispine.

I haue also written this; now of a trim perfume or twoo, and a

pounder, and an electuarie, and a cordial ointment against the

Pestilence, and then no more.

12

Medicus.

Ref. Benzoin, 3 iii; ligni Aloes, 3 fs; sacchari candi, 3 i fs; Moschus

moschi finissimi, 3 xi; cum muco draganti ex aqua rosata fiat

rotule depressae pro sufjitu.

16

Vel talis.

Ref. Carbonis saliciis, 3 iii; cinamoni, garigofilorum, ana, 3 fs; Perfumes

Styracis, calamiti, Laudani, ligni cupressi, benzoini, sachari

Perfumes
fini, ana, 3 iii fs; rosarum rub. siccarum, florum leu-

20
dule, spicce ana, 3 i; Ambre musci, 3 i; gummi draganti in aqua

rosatae dissoluti et cum aqua vitae q. s. formentur trochisci.

Item pulvis solutius.

admirabilis contra Pestem.

24

Ref. zedoariae, garriophilorum, zinzeris, nucis muschatae, cinamoni, A powder

piperis longi, calami aro. baccarum lauri, myrrhæ, aloes, epatici radi-

cum, been Angelicae, pimpinellæ, agarici, ana, 3 fs; cortice

de radice citri, cardui benedicti, ana, 3 i; camphor, 3 i; A powder

deinde misceantur qui assumatur, 3 i fs; cum saccharo et aqua

betonica.

Ref. Aquarum rosarum, melissæ, oxalidis, ana, 3 vi; An Epithimum

32

vini veteris potentes, 3 i; aceti, 3 fs; cortex citri

pulverizati, 3 i; rub. spodii, carabe omnium santatorum,

1 Ed. 1573, Santatorum omnium.
A DIALOGUE.

ferici combusti, ana, 3 i fs; croci, 3 i fs; maceris, 3 i fs; garyophilorum, nucis moschatae ana, 3 i fs; moschi, G v; fiat epithimum pro corde.

Vel tale.

Ref. Aquarum Rosarum, Buglossæ, acetosæ, ana, 3 iii; vini Antiqui potentis, 3 ii; boli Armeni Orientatis, subtilissime triti, 3 ii; fiat epithima de quo etiam mane et sero bibere poteris, 3 ii; pro vice.

Electuarium quod aliqui nuncepant salutem populi.

Ref. Radicum endœ, 3 iii, 3 vi; baccarum Iunipéri, zedoariae, ana, 3 x; Aristolochie rot, 3 ii fs; radicum aristolochie longe, zedoariae foliorum hypericonis, scabiosæ retæ saunia, ana, 3 vi; betonice, salviae prassi, spicce, baccarum lauri, gentiaue, diptamu veri, tormentilion, catami aro, ana, 3 fs; adicum assarij, phu, pinpinella, seminis aneoa, premorsiae, corui, macis, angelicae, astrucij, santulorum rub. ana, 3 ii; foliorum melissae, myrrhæ optime, ana, 3 fs; castori, 3 iii; corratum rubrorum granati præp. absinti calementi, zinkebris, piperis nigri, ana, 3 i; caphure, 3 i fs; nucum ingländium nume, xiiii; 20 oxynellis scyllitii, 3 ii; olei terreben, 3 i; melis dispumati, q. s. fiat electuarium secundum artem qui est minor Decem annorum propinætur, 3 i; qui est ætatis, xv 3 i fs; qui est intra xx. 3 i.; qui est ultra, xx. ii 3 fs.

Crispine.

God reward you, good Maister; I praise God of his mercie make the ayre, and our dwelling places cleane and pleasant, void of corruption or infection, as by gods grace I will truely make my 28 medicines that I have written. Lorde, how this gentleman hath loued you well in his life; if he doo depart this present worlde, will ye not be present at his burial, Maister doctour?

Medicus.

He loued me as I loued hym, He me for healthe, and I hym for money; And thei whiche are preseruers of the life of the same man, therefore I haue taken my leave, I warrante you, 30
Crispive; I will retourne to hym no more. Thus fare you well till the morowe in the mornyng.

Crispive.

4 I must also depart to my Shop: I haue muche businesse to dooe; I will come to you at your commaundement, maister Doctor. Thus fare you well.

Ciulis.

8 Good wife, the dailly ianglyng and rynging of the belles, the commyng in of the minister to every house in ministryng, the communion, in readyng the Homelie of Death, the diggyng vp of graues, the sparring in of windowes, & the blasyng forth of the blewe crosse, doe make my harte tremble & quake. Alas, what shall I doe to saue my life?

V.ev.

Sir, we are but yonge, and haue but a tyme in this worlde, what doeth it profite vs to gather riches together, and can not enjoy them? Why tary wee here so long? I doe thinke euery hower a yere vntill we begun; my harte is as cold as a stone, and as heauy as Leade, God helpe me. Seeing that wee haue sent our children foothe the three weekes past into a good ayre and a sweete countrie, let us followe them. We shall be welcome to your brothers house, I dare say; my sister will reioyce in our commyng, and so will al our freendes there. Let vs take leaue of our neighbours, and retourne merely home again when the Plague is paste, and the Dogge daies ended; and there you maie occupie your stocke, and haue gaine thereof.

Ciulis.

28 Oh, wife, we knowe not our returne, for the Apostle saieth to you that will saie, To daie or to morowe wee will goe to James iii. suche a citie, and buie and sell, and haue gaine, and knowe not what shall happen to morowe. What is our life? It is as a vapour that appeareth for a little tyme, and afterward vanishe awaie; for that ye ought to saie, if the Lorde will and we liue, we will to this or

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1 Ed. 1561, “The citizen his faire.”  2 Ed. 1561, “his wife her.”
that place; and if it please God wee will bothe departe and retourne againe at his good will and pleasure, for wee are in his handes whether so euer wee doe go; and I trust it is not againste Gods commaundemente or pleasure that wee departe from this infected Ayre.

**Vxor.**

I knowe not what God will in our departyng, But my fleshe trembles when I doe heare the Death bell ryng.

**Civis.**

Yes surely, we haue the Apostle saiying (for our defence in flyng), no man euer yet hath hated his own fleshe, but Ephe. v. nourisheth1 and cherisheth it: therefore, who can nourishe his fleshe 12 in a corrupted ayre, but rather doe kill it? Further, I heare2 a doctour of Phisicke saie that one called Galen, in a booke of Triacle, to one Pison,3 his friend, that the Pestilence was like a monstreous hungrie beast, deuouring and eatyng not a fewe, but sometymes 16 whole cities that by resperation or drawyng in their breath do take the poisoned aire. He lauded *Hypocrates,*4 whiche saieth that to remoue from the infected ayre into a cleaner, thereby, saieth he, thei did not draw in more foule ayre, and this was his onlye remede for the plague: to them that did remaine he commaunded not onelie simple wood to be burned within the Citie of Athens, but also most sweete flowers and spices, perfumes, as gummes and ointementes, to purge the ayre. And, 24 wife, feare of Death enforced many holie men to flie: as Iacob from his cruell brother Esau, Dauid from Saule, Elias from Gen. xxii. Lesabell. The Christian men from feare of Death did flie the tyrannie of the Papistes, and although these men did not flie the 28 Pestilence, yet thei fledde all for feare of Death; and so will we by Gods grace obserue suche wholesome meanes, and obeye his Diuine prouidence. Also I will leaue my house with my faithefull freendes, and take the keyes of my5 chestes with me. Where are our horses? 32

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1 Ed. 1564, nurished & cherished.  
2 Ed. 1564, heard.  
3 Eds. 1573, 1578, Philon.  
4 Ed. 1578, Hopocrates.  
5 Ed. 1564, the.
Vxor.

Our thynges are redie; haue you taken your leaue of our neighbours, Man?

Ciuis.

I haue docen so; now lette vs departe, a Gods blessyng, good wife.

Vxor.

Give me my horse, Roger.

Roger.

Maistres, he is here ready at your hand, a good geldyng. God bless him and sweete saint Loye.

Ciuis.

Bryng forthe myne also, and let the seruantes forget nothyng behinde them, specially the Steele Casket. Let vs ride faire and softly vntill we bee out of the Toune.

Vxor.

How pleasante are these sweete feeldes, garnished with faire plantes and flowers! the birds doe syng sweetely and pitifullie in the bushes; here are pleasant woodes. Iesus, man, who would be in the citie againe? Not I, for an hundred pound. Oh, helpe me! my horse starteth, and had like to haue been vnsadled; let me sitte faster for falling.

Ciuis.

He is a birde eyed iade, I warrant you, and you are no good horsewoman, for I did neuer see you ride before in all my life; but exercise will make you perfecte. Your mother was a good horsewoman, and loued ridyng well as any gentlewoman that euer I knewe in my life. Well, she is gone, and we must followe: this is the worlde.

Vxor.

I neuer was so farre from London in all my life. How farre haue wee ridden alreadie, sir, I praiie you?

Ciuis.

Wife, we haue ridden x mile this mornyng.

1 Ed. 1561, your.
Vxor.
What toune is this, I praie you, sir?

Civis.
This is Barnet, whereas Samuel your soonne was nursed; and yonder is Richarde Higmers house; we will see hym as we doe returne home againe; we will not tary now, because euery Inne is pestered with Londoners and Cariers, and it is carely daies. How like you this toune, dame?

Vxor.
A pretie streate; but me thinke the people go very plain; it is no citie as I do suppose by their maners. What house is this at the tounes ende, compassed with a Moate?

Civis.
Here dwelleth a freende of ours; this is called the Folde. And here before is Dansers hill, and Rigge hill.

Vxor.
What greate smoke is in yonder wood? God graunt it be well.

Civis.
It is nothyng but makyng of Charcole in that place.

Vxor.
Why, is Charcole made? I had thought all thynges had been made at London, yet I did neuer see no Charcoles made wise cockney. there: by my trouthe, I had thought that thei had growen vpon trees, and had not been made.

Civis.
You are a wise woman; thei are made of woode. But how like you this Heath? Here was foughten a fearfull feeld, called Palme Sondaie batalla, in kyng Edward the fowerthes time; many thou- sands were slain on this grounde; here was slaine the noble Erle of Warwicke.

Roger.
If it please your maistership, my grandfather was also here with twcntie tall men of the Parishe where I was borne, and none of

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1 The words "And here . . . hill" do not occur in ed. 1564.
2 Ed. 1564, whereas.
them escaped but my grandfathers only. I had his Bowe in my
haund many a tynie; no man can stirre the stryng when it was
bent; also his harness was worn upon our S. Georges backe in our
churche many a cold winter after; and I heard my Grandame tell
how he escaped.

Civis.
Tell me, Roger, I praié thee, how he did escape the daunger.

Roger.
Sir, when the battaile was pitched and appointed to bee foughten
neare vnto this Windmill, and the Somons giuen by the
Harottes of Armes, that Speare, Polaxe, blacke Bill,
Barnet field, Anno 1471.
12 Bowe and Arrowes should be sette a worke the daie followyng, and
that it should bee tried by bloudie weapon, a sodaine feare fell on
my Grandfather; and the same night, when it was darke, he stale
out of the Erles campe for feare of the kynges displeasure, and hid
16 hym in the Wood; and at length he espied a greate hollowe Oke
Tree with armes somewhat greene, and climbed vp partly through
cunnyng, for he was a Thatcher, but feare was worthe a Ladder to
hym; and then by the helpe of a writhe arm of the Tree he went
20 doune and there remained a good while, and was fedde there by the
space of a Monethe with olde Ackornes and Nuttes whiche Squirrel
had brought in, and also did in his Sallet keepe the Raine water for
his drinke, and at length escaped the daunger.

Civis.
So he might for any stripes that he had there; he was well
harnessed with a Tree, but I never read this in the Chronicle.

Roger.
28 There be many thinges (and it shall please your Maistership),
whiche are not written in the Chronicles, I do think are as true as
John your man doe read vnto me when we doe go to bedde, almost
euerie night. I shall never forget them: fare wel, good Ihou!

Civis.
What are they, Roger?

1 Ed. 1573, could.
A DIALOGUE.

Roger.

Marie, sir, he tolde me in the olde tyme howe Horses, Sheepe, Hogges, Dogges, Cattes, Rattes, and Mise did speake, and I doo partlie beleue that, for as muche as our Parate will saie, Parate is a minion, and beware the Catte, and she will call me Roger as plaine as your Maistership; and although Dogges hane loste their speache yet thei doe understand. When I doe whistell Trowle will come; he will fetche my gloue, my bolte in the water, or stoope or lye doune when I bidde hym; and surelie he whiche doeth understand and here what I doe saie may speake also, but that there are so many languages now adaies he can not tell whiche to speake and to leave all alone, and tourneth all too plaine barkyng as women doe, when as thei doe fall from reasonyng into scoldyng.

Ciuis.

Thou foolish knaue, what meanest thou to speake thus? Dogges did never speake; thei doe want reason. For there are Three things to consider in all creatures: the first is vegetable, wherein a man, Dogge, and tree are all one. The second is sensible; in this man and Dogge are all one. The third is, where man excelleth all other creatures, where he hath reason and judgement, hauynge acte to doe well and power to doe euill; althought this reason man doeth speake. The beaste wanteth reason, therefore he speaketh not, &c. But Dogges are taught by custome, and not moued by reason.

Roger.

Well, sir, our Iohns booke shall confounde your talke, for I did see it in writyng; and that which is written I will beleue, and follow by Gods grace, and no more.

Ciuis.

Why, will ye doe no more for me then I haue commanded you by writyng? You are an honest selowe.

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1 For "to consider" (the reading of ed. 1578) eds. 1564, 1573, read "considered."
2 Eds. 1564, 1573, through.
Roger.

When I came to you first you gaue me a scroll of parchement, wherein saied you, do no more but as this commaundeth, Rogers writyng. and I will aske no more of thee, but allowe thy seruice. Nowe, in case your Maistership with your horse fell both into the myre ouer the cares, if it were not in my writyng to helpe you bothe forthe I haue doen you no euill seruice. Ha, ha, ha, how cracke you this nutte?

Vxor.

It were a good deede to cracke your pate, you saucie verlet. Gods dentie, Iacke sauce, whence came you?

Roger.

Forsoothe, out of the countree, Maistres nisibicitur, as fine as fippence! How pretely you can call verlet and sweare by Gods dentie! God blesse you, I did neuer see you stomble before.

Vxor.

Out, Roge and Slaue! Auaunte, villaine! Out of my sight, knaue!

Roger.

I thinke you learned your Retorike in the vniuersitie of Bride-well; you were neuer well wormed when you were young.

Vxor.

Sir, you do ride too fast; haue you not heard what this honest man haue saied to mee?

Ciuais.

Dame, all things must be taken in good parte; I heard nothing. If any thing bee amisse, at our retourne it shall be amended; we must haue one ridyng foole by the waie, so that it bee dooen merelie and exceade not. Well, felowe, you doe beleue that beastes will speake, because it is written so of them?

Roger.

That I will; if that my Maistres will holde her peace, I will proue it.
A DIALOGUE.

Vxor.

I praiie you geue eare to no suche trifles and lies, good houseband.

Ciuis.

I praiie you bee contente, it is as good to heare a lye whiche hurteth not as sometyme a true tale that profiteth not. Tell on geently, Roger, a Gods name; ride nere, and let vs be merie.

Roger.

It so chauensed in the pleaasunt tyme of Maie, a lustie young 8 Lion after his praiie or newe eaten spoile did lye him doune to slepe, and yet being a slepe the beastes that were nere hande did quake and tremble in beholding of his most fearefull countenance and fledde awaie. The poore cillie Mouse 12 crept out of her small caue and came softelie, thinkying no harme, and plaied aboute the Lyon and piped merelie; wherewith the Lyon awaked sodainlie and was angrie, caught the Mouse forthwith, thinkying to have deoured it, but this poore Mouse 16 kneled doune vpon her knees and held up her handes, saying, I have offended your lordship, I praiie you therefore forgeue me and let me hane my life, and once, perhaps, I shall requite it you again; whereat the Lion smiled, and let her passe awaie in 20 peace. Within fewe daies after the same Lyon was taken in a strong Net, thinking neuer to haue been deliuered, and cried most fearfullie with desperation. But gentle Margerie Mouse with her companions 3 withal speede came runnyng, and with sharpe filed teeth did gnawe and shread the strong cordes which intrapped the Lion, wherewith bee stoode at libertie and wente his waie. This is true, when Mise and Lions did speake. I wil abide by the same, sir, if it shal please your Maistership.

Ciuis.

No, surelye, Lyons nor Mise did neuer speake, Roger, but some wise manne hath written this to this ende, that 1 Eds. 1564, 1573, this. Omitted in ed. 1564.

like as crueltie is to bee utterlie auoided, euene so ingratitude is 32

1 The words "with her companions" are not found in ed. 1564.
to be abhored. We maie hereby consider that verie poore menne in the time of trouble maie helpe the mighty and strong, and oftentymes doe indeede. Why should then the greate lorde forget the benefite of a poore grome, which many waies maie pleasure him: (if the simple Mouse wer from the Lyon) then the gentleman were most wretched, in occupation and drudgerie most vile, if poore and simple men in the tyme of extreme persecution by God's prouidence haue deliuered the oppressed, whiche persecuted or oppressed men since are come to greate promotion, both spirituall and temporall, doe forget the same benefites again. It were not only the partes of infidels, but also more ingratefull then beasts, as horses which haue rescued their maisters in battaile, and dogges whiche would never cate after their maisters death, but die upon their graves. Another kind of ingratitude is with Judas, when one bestowe a benefite upon a man, the same manne to inuente to murder his frende. As if a man in the tyme of colde should finde a snake, and for foolish e pite put hym into his bosome to warme him, I thinke his nature is to sting the man; or if a Shepherde shoulde bryng a young Wolfe vp among his Lambes and gene him Milke, surelye he would fall to bloode at length and kill the Shepherde himself.

Roger.

Sir, you haue well expounded my tale, now I knowe your mean-21 ing. I perceiue it is not good keping of such vnkind beasts; they are verie costly and perillous, and would haue Jacke Drake medicene. Sir, vpon a tyme when quacklyng Duckes did speake and caklyng hennes could talke, whiche indeede are con-28 tinually5 companions because they are Foules (Marie of sundrie kyndes and names); for Duckes and all water foule doe not onely take the benefite of goodly ponds, riuers, and pleasaunte waters in the time of hotte Summer, with manie deintie meates, and at their 32 pleasures they doe take the commodetie of the lande also. The

1 In the margin of ed. 1564 is written "Ingratitude."
2 Omitted in ed. 1564.
3 The marginal annotation in ed. 1564 is "Marke this."
4 Ed. 1564, and Hehes cakling. 5 Ed. 1564, continuall.
lande birdes doe but onely lin a vppon the lande as footemen; as for Haukes and fleyng birdes of the woodde whiche daielie persecuteth eche other, as murderers doe innocentes or cruell rich men the poore that would liue in reste, I medle not with them. Vpon a 4 time the Drake with the\(^1\) duck and his neighbours, the\(^2\) Traitours. Gese, beyng pleasautntlie disposed; as Judas was, in plaifying the traitour; onely to destroie the lande foules to the ende that they might enjoye both land and water together at their pleasure. After 8 the example of couetous men that would haue all thinges in their handes, and when one manne hath\(^3\) anie good profitable trade to liue vppon they will couette or vse the same, although their poore neighbours do perishe, and that is the cause of 12 muche trouble, good maister, now adaies, that euerie callyng doe pinche and poule eche other, and where the hedge is lowest that commonlie is sonest cast to grounde, but the stronge stakes will stande in the stornes. (I speake not of the lustie lawiers nor the mighty 16 marchauntes; no, no, I will observe nothing in them, let euerie Fatte stande vpon his owne botomme.) Nowe, saide the Drake to the lande fowles, good cosins, we are muche bounde vnto you for your dailey entertainement, good chere,\(^4\) and companie; we with our wites 20 and children are muche bounde vnto you; you are moste naturall unto vs, we daielie feede and take of your commoditie, come at our pleasures. Nowe, therefore, take parte with vs, and vse your pleasure upon the Water; there is plentie of young Frie, and Fishe 24 greate store, Sallet herbes of sonndrie kyndes, good against euery wound or grief, both meate and medicine, &c. Oh Lord, what pleasure is there to be had! come, sweete harte-s, and let us take our progresse to the pleasaunt Riuier of Tagus, whereas the sandes of 28 that flood are precious golde; there is both pleasure and riches; go and gather wealth and treasure; here is pouertie, there is sweet- ness, and here but stinkyng doung hilles; there is libertie, and here in bondage; there is ioye of the mynd, and here dailey Comparisons. 32 feare of the Fox, that false Traitour. This sweet tale pleased well the lande fowles, as it is often tymes seen that faire woordes make

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1. Ed. 1564, his.  
2. Eds. 1564, 1573, hauc.  
3. Ed. 1564, in good chere.  
4. Ed. 1564, dailey companie.
fooles fain; notwithstanding, the Cocke saide vnto the Drake: Gossippe, our bringyng vp hath\(^1\) been by lande, and our\(^2\) fathers also; we can not swim, wee haue no webbes in our fecte to rowe withall 4 as you have; we feare drownyng. What, saied the Drake, what nedeth these wordes emong frendes? Vse maketh perfectenesse; wee will teache you to swim by arte as well as we doe by nature (nothing is to hard\(^3\) to willing minds). Well, let vs go together; haue with 8 you, saied the Cocke. Then, verie womanlie, the Duck Marie when frendes dooe meete.
did take the Henne by the hand, following their house-
bandes, whiche were arme and arme walking before; the Chickens and the Ducklynges followed in a goodlie traine, as it had been to a 12 sumptuous Mariage betwene the Cockes eldest soonne with the pale face and the Drakes daughter with the pretie foote. At the water side the Drake with all the water foules did stoupe lowe and receive their carriage, and when they were all a cockehorse Horsemen.
16 together they wente into the water; and eftsones, when the Drake gaue his wahte woorde, the water foules did all sinkke at ones, and all the land foules were sodainly in a wrecke, and manie of them perished, and some with muche a doe came to lande, as the Cocke 20 and the Henne, whiche returned home with care and shame, and liued long in lamentation and remained solitare, without companie of water foules. The Fox, whiche had games a both sides, made the league with a learned oration painted ful of Rhetorike, between 24 them; declaring what unitie was between brethren and the fruictes of\(^4\) peace, and so reconciled the water foules to lande, where was a feined truce taken with muche dissemblyng yet very good ehere, shaking of handes and\(^5\) kissyng, &c. Greate was the feast at the 28 Cockes place; the Nightyngale was there to pleasure them with Musike, the\(^6\) Cuckowe songe the plaine song soberly, muche daunsyng, and after the same a costlie banket. As you knowe the maner of the water foules dooe commonly sitte nere the grounde, but 32 land foules dooe mounte vp to perche,\(^7\) and so they did. And when

1 Eds. 1564, 1573, haue. 2 Eds. 1573, 1578, your. 3 Eds. 1573, 1578, deare. 4 Ed. 1561, and. 5 Omitted in ed. 1564. 6 The words 'the Cuckowe . . . soberly' are not found in ed. 1564. 7 Eds. 1564, 1573, perke.
all were at reste, secretly the cocke sent by the catte a token to the Fox to come and doe execution among the ingratefull\(^1\) traitors. The cat was glad and ran to the Foxe, findyng him in praiyer,\(^2\) and shortly declared thambassage; the Fox at the first refused so hainous and bloodye a deede, declaryng his indifferentie and righteousness, like a father among his children,\(^3\) and also what euill opinion manic creatures causelesse had in hym. Marie, saied he, I loue the cocke and his wife verie well; I also know how the water foules haue done, I haue made the vnitie betwene theim. I will therefore not be seen in this matter my self, but two of my sonnes shal do the feate; goe you\(^4\) before and clime in at the Windowe and open the dore. So in fine it was dooen; sodainlye the water foules paiied for the Malte grindyiig, and were slaine like flatryng ingratefull villaines. And this is John Drakes medicen: my\(^5\) tale is long.

_Civis._

This tale is well tolde; Roger, I thanke thee. Ingratefull people and flatterers bee moste wicked, and the children of Judas. If any man be prepharred by another man and made riche, if this riche manne shoulde forget that benefite to his friende if he fell into pouertie, whether would the poore mans lacke more vexe himselfe or the ingratitude of hym that he had pleased (whiche, perhaps, hath saied, if euer I haue suche a Mariage, yea, or such a ferme, and in case if he be of the clergie, suche a bushoprike, pre-bendarie, &c., thou shalt not want as long as I can helpe; I wil neuer forget your curtesie showed to me in these my daies of trouble)—how saiest thou by this question, Roger?

_Roger._

Sir, sauyng your reuereunce, you maie cal it ingratitude, but slaun-dering no man, in my iudgement it is plaine knauerie, therefore it is good trying of friendes before need do require; as the man which taught his sonne to kill a swine, and put hym in a sacke

\(^1\) Ed. 1564, gratefull.  
\(^2\) Ed. 1564, in sacrifice and praiyer.  
\(^3\) The words 'among his children' are not found in ed. 1564.  
\(^4\) Omitted in ed. 1564.  
\(^5\) The words 'my tale is long' are not found in ed. 1564.
all bloody, and secrely to proue his friendes, whiche of
them would helpe not onelie to hide the slain man, but
also helpe to connaye him in safetie. And to conclude, in the tyme
of trouble, emong many be found but one.

Ciusis.

Marie, God defende that murder should bee cloked by friendship,
whiche, although it be, yet God often himself will take Secret murther
vengeance, be it never so cloase, as example, in Caine. ed.
I like not this example of thyne.

Roger.

I haue better in store, if you will here it.

Ciusis.

Saie on, a Gods name, it is good passing the tyme; but me
think we ride to faste: we haue daie enough. How doe you, wife?
What chere with you, Susan, mine harte?

Vxor.

Well, sir, I thanke you; I heare your talke well. God be with
our vriendes at home, and forgive our foes, and ende these plagues at
London, and amend al people that through sinne haue moued God
20 to plague vs.

Ciusis.

It is well saied, good wife. Amen, Amen. Remember your
talke, good man Roger.

1 'Susan, mine harte' omitted in ed. 1564.
2 Ed. 1564 proceeds as follows:—

Roger.

Sir, in our countree there was a man whiche by occupacion was a
Frier (or [of ?] Religion whether you will): I did knowe A tale of a
him well; he wore a graie cote well tucked vnder his Frier,
corded girdle with a paire of trime white hose. The knaue had a good
legge (for his brother was a Yeoman of the Garde, which was a great
wrestler): Marie, this Frier although he did rise to the Quere by darecke
night, he needed no candell, his nose was so redde and brighte; and
although he had but little money in store in his purse, yet his nose and
cheekes were well set with currall and rubies; and I doe remember the
gentleman had one greate orient pearle in his right iye. He never
travelled without Aquaeviti and spectacles and fine Nedles with a
quarter staffe in his neck, whiche he called a blesse-beggar. He had
Roger.

Maister, it giueth me in mine harte that wee\(^1\) shall neuer meete altogether againe in London.\(^2\)

Wherefore?

many proper colacions and pardons in store; he song his prickesong verie trime; he would have been lothe that any should haue song one note aboue him in the Quere. He was welbeloved in the countree, speciallie S emong women; a close man. He was neuer without a bale of dice; Marie, he vsed no foisting nor cegging; he plaied delites, well at tables, and of all meates he moste loued a fat Pigge and a pudding, but he might not awaie to cate Communions nor read the scripture, 12 it euer went against his stomache, but he was cockhope for Portas matters and cakes. I dare saie he could raise belzebub and bring deuils to crepe and crouche in a circle; also he had the Foolosphers stone and taught many his secretes therein. Upon a tymethe holy Frier in the moneth 16 of June tracuiled in his pleasant prouesace with his boie followyng hym, which was in deede his sisters sonne, one yong Renob by name, a pretie young stripplying: and as thei had walked from the morning untill tonne of the clocke, after the Frier had saied our ladie 20 Mattens with a Collect of S. Fraunces his patron, he sat downe vnder a hawthorne tree, to rest with his boie also, & gaue care to the pleasaunte charme of sweete brides, moche commending the Coko, because she kept so constante her plain song, when the Nightingale did sing the 24 distant [descant]. Oh, saied the boie, this were Paradise, if here were meate and drinke for our reliefe; I would desire no better dwelling. Yes, saied the Frier, it were better to be a Pope, which is aboue all men, Angelles & deuils; which hane the keyes of heauen gates under 28 his girdle: to whom the kings of the worlde do service. That is past my reche, said the boie; I lacke frendes, age, and learnyng to take that dignite. Who will finde fault? and if thou wert the Pope, my poore boie, said the Frier, by my preferment, what kindnesse wouldest 32 thou shew to me, by so moche thy frend? Sir, said the boie, you should be a Latro Cardinall on my right hand, and be half Fur and Latro, with me in my kyndrome. Remember, saied the Frier, your promise; give me thy hande, my lad; I promise thee I will make thee 36 Pope. Then he raised sir Sathanas, the patron of Popes, the Popes Pa-transformed the tree where the boie was into kingly palace, with S. Peters throne, with infinite of the clergie, among whom sate this yong Pope. Forthwith came the Frier in this golden dream; very 40 lowly he kneeld and put the Pope in remembrance who he was and what he had doen, hoping to be gratified. To whom sir Pope said: I knowe thee not, thou lowzie beggar and false Frier; I am descended of kingly parentage, aduanced by God & learning; awake with thy blake 44 curse, awaie! Forthwith the frier by subtle calculation withdrew this delusion of his master the deuil; and the late Pope with his Pride will hau Pompe became again the Friers boie, sitting in a Birche tree. a fall.

To whom the Frier said: Now, you false, vile boie, I knowe what you 48 would haue done if you had been Pope. Come doune in the deuiles

\(^1\) Ed. 1564, you. \(^2\) ‘in London’ omitted in ed. 1564.
Roger.

Sir, vpon a tyme a number of Foxes assembled together at a greate banket, where as was greate plentie of Lambes A tale of manie Foxes. 4 fleshe, Hennes, &c. In the ende of the feaste this blessed companie, loothe to departe, inquired of old Reinold the daie wherein thei should meete againe to bee merie. I will tell you, saied Reinold,¹ when we shal meete againe; and so trained theim vp 8 to a high mountaine, where as there were manie high wayes derived into sonderie countries. Fare well, saied he, my little children, and follow your fathers steppes; goe every one a sondrie waie, for we shall noyer mete againe vntill wee doe meete together in the

12 Skinners shop. Sir, I haue waighed the matter; I warrant you it will proue so. One of late² departed, I will not name hym³ unto name and carry my wallet. And first, for your knauerie, I will make you a banket of birche. And thus my yong master was serv'd in this 16 sorte.

Civis.

Honours do chaunche maners, yet pride will haue a fall. I doe remember a poore yong man by fortune was advanced into promotion, 20 to whom one of his olde fellowes came and spake homelie vnto hym, after the olde fashion, as when they dwelte together. In scorne the riche man answered disdainfully, after this manner:

Take me as I am, not as I was:
24 We are now no fellowes, it is com to passe.

To whom the other made answere thus againe:

Sometime thou wart, that now thou art not,
28 And now thou art that that thou wasst not,

Although a charles hart, liue thou maist not.

Well, well, God sende every ship to a good hauen, and send vs peace and sease this plague, that we maie returne home againe to our old 32 acquaintance; for this weeke I doe remember xx good fellowes met together at one banket, my very frendes, Marchauntes and others: you know them well, Roger; towards yong men & honest, great doers, close and just, wittie, I warrant you, to preuent any prouiso in the lone 36 of monie by moneth or yere; no state or time wil'hip them; they can wisely colour the matter, for, Roger, that is an art among Closenesse in marchauntes not to be reneled. God sende me into their companie again! Notwithstanding, I haue been no great doer in 40 lending forth mony.

Roger.

Maister, it geueth me, &c.

¹ Eds. 1564, 1573, Reinard. ² So ed. 1564. Eds. 1573, 1578, them. ³ Omitted in ed. 1564.
you, which is dead and buried; my fellowe John once did reade his Epitaph to mee.

 Civis.

 What was it, I praine thee?  

 Roger.

 No, sir; you will be angrie then.

 Civis.

 Surely I will gine no place to anger to chafe my blood; it is 8 perilous in the pestilent time. For next to the seruyng of Almightye God, and my Christian dutie to my neighbour, I will gine my self onely to mirthe, whiche is the greatest iewll of this world.

 Roger.

 Sir, thus it was an Epitaph of one that was a greate vsurer, conetous, mercilesse and churlishe, but passyng riche; he knewe no ende of his goodes: it made hym look alofte, and manie louted full 16 lowe at his presence, and thus it was written of hym:—

 Here lieth Gathrall, that never did good,  
 A gentleman degenerate, yet sprung of good blod:  
 Mercilesse, an vsurer all the days of his life,  
 An oppresser of poore men, a moner of strife;  
 A papiste of religion, a soldiour of Rome,  
 Here dwelleth his carcass till the daie of dome;  
 Deprived of riches, spoyled of fame;  
 Nothing left in memorie but an euill name:  
 His indgement we commend to the scale divine;  
 Yet liued1 like a Wolf, and died like a swine.

 Civis.

 Who was this made vpon, Roger? I praine thee tell me.

 Roger.

 No, so God helpe mee, I will not name hym; inquire it out. But I heard a frende of myne saie that hee had written Name no badie. a booke against Extorcioners and vsurers: whiche if thei amend not he will name them, and paint them forthe, not only them, but their parentes whiche are dead, whiche vsed that vile trade of Vsurie,

 1 Ed. 1564, he liued.
procyrung Gods vengeaunce in castyng the pestilence vpon cities, 
tounes, and countries; causyng povertrie, breakyng vp 
houses moste aunciente, sellyng to lende vpon gaine, 
destroying hospitalitie with infinite incombrannces, by forsiture,\(^1\) 
statutes, &c. Oh that the Vsurers gooddes were 
confiscated after their deathes to the common poore, as in case they had slaine them-
selves, and that thei had no power in lawe to bee will vnto their 
children that which was gotten in spruyng the Deuill, which woulde 
not prosper to the thirde\(^2\) heire; for euill gotten goodes are euill 
spent, saied our curate vpon Sondaie. Oh that their\(^3\) God graunt. 
burying were tourned into open castyng forthe emong deade Cattell, 
and not nombered in the Christian fellowship after death, whiche 
life hath been so wicked; so saied our Curate. Sir, you heard not 
how a manne of late let forthe his cowe by the quarter and by the 
yere?

Cius.
No; I praie thee tell me.

Roger.
There was a manne of late, whiche had one hundreth pounde, 
whiche he called his Cowe, and secretly did lende her 
foorthe sometyme by the weeke, and his price was tenne 
shillynges the weeke; and when her milke became dearer, and many 
fastyng daies at haunde, he called for his Cowe, and saied that she 
gaue indifferent Milke. But, saied he, I muste put her into a better 
Pasture, and she shall giue more milke by fine shillynges in the 
weeke, &c. And at lengthe the white Meate became a little Many Vsurers. 
better cheape because of the greate plentie of suche kine in the 
toune, that his Cowe was broughte home againe because that she was 
letten so deare. Nowe, because she had dooen hym good service, and 
he had no more but her at home, and calfe he had none by her to 
kepe vp the stocke. His servante louned Milke well, and could get 
none of that Cowe; when his master was from home stale the cowe 
and ranne his waie, and hetherto hath not been founde neither cowe 
nor man, and all the milke is gone. Farewell Frost!\(^4\)

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1 Ed. 1564, forsitures. 2 Ed. 1564, iij. 3 Ed. 1564, the. 4 The words 'Farewell Frost!' are not found in ed. 1564.
CIUIS.

A merueilous thyng, good Lord! What would suche Grasiers doe if thei had many cattell or kine in store?

ROGER.

Thei would destroie all the\(^1\) Commonwealth; but we see what mischief thei haue dooen. And\(^2\) also, maister, what a worlde is this? How is it chaunged! it is marueilous, it is monstrous! I heare saie there is a yong woman, borne in the toune of Harborough, one Booker, a Butchers doughter, which of late, God wote, is brought to bed of a cat, or haue deliured a catte; or, if you will, she is the mother of a catt. Oh God! how is nature repugnant to her self, That a woman should bryng forthe the male and the catte. a verie cattel or a very Dogge, &c., wantyng nothing, neither hauyng more then other Dogges or Cattes haue! Takyng nothing of the mother but onely as I gesse her Cattishe condition.

CIUIS.

It is a lie, Roger, beleue it not; it was but a Catte: it had Baken founde in the bealie, and a strawe. It was an old Doggestricke. Catte, and she a yong Quene; it was a pleasaunt practise of papistrie to bring the people to newe wonders. If it had been a monster, then it should haue had somewhat more or els lesse; But an other Catte was flaied in the same sorte, and in all pointes like, or, as it were, the self same; thus can drabbes do somtime when thei haue murthered their own bastandes, with the helpe of an olde Witch bryng a Catte in place. A toye to mocke an Ape withall. Roger, it should haue been a kitlyng first, and so growne to a Catt; but it was a Catte at the first.

ROGER.

Yet there are many one do beleue it was a monster; it maie be as your masship saie, for I remember, God a mercie on al cursed soules, as my brother, James Penyngton the Poticarie in Wodstrete

\(^1\) Ed. 1564, a.
\(^2\) This passage, from And also, maister, &c. to I praiie God that we meeke &c. (p. 79), is not found in ed. 1564.
told me, vppon a time in London when he was a trim young man, of a woman that plaied a pretie Dog tricke, and this was the matter: She kept an Alehouse, she was leane, yellow James tale. 4 skinned, rustie teeth, thinne lipped, staryng eyen, and sometime her face chaunged into palenesse; she seldome laughed but at her neighbours hurt. Her stomacke was full of choler, ergo a pacient, quiet woman; she receiued both roges and harlottes A quiet woman. 8 into her celler; she had very good nappie ale. Mary, of all menne in the parishe she loued not the Conestable, he deseased often tymes her gestes, of verie kindenesse. She inuented a good tourne for masse Conestable, by the practise of a false drabbe; she with the 12 helpe of a pillowe fained to be with childe, and made this shewe to the people, and vsed her accustomed trickes with her gestes in the dead time of the nyght, at whiche time came the Conestable, whom she in her owne persone resisted; so betwene the Conestable and 16 this sober woman, the doore fell doune upon her, whiche willyngly received with an hellishe crie, like a wilde Catt yellying, crying out that she and that she was withall were bothe caste awaie; and so with speedy she sent for her owne midwife, and suche like the 20 constables frendes; and so she saied she was deliured of as goodlie a boye as euer a poore woman groned for. His braine pan, &c., was broken; he was christened in the birth, saied thei; his name was Ihon or Ione; he was put in a little coffine. He had a little corner 24 of a Dirige, with Masse of Requiem; the ale wife gane some Ale pence to praiie for his soule; he was buried by his graundame at the steeples ende. The mother all in white attire was brought to bedde. Oh howe she cried, my boye! my sweete boye! man, you had never 28 a childe so like you! Oh, cursed knaue Robinson, our Conestable! Oh, murderer villaine! This good woman (saied she) did see him, but that the bowelles and braines were putrified, that it was no mans sight, the savour was suche. By God, saied the honest 32 woman, it is no lye; were it not for the feare of God, saied her husbande, I would thruste my dagger into him. A greate rumour rose; all men and women wondered uppon Robinson; the father and mother attempted lawe. Robinson had nothyng to defende hym 36 but his office, yet he secrectlie offered money to the good manne; and
that made the good wife bold, looking for a greater renegemente against the Conestable. The women were sworn before masse comisarie that it was a boye, and howe the constable did kill it. Yea, quod masse Comisarie, the gallowes stretche hym: by sainte Thomas, the Crouner shall knowe of this; so he did. Whereat Totnam was tourned into Frenche, and all ranne a repugnante course backe againste the ale wife with a quartile aspect. Then the Graue was opened, the little Coffine opened, and the Crouner presented with a cat: a goodlie childe. A pretie practise!

"Well said, Roger; this is no lie, I assure thee.

Vxeor.

Why, man, what should we talke of such matters or of monsters? I thinke there were never none borne of women. Mary, of 16 swine, kine or sheepe, I have hard, and once I did see a chicken with three feete by Goddes deintie, and an other time I did see a pretie childe whiche looked a squint and had two sightes in the left eye perde.

Roger.

Tushe, that is no marueile, that maie be by a thyng called impression or some secrete affection of nature; thei saie that one Plinie and Lycosthenes doe write vppon many suche thynges, and I heard one saie that a noble woman brought forth a black child like a man child of the blacke Moores. Her housebaude and she were white, so were all them in her house; yea, there was not one blacke Moore in all that land. The marueill was greate; but in fine, a learned Manne in Physicke founde forthe the cause, that in the tyme of conception this woman behelde a picture in a clothe vpon the wall like a More. And so did Jacob vse a meanes with spotted stickes and water to hau the shepe of spotted colours for his owne gaine, deceuing Laban: so, good maistres, this blinkyng boyes mother mighte behold an Image double eyed, or els a fearfull
father begotte it that durste not abide by the reckonynge, castyng his eye to the doore with greate feare.

Ciuis.

4 Well, Roger, well, will you not leave your Rye?

Roger.

Why, sir, we do ride through a Rie field; it maketh me to remember some Rye.

Vxor.

Good husbande, I praié you tell me, was there euer any monsters borne of women? did you euer read of them, good man? tell me.

Ciuis.

Yes, forsoothe, good Susan, it is truth; there have been many Monsters borne that is an extraordinarie or marueilous in their shapes, fearfull to behold and wonderous; and marke this, Susan, when these doe come, euer commeth either the alteration of king-
16 domes, destruction of Princes, greate battaile, insurrection, yeartth-
quakes, honger or Pestilence after them.

Vxor.

I praié you tell me some of them.

20 Ciuis.

A little before the bloudie battaile between Marcellus and Hannibal was a childe borne with a hedde like a Elephant. Anno mundi, 125.

In Armenia twoo children borne, the one without eyen
24 and nose, the other without handes and feete: after these monsters it rained stones in that region.

When the temple of Juno was builded, in the time of Quintus Tullus, a man childe was borne with twoo heddes, and a maiden
28 childe with all her teeth: this yeere did three Sunnes appeere in the firmament together. In Rome a childe borne with fower handes and fower feete; greate Pestilence and famine did folowe.
Marcus Tullius Cicero being borne the iii daie of Januarii, many Monsters borne and the greate battaile fought betwene Ante Christum, the Romans and the Cibrains, about that tyme. What shall I saie, wife? but tyme will not serue: I might since the tyme 4 of Christes Incarnation vntill this daie rehearse many strange monsters, bothe in Asia and Affricke. But specially in Europe, bothe Germanie, Fraunce, Spaine, Engelande, Scotlande, &c., twoo or three heddes of one body, many handes & legges to one body, somtyme 8 twoo bodys to one hedde, &c.; the like maner of monsters of beastes, some half hogge and halfe sheepe, some a hogge with the hedde like a man, &c.; so in foules and fishes; moste fearfull to beholde, and still after theim doe come greate battailes, Pestilence, 12 yearthquake, hunger, and maruellous changes in commonwealthes. I haue doen of suche talke of Monsters, Susan.

Roger.

In good faithe it is tyme, and please your mastership. I thinke 16 the conditions of men and women now adaies be as monsterous as euer thei were in bodies mishapen. Bad is the best, the worlde amendes like sower ale in Sommer, more worke for Lawiers, more; now is their haruest greate, thei are the workemen, and of 20 very charitie many plaine plowe men, grasiars, and menne of meane callyng put to their helping handes and put their children to this haruest, and all to quiet the people; that I doe thinke in a while there shall be as many of them as there are 24 Parishe Churches in Englande. And loke what the honest curate will quiet in his Sermon in the fore noone; I thinke thei will marre all in the after noone, and bryng matters with coste into Westminster hauill; that with Godes worde onely, neither spendyng labour 28 or a penie, might haue been saued at home. These lawiers, I saie, are cunnyng Carde plaiers; thei knowe howe to make Carde plaiers, their games; thei see what is in other mens handes, thei see the riche deedes of landes, thei peruse the evidences, thei discomforte often 32 tymes their clientes, and for trifles buy the titles; wise men, honest men, men of good conscience, robbing bothe the widowe and father-

1 Ed. 1573, masship.
lesse! Thei haue lawe for the matter. It is a bare pasture that thei can not feede on. Thei wil sette all men together by the eares for the value of a strawe; marke it well what good neighbours thei are, and howe madde thei are in many cases that set them a woorke. Fellowes are so braine sicke now adaies if thei haue but tenne shillynges, yea, though thei doe borowe it, will be twoo or three times a yere at Westminster haule; let wife or children begge; in the ende thei go home many miles, by foolam crosse, by weepyng cross, by beggers Barne, and by knaues Acre, &c. This commeth of their lawing; then thei crie, might doe over- come right, would I had knownen as muche before, I am 12 vndoen, &c. For these good workes of the lawyers, Christe saie, with a blessyng vnto them (after that he had blessed the Scribes, whiche I thinke were then as our menne and Proctors be at this daie), wo be to you lawyers, &c., whiche I thinke is, a vengaunce or curse be vnto all lawiers spirituall or tem- porall that doe wrong for bribes, friendship, malice, lande or money, against the truth, against the innocentes, &c. Now, what doe Lawiers in this pitifull cases, when Gods worde do rebuke them? 20 repent them? No, no; what then? Then thei go about to stop the Preachers mouthes, or accusyng theim of railyng, slaunderyng, or sedicion. Rede the ende of the xi chap of Sainct Lukes Luke xi. Gospell: thei use Christe so; I tell your masshippe, Light and 24 darkenes can not agree, neither the lawiers and the diuines, untill a better reformation be had. All this I hearde a wise man saie, and an honest man too. He said also, nowadaies how mens Fermes are taken ouer their hedde ten yeres, or their leases are Note this well. 28 expired, and how iiiij seruyng mens wages for one yere will not paie for one paire of their hose; And how every poore mans wife will be as trim as a gentlewoman; she will laie hir self to gage for gaie geare els. I thinke the daie of Dome is at hande. Every man in a manner 32 is fallen into lown with hymselfe, either of his proper persone or apparell; his quallicomes doe please hym well, or els when he doe heare hymself with his retricall trications, how he can compounde the matter. Oh Lorde, it is a sportation to heare the cloutying 36 beetles to rowle in their repripe termes: the worlde, and please your
masship, and my maisters honestie and surreuereence of mine owne
manhoode, is full of verletrie; no, no, full of knauerie and harlottrie,
coueteousnesse; naie, naie, open extortion. Lone, lone? naie, by
Ladie, lecherie; Clenlinesse? fie, fie, it is pride. What, I saie? 4
good chere! Tush, tush, starke drunkennesse. Ease, ease? verie
idlenesse. Starke, sober countenance? mark it well: creatcly, from-
yng, cankered mynded. Pitifull, no, no, spitefull. Every churle
would possess al alone, and every lecherer would peruse the faire 8
women hym selfe alone, and so forthe. Marke the worlde, note it
well, not onely emong the temporall, but I praie you what see you
in the Churche? No spite, no venerie, no coueteousnesse, &c.? Maister,
maister, the worlde doe runne a wheles. Oh, this geare 12
is monsterous and vile. I doe see our Inne; we shall haue good
chere; I am glad of that, by Saint Lambart. I praie God that we
meete with some good merie companie after this sadde talke.

Ciius.

1 It is time to baite our horses in this toune. If there be any
good meate, wee will dine; prepare, Roger, for we haue far to ride
this night. Knowe what companie is in the Inne, and whether the
house be infect^d or no.

Roger.

Sir, I was in the haule and there sitteth our hoste, a pleasant,
merie man and a good companion, I warrant hym. I Of geastes in the
see by his nose that of al potage he loueth good Ale; 24
he is mounsire grundpanche; he hath chafed the Parsone wonder-
ously, whiche with a paire of spectacles plaith at Tables with hym;
he stealeth faste the Table men from him. Our hostes hath a sharpe
Nose, thinne lipped, a proper younge woman with a shrill voyce like 28
a Catte; but when she is pleased I warrante her to be a pleasaunte
woman, and full of meritrix. The good man of this Meritrix.
house bring'th vp youth verie well, and is verie louyng to his sonne;
and I percieue he will beare much with hym.

Ciius.

Wherein?

1 Here ed. 1561 begins again.
A DIALOGUE.

Roger.

When I came into the hall my yonge maister leaned upon his fathers shoulder with his cappe upon his hed, spittyng and coughyng like a lought.

Cius.

Call the Chamberlaine and let vs haue a chamber seuerally to our selues.

Roger.

With all spede a Gods name. Chamberlaine, prepare your chamber with all thinges accordingly in the same for my master and maistres. Whip, maister Ostler! with a caste of legerdemain. 12 bestirre you, sirrha, and make a xij of three bottles of stinkying Haie and a pecke of Oates. You can make a stoned horse a geldyng, and a longe taile a courtall. You knowe my meanyng well enough; hem, sirrha, I saie nothing but mum. I 16 haue seen you often in Smithfield.

Vxor.

What, sir sauce? you take vpon you to plaie the Comptroller? goe quietly aboute your owne busines and let the ostler alone.

Roger.

Maistres, it is merie when knaues are mette. I did see him ones aske blessyng to xii. Godfathers at ones.

Cius.

This is a comely panour, very netly and trimely apparrelled, London like; the windowes are well glased, & faire clothes with many wise sayynges painted vpun them.

Vxor.

I praie you, housbande, what is that writyng in those golden letters?

1 Ed. 1564, Vxor. 2 Ed. 1564, sittyng.
3 Ed. 1573, by. 4 The words 'to our selues' are not in ed. 1564.
5 This speech of Roger is omitted in eds. 1573 and 1578.
6 Eds. 1573 and 1578, Roger.
7 Ed. 1564, 'faire clothes with pleasaunte borders aboute the same, with,' &c.
Ciuis.

Melius est claudus in via quam cursor preter viam. That is, better is an haltyng man whiche kepeth the right waie than the swift runner, besides, that wandereth a straie.

Vxor.

What is that, man, I praie you?

Ciuis.

Non hominis consuetudinem sed dei veritatem sequi oportet: The truth the must be followed.
which is, It behoneth vs not to followe the constituti- Godes woorde.

ons or customes of men, but to followe the truthe of And also there is a good sayling followynge the same.

Doctrinis variis et peregrinis ne circumferamini. That is, be not 12 ledde or caried about with diuerse or strange doctrine. The best doc- Here is more folowyng written vpon the chimny, good

trin is godes Woorde.

wife, whiche I will kepe in store. Oh God, what serpentes thei are, lorde defende me from them! I will rede it to my self. O mulier 16 omne facinus ausa est plus quam omne, verum nihil est peius nec erit vnquam muliere1 inter hominum calamitatis.

Vcor.

Well man, well; truth seketh no corners; I perceiue there is 20 some noughtie matter that I knowe not, but by one thyng that I doe here you rede, make me thinke all the rest is not well, because the firste worde is starke nought, & that is O Mulier, which I am sure is nor neuer2 was good. I pray you, husbande, what picture is that followyng?

Ciuis.

Oh, wife, it was the picture or Effigium of a noble man, whiche in his daies serued a greate3 noble Kyng, and was like the cutter doune of Trees by the grounde. But if God had not vpon some secrete purpose prevented his labour in the woodde of Antichriste, he would haue ytterly eradicated vp all Papistrie, whiche

1 Old eds., mulierae. 2 Ed. 1564, euer. 3 Ed. 1564, moste.
daily spryngeth out in euerie corner, to the hurte of better fruities; but by Godes grace they shall be confounded, as God wil: but1 they spring a pace.

**Vxor.**

What picture is that whiche hath a gray hore hed, a long goune, and a Locke of Gold linkyng his lippes together, with manie goodlie booke before hym, and a paire of blinde 8 spectacles vpon his nose, with a golden penne fallen from his handes?

**Cuius.**

Oh wife, wife, it is a candell couered with a Bushell, and the 12 noble Tallente of wisedome hidden, whiche must make greate accoupmtes for kepyng silence.

**Vxor.**

Sir, in that table enuironed rounde with antikes of sondrie por-
16 tratures—the ground thereof is hoping Russet—are three pictures, blacke, scholer like, or in mornyng clothyng; the firste of them with a Rake in his hande with teeth of golde, doe stoupe verie lowe, groping belike in the Lake after some thyng that he would finde; 20 and out of this depe water, aboue the Rake, a little steple. The seconde gapeth vp towards the Heauen, A gaper, holding the lappe of his Goune abrode, as though he A catcher, would catche something; and towards the same lappe or spred 24 goune doth fall as it were a churche with a stiple, and quere, &c. The third man standeth in poore apparell, with a booke A poore man. in his righte hande, and his lefte hande vppon his breast, with a lamentable countenaunce, in simple apparell. What meaneth this, 28 housbande?

**Cuius.**

Dame, I dare saie but little to this matter to others, but to you I will speake a little, and not so much as I doe thinke. The first 32 man is one that hath but a verie small learnyng, lesser I meane no honest or lerned wit, & lesse honesty. He hath no vertue to prefer him to a3 liuyng, but onely the name and title of a priest or minister.

1 The words 'but thei spring a pace' are not in ed. 1564.
2 Eds. 1564, 1573, great clerkes.
3 Eds. 1573, 1578, 'a' omitted.
A DIALOGUE.

He would faine have a benefice or personage of some pretie donatiue; he cannot get it at the bishoppes handes: he lacketh Goddes plough. This felowe raketh with the Deuils golden rake, eu'n in the conscience of the couetous patrons or compounders hart, whiche geueth the benefice; he plaieth Symon Magus, he will buy it, and with Judas the other will sell it, and at length it is gotten for gold, and spent with wickednesse to the slaunter of the Church. God defend us from such rakers and Simoniakers. The 8 second is sicke of the mother, and like vnto heires, when as the fathers haue left theim faire landes, they mourne of the chine, and are never contented, but wimper and whine vntill the mothers are dead; and when it so cometh to passe, their wicked couetousnes by one meanes or other cometh to shame and pouertie. This honest man gapeth for a vounson of a benefice before it is fallen, and doeth catche it or it cometh to the grounde, before the death of the discombi. He will not suffer it to fall into relappe. This man is a steward to a greate man, or kepeth his hall garden or barnes, or is a wise man and a good husband. Looke where his maister is patron; there he hopeth to be person. He gathereth for his yong maisters, his patrons sonne[s]; his patron must be his executor or some of his maisters kinsmen. This fellow walloweth in benefices, as the Hedgehog doeth with apples upon his prickes, & hath the benefite but of the apple in his mouth; he getteth nothyng of his promocions but onely one little benefice, yet his master wil snatch at that, either to saue the woll or lambe. And Patrons charitie so hee hath onely the shels or glorious titles of promotion, but the geuer hath the swete kernels. God amend this, good wife! The third is one whiche sheweth the state of learned men labouring long time in studie and diuine vertue, whiche are wrapped in pouertie, wantying the golden Rake or gaping mouth. This man hath verie fewe to preferre hym to that promotion; he smiteth himselfe vpon the breast, he wepeth and lamenteth that vice should thus be exalted, ignorance rewarded with glorie, couetous men spoilyng the Church by the names of Patrones and geuers, whiche are Extorcioners and Tellers; they care

1 Ed. 1564, Simoniakes.
not to whom so that it be raked with the golden racke. Wel, wel, God of his mercie amend this euill Market.

Vxor.

4 Upon that wall is painted a mans skin, and tanned, coloured like vnto Leather, with the skin of the handes and feete, A Judges skinne, nayles and heare remainyng; and the skinne is spread abroad, in the whiche is written certaine wordes, which I doe not vnderstand.

8 Wife, I wishe more suche leatther or els fewer suche Carcases as suche skinne hath conteined in it. It is the Skin of a wicked Judge, a Lawier, whiche plaied on bothe handes. This gentleman loued golde aboue God, and crueltie aboue justice; bothe his eares were stopped, his eyen open; hee had respect of persones, specially who brought in lucre, and made hym humble courtesies: them he would defend, although their causes, in rightousnes deserued it not. The innocent he oppressed that wanted, and vndid manie a manne. His maister beyng a greate prince (in the whole multitude of the people, and speciallye of the Lawiers to teache them to decline from euill and do good; to haue the eares open, to heare bothe riche and poore alike in the seate of Judgemente, to haue lame handes in takyng of money, which is the roote of all euil enong them), commaunded his Skin to be flaine from his fleshe, he beyng yet leuyng, roaryng, with blood runnyng from his bodie, and died in a case moste miserable. Uppon whose Skin is this writyng, hangyng in the judgement Halle before the place of Justice:

Judex qui non querit veritatem debet excoriari: A Judge which will (for lucre) not seeke out the truthe (in the lawe) ought to haue his Skin flaine from his bodie.

Vxor.

Here standeth a woman of moste excellent forme in shape, and fairenes in beautie, with a croune of riche golde, with seven precious

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1 The words 'with the golden racke' are not in ed. 1564.
2 Ed. 1561, leather.
3 Ed. 1564, 'to certify them. And to decline,' &e.
4 Ed. 1564, queret.
stones fixed in the border of her crowne, couered with a costely mantell from her pappes downwarde, her breathes naked; the right brest gueeth milke vnto the mouth of the yong childe on the right side, and from the left brest floweth blood into the mouth of an other childe: what meaneth this?

Cius.

It is a goodly picture, and signifieth the estate of an vniversitie, or multitude of scholers which cometh to be nourished in learnyng; whiche mother, the vniversitie, beyng crowned with the seuin liberall artes fixed in her crowne; and as manie as tast of her doctrine in the better part in vertue to this ende to doe well, be blessed: thei do tast upon the right brest; but the lefte breste yeldeth forthe doctrine of Errours, Magiques, Papistrie, &c. To this ende to persecute, robbe, and spoile Christes Churche, God graunt that both these brestes maye gue good milke to nourishe the people of God in one holy doctrine, to eche vocation, to agree in vnitie like brethren, and that the uniuersities maie teache the learned actes and one true religion in this Christ our Lorde.

Vxor.

What is that picture whiche graffeth a golden Impe upon a Leaden stocke, with a bagge of money of greate bignesse hangyng about his necke.

Cius.

It should seeme to be a pitifull case; it is a noble, couetous Senior, whiche for goldes sake doe make disperigiment of his blood, mariyng and sellyng his sonne and heire vnto some Extorcioner, or shamelesse vsurers daughter, whose fruities are so infected on the mothers side that they will become as counterfect, craftie, compounded mettal, and never come to the true touch stone againe as pure gold, But corrupted through couetousnesse and naturall coniunction, as we doe se graffes of trees fixe yonge impes, although the impe be of a fine Pippin, and graffed into an euill stocke. You shal know

Note also that vertue & gentlenesse maketh gentlemen. Even so ancien t blood, wrapped in vice, is but grosse gentlenesse.

1 Ed. 1564 omits 'as pure gold,' and proceeds 'The fine mettal is so corrupted.'
that fruité by the tree, a plague prepared for gentlemen for their abuse, and also for poor men matching the ungentele gentle.

Vxor.

Upon that Table before you is painted a naked manne, lying downe wounded, Upon whome feedeth many Flies with full bellies; and there commeth an other man with a greene braunche of Rosemarie, and also beate them away.

It should appeare by the circumstaunce that it is not hurtfull to keepe officers still in place; for when they have filled their purses, and haue all thinges accordinglie, they are well; and if they be removed eftesones, the newe hungrie Flies will vexe the bodie of the common wealth, and never cease until the be also satisfied, &c.

Yet what is that man, I praine you, that sitteth in a riche throne a sleepe, and one dooe blowe in his eare with a paire of Golden bellowes, and another do picke his purse?

That same is a mightie persone, overcome with adulation or flatterie, careless swimming in pleasure and vain glory, whom his men doe vse like an honie combe, and daie by daie spoile him of his riches by sondrie fraudes, whiche he perceiuethe not.

And what meaneth yonder Mule, holdyng his hed so lowe, with a plaine blacke foote clothe, shodde with golden shoes?

Wife, silence nowe is beste; I will saie nothyng to the matter.

The Mule carrieth a Maister that will dooe nothyng but for golde, and the fooles of the worlde that loue debate and strife must shooe this Mule.

1 The words 'and also ... gentle' are omitted in ed. 1564.
2 Ed. 1564, which with. 3 Omitted in ed. 1564.
Here is a rowe of pictures like Prelates, painted one by another in the border, in three partes. The first are barefooted men, barchedded, long garmentes, and booke in their handes: some of them are bloodie. The seconde companie are mitred, and shode with Sheperds hookes in one hande, and booke in the other hande. The thirde sorte have Swordes in their handes, crowned with triple crownes, clothed in kynglie robes, with frounyng faces, and booke vnder their feete; and next after them sitteth an olde mangie slaue naked, with a triple Croune, makyng or patchyng of a Nette, from whom goeth as it were menne laden with tounes, woddes, and treasure.

Cinis.

Wife, this is the true Churche of God, and the malignaunte Sinagege of Antichrist figured; firste the true preachers and Martyres of Gods Church, simple menne, whiche folowed most nere the Testament of Christe. After this persecution then entered Confessours, good men which lined well, and accordyng to the Apostles doctrine were good Shepherdes, withstoode the Wolues of heresies, &c.; kept hospitalitie, and like[d] accord- 20 ynglie, and were as Lambes and good Wheate. Then for the sinnes of Princes and wickednes of men, came in Wolues among Lambes, Darnell choked the Lords field, oppressours of Princes, emptiers of Purgatorie, and fillers of helle, raisers of debate, shedders of bloodde, 24 makers of Martyres, menne of warre, destrowers of the true churche, erectours2 of Idolles, vsurpers of kyngdomes, and treaders of Goddes truthe vnder their vile feete; whiche feete kynges have kissed, suche is the pride of the Pope. —

Then the Pope sitteth all naked, woorkyng nowe through Gods woorde; Antichrist is reueld and seen what hee is, foule, lothlie, clothed in shamefull decrees, wicked lawes and filthie life, and despised of manie nations, saue of his owne children; nowe patched 32 his olde Bottelles, whiche will kepe no newe wine, neith 32 can he well peece Christes pure cloth and his ragged

1 Ed. 1578, waxc. 2 Eds. 1573, 1578, exectours. 3 Ed. 1564, and is.
tradicions together; neither wil this net pleasure the Churche, in whiche nette hee hath taken the seruauntes of Christe: shed their bloode. He maie bee rather called a murderer then a fisher; he never had sainct Peters nette since the Pope came to the church of Rome; now clouteth he a nette with his rotten Decrees, Counsailes, glosing it with Gods worde. Like the Angell of darkenesse transformed into the similitude of an Angell of light; but his nakednesse is seen for all his title of his holines and riche Croune.

Now as manie as will not obie his maistership, he geueth awaie their kingdoms, dukedomes, prouinces, and gooddes, after the example of his patrone, not S. Peter, whiche forsake worldly thinges, but rather sathan, whiche would haue giuen Christe muche riches to haue honored him. But the landes of Princes are too heauie to be caried with his porters, and also too hotte Popes porters. to be trodeu vpou of anie of his messengers; his net is verie good to catche the great Papist withall, to store the Popes holie pondes at Rome: this net is the inquisition.

Vxor. I will aske but on or two questions; and now our diner is redie. I praie you what meaneth yonder shepherd to clip the sheepe so nere that he bleedeth? it is well painted.

Cius. It semeth a coueteous land Lorde, that doe so oppresse the tenaunt with fines, rents, bribes, &c., whereby he and his familie dooe line in great miserie like slaves, with continuall penurie and affliction of mynde, and he will neuer suffer the wolle too growe to the full staple, at length to his owne decaie.

Vxor. What meaneth yonder foole, that stand upon the tree and cutteth the arme thereof? asonder wherevpon he standeth with a sharpe axe, and is fallyng doune hymselfe?

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1 Ed. 1564, his.  
2 Ed. 1564, haue.  
3 Omitted in ed. 1564.  
4 Ed. 1564, Oucle.  
5 The words 'this net is the inquisition' are omitted in ed. 1564.  
6 Ed. 1564, fine, rent, bribe, &c.  
7 Omitted in ed. 1564.
A DIALOGUE.

Ciuis.

Under this\(^1\) predicament is comprehended all traitors against princes, children against Parentes, seruante against Maisters, poore against rich, tennaunte against their\(^2\) lorde, &c.; therupon\(^3\) thei doe line and haue their staie in this worlde, and will seeke their hurtes, whiche in deed is their owne decaie, losse, and destruction in the ende.

Vxor.

Good God! what meaneth that bloudie, naked picture, with a sharpe Rodde in eche hande, woundyng his bodie, and spoyled of all his apparell?

Ciuis.

God sende peace in the christen realmes, good Susan,\(^4\) that do signifie by the circumstaunce of some old, wise Painter, that when the bodie and state of anie Realme or realmes of vicinitie, or nerees together; being as handes to one bodie, or helpers to eche other; If thei bee at strief, the whole bodie wher-upon thei are derived, shall eftesones through the same be ruined and brought into peril. In this matter I will talke no further as now.\(^5\)

Vxor.

Husbande, in this fine border is curiously painted a house, builded of stone, and with manie strong doores and windowes, barred and railed with strong yron barres; And before one of the doores standyng a man\(^6\) in a plaine poore coate, with Ludgate. white sleues, and a little bodie\(^7\) standyng behinde hym with a faire gonne in his armes, Marchaunt like, in a fine blacke Make shifts, cappe; and ouer the dore is written, Veritas non querit angulos. I knowe not the meanyng.

Ciuis.

In deed, truthe seketh no corners, as these enill disposed, vile Theeues doe, although it was ment to helpe some honest decaied

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\(^1\) Ed. 1564, that.
\(^2\) Omitted in ed. 1564.
\(^3\) Ed. 1564, whereupon; ed. 1573, wherupon.
\(^4\) Ed. 1564, good dame.
\(^5\) Ed. 1564 adds 'let vs go to diner a Gods name. Roger, what good felowe is here, to kepe me and your maistres company.'
\(^6\) Ed. 1564 adds 'with a yelow cappe.'
\(^7\) Ed. 1564, and a little boie standeth behinde hym.
citizens, that thei should not bee ytterlie destroyed of pitilesse creditours, but after thei might rise up againe; now the bankcroote is in duraunce, hath lost his cre- dence; hee is in prison, where as his credence is spoiled and gone: no man will trust him. But that inne hath a privyledge to increase manic gestes by this meanes, that thei maie haue libertie with a little apesquire, to be his keper, or agree with the keeper of the place, which chaungeth his apparell and countraunce, crepyng into corners, making bargaines in Blackewelhaule, Commoditie, refusyng nothyng: all is fishe that commeth to the nette; he setteth hande and scale to euerything, he sweareth he would not lose his credence for thousandes, hee geueth routes, swete wordes, he knauishly robbeth, undoeth, spoileth the widdowe and the honeste pitifull countreman or true citizen; and when he hath vndoen theim, he runneth to his place againe, as the Fox dooeth to his hole, and liues by the spoile.

Vxor.

What meaneth this straunge picture? Here standeth a manne double, or in twoo, twinnes back to back; the one side is lustie, faire, riche, and yonge, and beautiful; the other side seemeth sicke, foule, poore, and olde; in the yong mannnes hande was a grashopper, and in the old mannnes an Ant without feete?

Ciuis.

In that table is liuely declared mankinde, both the tyme of his youth, in felicitie, with the careless grashopper, gatheryng nothing; but spoileth house, lande, &c., in bankettes, vice, apparell, and harlottes, &c.; and when age commeth hee would be thryftie, and then can get no more then the lame foteles ante. Then maketh he exclamation, saiying, oh! what gooddes did my father leaue mee; what good counsaill my frendes gane me; but I esteemed none of theim both, but in fine lost.

1 Ed. 1564, shifte. 2 Ed. 1564 omits 'or agree . . . . place.' 3 Ed. 1564, bargaines in euery place. 4 Omitted in eds. 1573, 1578. 5 Ed. 1564, marchaunte. 6 Ed. 1564, liueth.
both riches and frendes, and now I am in great pouertie, sicknes, and age. Lette other men take example by mee, and remember the wisedome of Salomon, sayng: *Vade ad formicum* [sic] & piper et considera vias eius et disce sapientiam, &c. Goe thou, idle bodie, to the Ante; consider, and marke well her waies, and learne wisedome; she hath no guide, prince, nor law gener, but gathereth in somer to kepe her in winter, &c.

Vxor.

There is also painted a lustie yong man, stouping doune to a vessell, in which swimmeth bothe Eles and Snakes; he seemeth to catche one of them: what meaneth that?

Ciuis.

Ha, ha, ha! it is merrily handled; forsothe, it is one that is ouer come either with loue or courteousnesse. He goeth a woyng, my dyng, dyng; and if he spedeth, my dear-lyng, what getteth he, my swetyng? Forsoth, either a serpente that will styng hym all his life with cruell words, or els a swete harte with pleasunt speache, that when hee thinketh her moste sure, hee hath but a quicke Ele: you knowe where. Ha, ha, ha! Wel fished.

Vxor.

There standeth a manne in comely, faire attire, like vnto purple in Graine, A longe purse by his girdle, and a chaine of golde about his necke. He hath a Lyon in a chaine on the one side, and a Fox in a slippe on the other side; it is a trim picture, well painted.

Ciuis.

Thus goeth it with the worlde, that where as menne by crafte and flatterie of the Foxe can not deceine the poore widow and fartherlesse, as often tymes thei do, good Susan; then most cruellie, with violence, they use the forse of the Lion, with grousous wronges, extortion, and violence; neither regard-yng the goodes, teares, or lines of them whom thei doe oppresse, nor

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1 Eds. 1573, 1578, merely.  
2 Omitted in ed. 1564.  
3 Eds. 1573, 1578, finished.  
4 'There standeth ... Aske me no more questions, good Susan' (p. 91) omitted in ed. 1564.
Gods curse. This is a pitifull case, marke it well. That when God doeth lie on his crosse, as by the death of the housebande, how is the widowe handled, and the fatherlesse, &c. Doe not the wicked put to their handes with robberie, and the which flattered the father with the Fox, will destroie the sonne with the Lyon.

Vceor.

Who is he that sitteth betwene twoo stooles in that corner?

Civial.

This felowe would serve two maisters; his name is Jacke indifferent, twoo facese in a hoode. He beareth fire in one hande, and water in an other; a Papiste and a Protestant, God and Mammon; the Alcaron of Mahomite is as good to hym as the Bible of Christe. The childe when he thinketh hymselfe moste surely sette, then falleth he sonest to the grounde. Bothe his maisters will slippe from hym; he is spewed forthe for that he is neither hotte nor colde.

Vceor.

There is painted a sober, modeste, and a comely picture; in his right hande a Cuppe of fine golde, and in the lefte hande an olde ragged garment: what meaneth this?

Civial.

This is an excellent inuention, and thus it is alluded verie well to the saiying of the wiseman, admonishe the all men with these woordes: Vse well the tyme of prosperitie, and remember the tyme of misfortune; for God, saith he, maketh the one by the other, So that a man can finde nothyng els under the Sonne.

Vceor.

What beaste is that hauyng many colours, one bodie, and seuen horrible heddes?

Civial.

The bodie of sinne with many infernall heddes: wickednesse in euery place under the Sonne.

Vceor.

What ship is that with so many owers and straunge tacle? it is a great vessele?
This is the ship of fooles, wherein saileth bothe Spirituall and Temporall of euery callyng. Some there are Kynges, Queenes, Popes, Archbishoppes, Prelates, Lordes, Ladies, Knightes, Note this well. Gentlemen, Phisicians, Lawiers, Marchauntes, Housebandemen, Beggers, theuces, hores, knaues, &c. This ship wanteth a good Pilot, the storme, the rocke, and the wrecke at hand, all will come to naught in this Hulke for want of good governement.

What nomber of men in harnessse are these? Some sleepe, and many of them seemeth to goe wisperyng together, and behind them there appereth other men putting forth their heddes out of corners wearyng no harnessse.

These are not only the Constables with the watchmen in London, but also almooste through this realme, moste falsely abus- Constables and their watche. yng the tyme, commyng verie late to the watche, sitting in some common place of watchyng, wherein some falleth on sleepe by the reason of labour or muche drinkyng before, or els nature requireth reste in the night. These fellowes thinke euery hower a 20 thousande vntill thei goe home, home, home, euery man to bed. God night, God night! God sane the Queene! saieth the constables, farewell, neighbours. Eftesones after their departyng creepeth forth the wilde roge and his fellowes, hauyng two or three other harlottes for their tourne, with picklockes, handesawes, longe Hookes, ladders, &c., to breeke into houses, robbe, murther, steale, and doe all mischief in the houses of true men, utterly vndoynge honest people to maintain their harlottes; greate hoses, lined clokes, 28 long daggers, and feathers, these muste be paid for, &c. This commeth for want of punishment by the daie, and idle watche in the night. God graunt that some of the watche be not the scoutes to the theues. Yes; God graunt that some men have not conspira- tours of Theues in their owne houses, whiche, like Judasses, decline their maisters. If this watche bee not better looked vnto, good
wife, in every place in this realm, and all the night long searchyng every suspected corner, no man shall be able to keepe a penie, no scant his owne life in a while. For thei that dare attempt suche matters in the citie of London, what will they doe in houses smally garded, or by the high waie? Yet there is muche execution, but it helpeth not, it is the excess of apparell. Hose, hose! great hose! too little wages, too many servuing men, too many tipplyng houses, too 8 many drabbes, too many knaues, too little labour, too muche idlenes.

Vxor.

Jesus, Jesus! good husband, but one question, and then to diner. What are all these, two and two in a table? Oh, it is trim.

12

Ciuis.

These are old frendes; it is well handled, and workemanly. Willyam Boswell in Paternoster rowe painted them. Willyam Boswell, a Painter.

Here is Christ and Sathan, sainct Peter and Symon

16 Magnus, Paule and Alexander the Copersmith, Trace and Becket, Martin Luther and the Pope, Ecolampadius and Fisher, sir Thomas Moore and Jhon Frith, bishop Cranmer and bishop Gardiner, Boner wepyng, Bartlet grene breche, Galen and Gregory Wisedom, Anicen

20 and George Salthous, Salomon and Will Sommer, The George Salthous. Coke and the Lyon, the Wolfe and the Lambe, and thus I doe ende. Aske me no more questions, good Susan.

Roger.

24 Sir, there is one lately come into this Inne in a greene Kendall coate, with yellowe hose, a bearde of the same colour, onely upon the upper lippe, a balde chin, a russet hatte, with a greate plume of straunge feathers, and a braue scarffe about his necke, in cutte

buskens. He is plaiyng at the trentrip with our hoste sonne; he plaith tricke upon the Gitterne, and daunce Trenchemore and Hey de Gie, and telleth newes from Terra Florida. He looketh a squinte, he daunceth vp and doune; I did see him

1 Ed. 1564, hall. 2 Ed. 1564 omits 'a balde chin.' 3 Eds. 1564, 1573, trea trippe. 4 'he daunceth vp and doune' omitted in ed. 1564.
gibe the good man a pece of a Unicornes horne good against poison; he semeth a pretie scholer. But I heard hym praye the chamberlain in his eare to lende him vi\textsuperscript{d} upon a pressing yron, which chamberlain refused the gage.

*Cuius.*

Roger, call hym to\textsuperscript{1} dinner, it is some pleasante fellowe, and laketh money; be like through travaile the poore man is driven to his shiftes, and would make other men merie when he weepeth in his owne\textsuperscript{2} harte.

*Vxor.*

Good housebande, call in some grave companie. What should suche Jackes and tospottes dooe here? He semeth to a good wife. be some theef or ruffiu. Fie on hym, verlet, fie, fie!

*Roger.*

By our Ladie, I will fetche hym into diner; he is a good companion for me. Wee shall heare newes.

*Cuius.*

Goe thy waies quickly.

*Roger.*

Sir, my maister and my maistres praine your Maistershippe to take the paines to come to their chamber, whereas you shall be hartely welcome to their dinner.

*Mendax.*

Sir, I will waite upon them, but first I will vpon this whetstone sharpe my knife.

*Roger.*

Sir, here is this gentleman come to keep you companie.

*Cuius.*

He is moste hartely welcome, set hym a chaire; gibe him a trencher and a napkin. I praine you take parte of suche as God hath sente; if it were at London I might make you better chere, but here I cannot.

\textsuperscript{1} Ed. 1564, into. \textsuperscript{2} Omitted in ed. 1564.
Here is good cheare; I was there within these ten weekes that I would haue giuen twentie shillynges for suche a loafe as Mendax doe beginne.

Where was it, I praiye you, gentile maister? I cannot tell what to call you, nor of what countrie you are.

Sir, I was borne nere vnto Tunbridge, where fine kniues are made; my name is Mendax, a yonger brother linially descended of an auncient house before the conquest. We giue three Whetstones in Gules with no difference, and vpon our creste a lefte hand, with a horne uppon the thombe, and a knife in the hande. The supporters are a Foxe on th’ one side, and a Frier on the other side. And of late I transeiled into Terra Florida, whereas I felt both wealth and woe; the blacke oxne never trode vpon my foote before, a dogge hath but a daie. We are borne al to trauaile, and as for me I haue but little to lose, yet I am a gentelman, and cannot find in my harte to plaie the slaue, or go too cart; I neuer could abide it, by the masse.

You speake like a wiseman. I perceiue by your behauionoure that you haue been well brought vp. I praiye you, where is that land?

Many M² miles beyonde Torrida Zona, on the Equinoctiall line, in the Longitude nere vnto the Pole Antartike; it is an 28 C.M.³ miles long, and is in the part named America; and by the waie are the Islandes called Fortunato or Canaria, whose west partes be situated in the thirde Climate.

It was a daungerous trauaile into that countrie; where landed you? At what place?

1 Eds. 1564, 1573, that. 2 Ed. 1564. C. 3 Ed. 1565, xvij. M.
Mendax.

Wee sailed to the Islandes of Portum Sanctum, and then to Medera, in which were sondrie countrees and islandes, as Erectel-entie, Magnefortis, Grancamarie, Teneriffe, Palme Ferro, &c. And our captaine went with his Solliours to lande. And at our first commyng nere vnto the Riuier in one of these Islandes, as we refreshed our selues among the Date trees, in the lande of Palmes, by the sweete welles, we did, to the greate feare of vs all, se a great 8 bataille betwene the Dragon and the Vnicorn; and, as God would, the vnicorn thrust the dragon to the hart; and, againe, the dragon with his taile stong the vnicorn to death. Here is a piece of his horne; the blood of dragons is riche; the bataille was worth 200 markes to our capitain. Then we traveiled further into Teneriffa, into an excedyng high mountaine, aboue the middle region, wheras we had greate plentie of roche. And might well heare an heauenly Hermonie among the Starres. The 16 moone was nere hand vs with marueilous heate; and when we came doune at the hill foote growe many grosse herbes, as Louage, Laserpitium, Acanthus and Solanan; and whether it was by the catyng of Solanum or no, there was a greate 20 mightie man naked and hearie, in a deepe slepe, whom wee gently suffered too lye still. He had a greate beard in which a birde did breede, and brought her younge ones meate; this man slepte halfe a yere, and waked not. Our capitain declared vnto vs that the spials had vwed the lande, and how that our enemies were at hande. The next daie moste fearfull people painted with sondry colours approached in strange beasts skinnes, with Flint so were their shaftes and dartes made, with whom wee fought and slewe, and tooke some, and yet the people so assaulted vs, that with much difficultie wee recovered our Barkes; and then wee sailed forthe, and chaunced to let fal our sounding lead newe tallowed, wherupon did sticke gold. With all spede we sent doune our diuers, and so within 32 three daies we gathered thirtie hogs-heddes of fine gold, besides"
buttes of orient perles; at the shore was full of currall. From thence wee sailed to the greate Isle called Madagasta,1 in Scorea, where were Kynges, Mahumitaines by religion, blacke 4 as deuilles. Some had no heedes, but eyen in their breastes. Some, when it rained, couered all the whole bodie with one foote. That2 land did abound in Ele-phantes teeth; the men did eate Camiles and Lions fleshe. Muske 8 and Zeuet in every place did abounde, and the mother of perle, wherof3 the people made their platterts to put in their meate; thei dwell among spice; the ground is moiste with oile of precious trees. Plenty of wine out of grapes as big as this lofe; muche Peper; thei 12 cannot tell what to doe with Suger; but that their marchauntes of Maabar, twentie daies journey of, doe come and take of their gooddes franckly for nothyng; but some of them do bryng yron to make edge tooles, for which thei haue for one pounde twentie4 pounde of 16 fine gold; their pottes, pannes, and all vessell are5 cleane gold garnished with Diamondes. I did see swine feede in them.

Ciuis.

Did you se no strange foules there and fishes?

Mendax.

In the isle called Ruc, in the great Cans lande, I did see Marmaides and Satyres with other fishes by night, came fower miles from the sea, and climed into trees, and did eate dates and nut-24 megges, with whom the Apes and Babians had muche fightyng, yelling, and criyng. The people of the land do line by The beste meate eating the fleshe of women. In this land did I se an Ape plaie at Ticketack, and after at Irishe on the tables with one of 28 that lande; And also a Parate gine one of their gentlewomen a checkmate at Chesse. There7 Gese daunce Trenchmore.

Ciuis.

God keepe us8 from those cruell people.

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1 'Madagastat' in Ed. 1573.  2 Ed. 1564, The.  
3 'wherof' omitted in ed. 1564.  4 Ed. 1564, twelve.  5 Ed. 1564, is,  
6 Ed. 1564, worste meate.  7 'There... Trenchmore' omitted in ed. 1564.  
8 Ed. 1564, me.
Mendax.

But, sir, as for Birds, thei are not onely infinit in numbers, but also in kindes; Some voyces moste sweete, and some moste fearfull; Nightingales as bigge as Gese, Oules greater then some horse; and there are birds that doe lye in a rocke where Dragons are, whose Feathers on their wynges are thirtie foot long, the quill as bigge as a canon roiall; also I heard Parates dispute in Philosophie, Freshe in Greke, and sing discant. Also there are a people called Astomis, which line very long, and neither eat nor drinke, but onely liue by ayre and the smell of fruities. In Selenetide there are women, contrary to the nature of other women, doe laie egges, and hatche them from whom doe children come. There did I see Scipodes hauyng but one foot, whiche is so broad that thei couer all their bodies for the raine and the Senne.

Item, I did see men hauyng feete like horse, called Ipopodes.

Item, I did see the Satyres halfe men and halfe Goates plaiyng vpon Cornets.

Item, I did se Apothami, halfe horse and halfe man.

Item, I plaied at tables with the people called Fanesis, whose 20 eares were as long as cloves, coueryng all their bodies; nere them is the great citie called O, iiij.c. miles within the wall; the wall was Brasse, twoo M gates, sixe C bridges as bigge as London bridge; the Citie paue with golde. Naked menne dwell there with twoo heads and six handes every man. There did I se apes plaie at Tennis.

Ciuis.

I praie you is there any plentie of precious stones?

Mendax.

Verie many, but harde to come by; but in the island Zanzibar is mueh plentie of Ambergrise, that thei make claie for their houses withall; there, if wee had holden together like frendes, we might haue gotten a worlde. When I 32

1 Ed. 1573, in.
2 Ed. 1564, O my hart! it maketh it blede when, &c.
3 Ed. 1573, Astomij.
4 Ed. 1573, Fanesij.
5 Ed. 1564, a great kingdome.
6 Ed. 1564, in.
doe remember it, alas, alas, every man is but for hymself; you maie consider what division is; Emeroddes, Rubbies, Turkies, Diamondes, & Saphiers were solde when we came thether first for the waigts of yron; a M riche Turkesses were solde for iiij dd.; to bee shorte, one with another, after iiij dd. a pecke. Our men gather vp Carbuncles and Diamondes with rakes under the spice trees.

8

Cuius.

How chaunce you brought none home in to this realme.

Mendax.

Oh, sir, wee filled twoo shippes with fine gold, three shippes with Ambergrise, Muske, and Unicornes horns, and twoo tall Barkes, with precious stones, and sailed by the Adamante stones, which will drawe yron vnto theim, and so caste awaie the greatest riches in Heathenes or Christendome. After that cruell chaunce we came vppon the maine lande of Cuba, in the greate and mightie lande of America. Where as the people called Canabals do dwel in caucs, rockes, and woodes; there as women will eate their owne children, and one man an other, and thei are Gyantes moste high and fearefull, all goe naked; the[i] neither knowe good humanitie, humaine policie, religion, lawe, nor chastitie. One is equal with another, the strongest of bodie are chifest, for there al is ruled by force and not through reason, after the maner of Swine. Children lone their fathers no more than Pigges doe the Bores, for thei saie luste causeth generation. And when their parentes are very old thei bryng them to an exceeding high mountain, where as is a greate tower builded vpon a Rocke, vnder whiche tower is the golden Myne, in which Myne there bee twoo greate monstrous dragons kepyng the same, which wil neuer suffer the children to come to receiue the benefites of that place vntil such tyme as thei haue slaine their parentes, and cast their flesh into the cane, and washe[d] the dragons Image which are within that tower, made of precious wood, with the

1 Ed. 1564 omits 'alas, alas.' 2 Ed. 1564, for iiij. d. 3 Ed. 1564, gathered.
A DIALOGUE.

bleud of their saied parentes. From whence we traveiled into an island, where as it never raineth but once a yere, and that is in the moneth of July, whereas Nilus runneth by giyng benefit vnto the plaine countrie, whereas spice of all kindes doeth growe. In that 4 Island doeth growe Apples most plentifully, whiclie thei dooe call Lupilum. A little before our commyng was a greate winde, whiche had shaken doone muche fruite and precious spice, and many hundred carte loades of good Hoppes. After whiche fell doone plentie of raine, raisyng a myghtie Houd, incontinent succeded a burnyng heate, for it is vnder the Equinoctial line or Torrida Zona. In fine, throwe this coniunction of the Sonne niouing this boilyng of the water, through the help of muche spice, I neuer dranke suche Hipocras wine nor Beere; the Flemynges haue founde out the commoditie and caren to transport no more Hoppes hether vnto us. And if good lucke had been our lord, we had made our selues and all the christian kingdones for euuer.

Ciuis.

Alas, alas, what was that? I pray you tell me. I am sory that you and your frendes haue traveiled thus long, and haue been in 20 daunger for nothing. But I perceiue you haue been a greate traveiler, and haue seen many countries, woodes, and riuers.

Mendax.

Non finis erit si prosequar omnia verbis, Flumina et specos, campos, silvasque lacusque, Colles, apricosque siuinosque undeque portus, Omnia sunt vidi. Now let them go, I haue seen those thynges and manie moe.

Syr, in the landes beyond Cuba or as the Cosmographars cal Lamiam or Ianicam, whereas the people doe curse the Sunne at noone because it burneth them, there is a fletyng Island swymming about the sea, by what meanes I knowe not, whether occasioned by Cerceke, Wooll, &c.; it woulde by the winde shifte from place to place. Sume saied

1 Eds. 1564, 1573, thence. 2 Ed. 1564, hoppes. 3 Ed. 1564, conecction. 4 Ed. 1564, our good lord. 5 Ed. 1564, there are many Islands emong them, there is, &c.
it was a shred of the bankes of Paradise, broken through the force of Ganges, and so in continuance brought downe. It was not brode. In that Isle were but fewe people. And the menne of that place doe by proper art, with a sharp flint stone, worme the women, and pretely cut their tongues, and take forth a smale Ser- pente aline, and heale their Tongues agayne with herbe grace. The Italianes make poysons of this Serpent. This Island hath many rich stones, gold and spice in it, with precious trees, as Agallicum and Guiacum. In that Isle there had been some Frenche men, Guiacum, whose skinnes were clene cast of in the maner of Snakes; marie, they were full of hooles. This Guiacum did much pleasure to them belike. But as wee were deuising howe to steale this lande awaie, and bryng it forthe to the maine Sea with our Pilottes twoo things letted our purpose. The one was the Hauen mouthe was to straighte, the second the people were to vigilant and letted our purpose. But I truste I and my companions will make oue lustie voyage, and gene an onset, for all wee will either winne the saddle or loose the horse. We are none but good fellowes; of my parte, I will doe what lieth in me to make menie prentises free, and cause other good yong Honest fellowes 20 Gentlemen in sellyng their land to get thousandes. If men knewe as muche as I dooe in this matter, they had rather venter the best joynt then be from thence, it is almost heauen; and if we do wante by the waye, let every man kepe close, and there we maie chaunce to find some little fletting Islandes, wherein Pirates, heires of Wapping for their snapping, that will make readie money, and money maketh a man. Oh, that young menne woulde beleue me, and followe me, I woulde make 28 theym Lordes or K.

1 'The . . . serpent' omitted in ed. 1564. 2 So ed. 1564; ed. 1573, sandle. 3 Ed. 1564, adds 'by the waie.' 4 Ed. 1564, adds 'do growe.' 5 Ed. 1564, omits 'or K,' and proceeds thus:—

Vxor.

Good housebande, hearken in your care. I would speake with you, sweete harte.

Ciuis.

Speake on youre mynde, good Susan. What is the matter, woman?

Vxor.

Sir, this is a blinde iyed shameles ruffen, a roge, I warrante hym, and
A DIALOGUE.

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Ciuis.

Were you euer in the lande of Ethiopia?

Mendax.

I knowe all that lande; it is an exeedingly greate lande. It is from the Equinoctial toward the Pole Antartike, and is derived both of Asia and Africa; neere the famous Reuer, runnyng through the Islande & the long mountaines called Luna. Prester Ihon do dwell in the east parte. The chieuest citie is called Meroa, sometime Saba. The Queene of that Citie came to Salomon. I did see him tumbred in Meroa, nere hande as brode and as long as Westminister Haule, made of pure Christall and Golde, garnished with costly Saphires and Diamondes, xx pound weight euery stone. Through the whiche Christall, whosoeuer had eate of the herbe called Apium visum, growynge in the land Lekthyophages, where as the people doe bewitch eche other; then fower houres in the night, through the Christall, one may se King Salomon, Queene Saba, & iiiij.c. ladies daunsing with noble graces in riche attyre, with garlandes of roses on their heddes; and round about the inwarde border of the tombe manie Seraphins with Lutes, Citrons and Harpes playng a thefe. This knaue is hable to make children run from their parentes, seruauntes robbe their maisters, yong heires to sell their landes, men to run from their wiuies, and women also. You maie knowe she describeth by his Armes of what stocke he cometh; I warrant him a ruffian. From drowning and diying of the Pestilence. Oh, villain, he wilbe hanged. I dare saie he knoweth al kindes of theues, vagabondes, rouers & hasarders. I like not his words nor his braggyng countenance. Let vs hence.

Ciuis.

Well, moche good doe you; you haue taken moche paine, but smalle profite; you haue travailed farre and maie speake by authoritiee. Come, take awaie: pai the reaconyng. Roger, horse, horse, and awaie!

Roger.

All thynges are readie, sir. Well rid of euill store.

Ciuis.

Fare ye well, gentle frende.

Mendax.

I thanke you of your gentle companie, good gentleman.

Vxor.

Whose faire fielde is yonder, &c. [Continuing as on p. 112.]

1 Ed. 1573, maie.
with greate joye. In the ende, Salomon, as his dailie maner was, kissed only the Queene, and saluted the Ladies, so the Ladies with the Cherubens vanished awai, and Salomon laie downe by the 4 Queene vpon a riche bedde, and they twoo did sleepe there. Betwene whom there was a red hande holdyng a long naked Sworde, to guide the Queene, for feare of the thyng that you wot of. This did I see by my troth. Now a little more of the wallis. They vse their 8 magike by stones, wordes, and herbes; with herbes of hot kyndes I have seen them transforme men into Lyons and Wolues, and manie Womenne into Sowes, she Goates and Apes. With moyste herbes, men into fishes, and women into Apletrees. And in Somer the 12 trees full of Aples, and sodainly by a secret hid Antypothia, these Apples are all transformed into children alioe, and grow a pace, as Barnacles dooe in Scotlant, whiche barnacles do growe upon trees by the Sea side. So doe their children in some places there, but not 16 euerie where, of this cometh it to passe that the Anthropophager are desirous to eate of eche other through these Enchauntmentes and coniuringes; of all fleshe they doe loue the Coniurers flesh, and all their kynd, as example. The holie house of the Enquisiters of 20 Spain sente into that lande of late one hundredth Friars, commandings them onely, accordyng to the Romishe rules, to set up Aulters at their arriual; and so say masse in their holie golden clothes, and so they did. But when the Canabales spied their bald pates, 24 and also their coniuringes, neither fearyng Deuell nor Pope that sent them, without anye scruple of conscience they did eate them all; and if I, by the eating of an herbe called Dorademus, which a witch taught me, had not been turned into a Dogge, I had been eaten of 28 them also, and in thende, by good hap, I fed vpon the knaue Friers bones six dayes. My boy was so stronglie bewitched that he is a dogge still. This same is he; he was a gentleman of a good house; he understandeth vs well, and sometyne was a proper man, and 32 shoulde haue maried with one in London called Ione Trim: whiche nowe arc, God wot, of sondrie kyndes, but differ not in conditions, chast, religious, and kynd harted. When I departed from the Canabales Then I ranne from Isle to Isle, and came through a lande of 36 fire called Hell: it was full of burnyng Salamanders, no more hurtc
with fire then fishes are with water. Indede, a Witche led me through there. I did see and heare many of mine olde acquaintance, but thei did not see me; she told me in her language it was purgatory, sayng thus, *Irepop Si Iremank sina a yel.* Then came I into the Lande of Parthalia, which is a lande of Giantes, tall men, sum one hundred foote long, and verie olde; the guide, by interpretation, tolde mee that one was alieue there whiche was a labourer of Rome when it was firste builded. I did see hym shake xxi bushelles of Oysters from the tree whereas Oysters do growe, which tree was a slight shooe of hight; this was alieue Anno 1562. Then came I just upon our Antipodie, foote against foote, in a land like ours, and al had been in one climeate, of Riuers, Hilles, and Valies like ours. There is Gaddes hill, Stangate hole, Newe Market heath, like ours in all pointes; Also countries like Wales, Tinsdale and Riddesdale; sauing there were some true men but here is scant one in them, I trowe, in Tinsdale.

*Roger.*

I praie you honeste man surreuercence you; cleane felow masse mendhouse, is there any greate Citie in that land?

*Mendax.*

Goodman *Loquax,* my name is not masse mendhouse; I am no Carpenter. My name is *Mendax,* whiche in the *Ethiope* tongue signifieth the name of a greate Citie, the mother of holie religion & truth, and is called *Emor,* in maners like *Modos & Romog.*

*Ciuis.*

Is there any greate Citie?

*Mendax.*

I, forsoth, there is one old famous Citie of a great antiquiteit, the best reformed Citie of this woorlde; the like hath not been hard of, neither red of, nor seen. Barbarous Grekes cal it in their language *Metonoyce,* whiche by interpretation in their tongue is called *Ecnatnepor* or *Nodnol.* The land is called *Tuery Natrib,* a most ancieuent land, and Christians all sworne enemies to the Pope.
Cius.
I praiie you howe is the Citie reformed?

Mendax.
4 I will beginne first of their Saboth daie, whiche is the seuenth daie, that is sondai; and as thei doe in this hedde Citie, so all the other Cities doe. Townes and Villages all doe the same, for I doe knowe theym all, for in that land are 1560 parish Churches. Some-8 tyme they had manie horrible dennes of Idolatrie called Selahha, verie riche, whose landes the wise Princes gaue, and changed euene to some of the temporall priestes, and which have suche sweetenes in the riches and gaine thereof. Although that many of theim doe 12 lone Papistrie, thei had rather the Citie of Rome with the Popes holynes were vttterlie burned, yea, and Christes also together, then they woulde loose their Abbaie Landes. Oh, it passeth Terra Florida, and yet for all this I thinke they are Protestantes; not one 16 Papiste in all that lande, I warrante you; no, nor one wicked liuer.

Cius.
Tushe man to the matter concerning the kepyng of the Saboth daie tell that to the ende; and then a reckning with our hostes, 20 and let vs departe, it is three of clocke smitten; I must awaie; I haue farre to ride this euenyng.

Mendax.
This Citie is greate, well walled, and strongly fortified; warlike, 24 with greate gates, verie beautifull, as euene Hierusalem was. These gates are locked faste vpon the Sabbath, sayng the small portales, to this ende that the Citizens doe not goe, neither ride forth of the Citie duryng that daie, except it be after the euenyng praier; then 28 to walke honestlie into the sweete fieldes, and at euery gate in the time of servisce there are warders.

Cius.
What, then, will they not suffer the traveilers and countrie 32 dwellers to tourneye to their townes and dwellyng places?
A DIALOGUE.

Mendax.

No, surely, not one; but that\(^1\) so ever he be he must kepe hollie the Sabboth daie, and come to the churche, both man, woman, yong and olde.

Ciuis.

It is not possible; who do loke to the yonge children, sicke folkes, and make prouision for diner and supper?

Mendax.

This is the matter; in euerie Churche they haue two worthie ministers, for there are no pluralities. These men are knowne to be wise, sober, honeste, and learned; the better learned is the Preacher, the other dooe minister the Sacramentes; and both of these haue 12 good stipendes, and greate reverence done to theim. They doe shewe suche light to the blinde, thei visite the sick, they moue people to pitie the poore, and forgeue their enimies; and at the sounde of the bell the seruauntes and such as muste attende at home when their 16 maisters doe come from the Church, at the seconde Sermond all here the first Sermon, wheras thei doe beginne to sing with holie Psalmes before the Sermond and also after. And after the Communion is done they sobordie departe, geuyng attendance, that the 20 familie at home of the yong children or sicke be deligentlye looked vnto, prouidyng the diner for their masters, &c., whiche are present at the second Sermonde with their wifes, &c. Oh, blessed sight! the heauenliest meeting that ever was seen or hearde with mortall eyen or eares; would God that I were there againe! There is not one Usurer: not one.

Ciuis.

Why, what sight it is, I praie you, or what hearyng that is so 28 heauenly?

Mendax.

There is no mingled doctrine, no tromperie of Papistrie, but the naked, true, and perfite worde of God. No flattering in the preacher, 32 neither railing, but teaching truly euery manne his dutie to God, their prince and one to another; the greate curses of the lawe, and

\(^1\) Ed. 1573, what.
sweete promises of the Gospel. There is excommunication of the vngodly, Discipline to the penitentes, and godly reconciliation again into the Churche, openly confessyng their faultes, makyng restitution of wronges, breakyng the othes of wicked bargaines, hanuing the greate feare of Judgement of God before their eyen, whiche maketh theim to tremble; doyng no wronge one vnto an other, neither by extortion, vsurie, euill ware sold by vntruth for good, &c. With collections of money for the poore in deede; the idle are sette to woorke or sore punished for slothe. Is not this well doen, maister Ciuis?

Ciuis.

If this be true it is a blessed Citie. How doe they spende the afternoone, I pray you?

Mendax.

Euen as thei did in the fore Noone, the communion excepted, in which place the yong people are examined in the principall partes of the Christen faith. And one thyng did I note in that Cittie, and also in the other, there were no people walking abroad in the service tyme; no, not a Dogge or a catte in the streate, neither any Tauerne doore open that daie, nor wine bibbyng in them, but onely almoche, fasting, and praid.

Ciuis.

How do they punishe the Sabboth daie breakers, and other offences?

Mendax.

Accordyng to the offence; there is no respecte of persones; there the magistrate is greuously punished as the poore people for geuing euill example.

The drunkarde is punished with fasting in prison certain daies.
The adulterer by death; so is the fellon or murderer accordyng to Moses lawes.

The vnreconciled stubborne against the parentes are put to death if they be companions by their parentes.
The berwardes are greuously whipped for that outrage with Dogges, Beares, and Apes plaie on the Sabboth daie lyke our bedles.

1 Ed. 1573, others.
The Juglers eyes are put out.
The common swearer doe lose his tongue.
The Ruffin is chained & whipped like our Bedles.
The double handed Lawier, or double dealer in poore mennes causes is kept in prison, and forfeite his goodes to the prince, and the wrongfull oppressed.
The extorcioner is made a begger.
The promoter for his own proper gaine is coumpted a K.
The informer for a Common wealthe is coumpted honest, and well regarded.
The defrauder of the wages of the laborer and seruauntes so proued is in case of Fellenie.
The wilfull perjurie [sic] is stoned to death, with tongue cut out.
The knowne peruerse Papiste is burned, for in hym is coumpted a number of treasons, as he would the chaung of Religion, The Pope to gourne the Prince, the destruction of the faithful; Ergo, a 16 traitour, thefe, knaue, &c.

Ciniz.
So Goddes lawes and the Princes are observed in that happie lande. I praine you what is the cause?

Mendax.
The are written ouer all the Citie gates, and in their Churches in letters limned with golde. The woordes of Christe, sainct Peter, or saiecte Paule, omnes honorate fraternitatem diligite, 1 Peter 2. deum timete, regem honorate. And they hane these woordes written in their hartes and doynges, so their brotherly loue, their feare of God, and the honor of the Prince or Kyng is the cause. The effecte that doe followe is justice, charite, quietnesse. And so God doe cast his blessing vpon them, ij haruestes in one yeere. The holye Curates make suche peace in their cures that the people goe to no lawe, I warrant you.

Roger.
Why, are there no theenes? Are not the Lawiers as riche as they are here in our countrie? for here the Lawiers doe swarme as thicke as euer did Friers or Monkis in hell, and be as full of coueteousnesse as euer the Friers were full of superstition.
There was not a robberie, murder, perjurie, or any horrible crime committed this xxii. yeres: in this case why should the sworde be drawn? Every manne doeth knowe his owne, and doe line in peace, using much fasting and prayer. There are judges and worthie Lawiers in euery Cittie whiche have great stipendes of the prince, & take no fees of the people; not a pynne. They doe giue counsaile in the countrie freely. They are wise, godlie, & peacemakers; they haue no pettie Foggers, nor a swarme of sedicious disquieters of the common wealth like thieues; no, not like theues, but theuees themselves.

One question more. Are they at peace with their neighbours of other nations?

Nature hath placed their lande within the Sea, like this lande. That is one garde. Also they haue in store a greate stronge Nauie of shippes well appointed, and all their coastes with Castles, Block-houses, Beacons, watchemen. Thei haue many famous men of warre, valiaunte, good of judgemente, and also well trained Soldiours, faithful, hardie, and obedient; euery one of these can well handle his peece or shoot in a Bowe. Their Capitaines, in the tyme of peace, haue greate wages to maintaine them; it behoueth them so to maintaine their men of Warre for feare the Golden fleece be stolen. For it is a good Land for Woll and Corne, muche desired of the Enemies; and in the old tyme often runne ouer with other nations. The men there are xx foote hyght.

How are the people appareled?

Verie plain, sauing the nobles, which are riche, in faire attire like angelles. There the women are verie huswifly, the men homely, greate labor, little silke is wore, no ieuels, no light colours, no great hose, no long daggers, no cockscombe feathers, no double
ruffes, not many seruyng men, no dising nor unlawfull games; neither coggyng, knauerie, foystyng, orosenyng. Plaine, plaine; plain both in word and dede. Muche hospitalitie, speciallie among the Cleargie; no pride among them, but mercie, mercie, and pittie, pittie. Also in their courte is no vanitie nor flutterers, but verie curtesie, and in all pointes ruled by God’s word in vnitie.

And thus fare you well, for this is true or els I doe lye.

Roger.

I will sweare vppon a Booke thy laste woorles are true, and all the reste are lies. You might haue told the tale at Whetston, and won the beste game; thou went neuer in suche landes, neither hast thou seen anie such conionweltli. Farewel, goodman knaue.

Ciuis.

Awaie, Roger, fetche forthe my horse. Gentleman, fare you well, I doe giue credite to your tale. You muste bere with my man, he is a verlet, and you a gentleman of great trauel, judgement, and experience.

Mendax.

Sir, in your presence I will not deale with hym, for your courteous entertainemente. But as I am true gentleman, as I am in deede, I will whip the slaue if I doe meete hym alone, for giuyng me the lye; he doeth me great dishonour; I will not beare it at his handes. I haue slain aboue .30. for callyng me liyng knaue. God haue mercie vpon their soules; I am very cholericke.

Ciuis.

Gine me your hande; you shall knowe this shalbe corrected of my parte, God willyng, who keepe you. Fare you wel. Yet once again, good Maister Mendax, fare ye well.

Mendax.

Fare you well, gentle Maister Ciuis; and you, good maistres.

Vxor.

God be out of your waie for stomblyng.

1 Ed. 1573, Wheston.
Roger.
I praiie God the Gallowes gnawe thy knaues bones.

Mendax.
4  Well, knaue, well; by the Masse I will not forget you, you vile Roje; I will trim you for this geare if I catche you.

Vxor.
Whose faire fielde is yonder, I woulde faine knowe it, and let 8 trifles passe, I will not beleue them; let foolish thynges goe, and talke of matters profitable.

Roger.
Maistres, doe you not knowe it? It is my Maisters; I am the 12 Bailie there. He had a good bargaine, I assure you; it was a 3 mortage to hym this twoo yeres; I woulde he might finde the like purchesse. All yonder tounge is his; he hath raised the rent one hundreth markes a yere more then it was. There were good liyng in the 16 plague time, for there are large pastures, and the houses are donne, sanyng the Manner place, for the carles haue forfeected their Leases, and are gone a beggyng like villaines, and many of them are dedde for honger.

Vxor.
Whose oxen are these, Roger?

Roger.
My maisters also, for he that hath money shall haue lande and 24 worshippe. My maister is a close wiseman, and lieth in the winde of them that will buye money for lande.
He can handle a yong gentlemanne trimly, and ride him with a golden snaffle; he knoweth vpon whiche side his brede is 28 buttered well enough, I warrante you. My maister hath risen 4 so carely this mornyng that he noddeth as he rideth.

Vxor.
Sir, me thinkes I doe well perceiue 5 you totter as you ride. 32 What! are you asleepe? Do you not heare your mammes prating?

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1 At this point ed. 1564 begins again. 2 Ed. 1564, his. 3 Ed. 1564, in. 4 Ed. 1564, rised. 5 Ed. 1564 omits 'I do well perceiue.'
He is pleasantly disposed; he would make me believe that you were a great landed man, and had muche cattell in store. Why, sir, how doe you that you speake not to me?

**Ciuis.**

Wife, wife! God sende vs good lucke: do you not see yonder cloude in the Weste towards the north commyng hether? Feare and dread.

**Vxor.**

Moste fearfull; God sende vs good lucke. Sir, it is a sodaine chaunge; I will hide my face, it feareth me so muche.

**Roger.**

I am fourtie yeres olde, but I did neuer se the like but once, and that was betwene Godmichester and Gogmanshille, a little from Cam-bridge, as I trauelled to Wolpit faire to buye Coltes. And number of steples were broken, and manie naked Friers, Bishops, and the Pope hymself, did wryng their handes in ragged clothes; thei looked all very leane: and then it thondered and lightened, a Pittifull case, in whiche storme many Gese were killed, and also shepe and lambes. The yere after was the tumblyng doune of Abbaies, and the reformation of the Churche matters; but this passeth. For the precious passion of Christ let us run awaie with speede. I doe see a fearfull thyng in the cloudses appering, a blacke leane naked bodie, very long, ridying vpon a pale, miserable foule iade; he hath also three dartes in his left hande; the one is cole blacke, the other bloud redde, and the third is a darcke pale; he hath no fleshe vppon hym, me thinketh that I doe see a greate fire, and many fearfull monsters in the same followe hym, with a fearfull voice, sayng, All the wicked shall come to vs. Wee are swallowed vp in the seconde death.

**Ciuis.**

Lette vs take this house: ride apace! the storme doeth begin moste fearfull. God help vs! what shall we doe, or a greate thunder. whether shall wee flie? Jesus, Jesus! what a thonder is this!

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1 Ed. 1564, for. 2 So ed. 1564; eds. 1573, 1578, but let this passe. 3 Omitted in ed. 1564.
As heauen and yearth should goe together. Lorde, how the light-nyng falleth from heauen! All this region is upon a flamyng fire; the birdes fall from the trees: loke how the cattell tremble, and trees are 4 pulled vp by the rootes, and the houses are burnte with celestill fire!

Vxor.

Lette vs departe from these trees, for I haue heard saie to sit under a white thorne is most safe and surest in a tempest. Withe erate.

8 I haue here many goodly ieuelss against lightning, as the Carbuncle, Hemoralde, Hiasinthus, with Amber and Gold. God and S. Barbara defende vs. I haue a S. Ions Gospell about my necke, and a paire of braslettes of Corall about myne armes. Oh God, 12 defend us! I am sory that we came forth.

Roger.

Maister and Maistres, come into this valley, and let vs sitte in that same deepe close pitte vnder the hille side untill the Sodain fear.

Ciuis.

I thinke it be the daie of judgement; the yearth doth quake, 20 the heauen doth burne, and me thinke I doe see the fearfull horse-man lighted in the valley with a maruells fearfull sayng, En adsum vos mors ultima linia verum, &c. Oh, where shall we hide vs from him? He casteth forthe his .ij. darters, and taketh them vp again. He is in a grete rage; beholde how he destroie,

Death destroie-

eth all crea-

tures: none can

resiste hym.

28 Death most fearfull. I am afraied of his presence; he bendeth his blacke darte against me; I haue no Target to beare it of. Alas,1 alas! wife, wife!

Vxor.

32 Good housband, remember that I am yonge, and with childe; also you are well stricken in yeres. Therefore plaie the man, and take Roger with you, and intreate him; giue2

1 'Alas... wife' omitted in ed. 1564.
2 'giue... poundes' omitted in ed. 1564.
hym an hundreth pounds, and if hee will needes haue you, yet for Goddes sake be not acknowen that I am here, for feare that he kill me and your childe also.

Ciuis.

Kepe you close under that cloke, and stir not. I praine you be not afraied.

Roger.

I can not abide hym. I will run awaie, for pouertie Gentle Roger. and death will part good fellowship. Sir, shift for your self, and drawe your sworde against hym.

Ciuis.

Alas, my wife in my trouble is to fainte harted, and will not keepe me companie; my Servaunte is runne awaie from me: whether maie I flie from death? If I doe runne, he is to switse for me; if I tourne my backe, he will cowardlie kille me; if I doe submitte my self to hym, he is mercilesse. I perhaps shall per- swade hym with my golde; I haue an hundreth pounds in Angels. I will gue it hym to saue my life. Oh, he is heere. Sir, moste humbly here vpon my knees, I desire your lordship to pardon me, and suffer me to liue still in this worlde, and here I offer vnto you this purse of golde; I shal alwaie doe you service, and loue you with all my harte, and be at your lordshipes commandement, and to my power seke to please you as my good lorde and maister.

Mors.

You are well ouertaken, I am glad that wee are mette together; I haue seen you since you were borne; I haue threatened you in all your sicknesse, but you did never see me nor remembred me before this daie; neither had I power to haue taken you with me vntill nowe. For I haue Commission to strike you with this blacke dart, called the pestilence; my maister hath so commanded me; and as for gold I take no thought for it; I loue it not. No treasure can keepe me back the twinklelyng of an

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1 'be not afraid' omitted in ed. 1564.
1 In eds. 1573, 1578, this side-note is placed opposite the preceeding speech.
eye from you; you are my subject, and I am your lorde. Our daies are sette.

I will cut of your journey, and separate your mariage, but not cut of your yeeres; for thei are determined when I should come: this is your appointed tyme. And when the tyme shal be appointed me, I will smite your wife, children, and seruauntes; thei shall not bee hidden from me. I will finde them forthe, be thei hidden neuer so secret, or flie neuer so swift or farre of; for I am so swifte that in a moment of an eye I can compasse the whole worlde, and am of so wonderful a nature, that I can bee in sondrie places at once, and in sondrie shapes. In flames of fire I often tymes doe consume mankinde; in the water I doe kill them; I am What death is. 12 maruellous in woorke. I spare nothing that hath life, but I bring all to an ende, & to mine own nature, which is death.

Ciuis.

Sir, I moste humbly desire you too suffer me too retourne home 16 againe into the citie, and set my goodes in order to the vse of my wife and children, to paie my debtes, and then godlie to departe this worlde. I desire no more, good maister death.1

Mors.

I muste dispacthe, and strike you with this blacke Darte; I haue muche businesse to doe with the other twoo Dartes.

Ciuis.

Oh fearefull death, what is these twoo other Dartes in thyne 24 hande?

Mors.

I will smite thee with this Pestilence darte, as I haue doen to many kingdomes, cities, and people, bothe manne and beaste, yong 28 and olde; with this pale darte I will destroie infinite hungier. numbers, with hungier thei shall perishe for lacke of foode, in destruction of corne, cattell, wine, oile, fruicte, herbe, grasse, foule, and fishe. I will make theim eate their own fleshe, and make their 32 owne children to be sodden and rosted for theim. With this thirde darte I will in battaile slae in number more then the starres

1 'good maister death' omitted in ed. 1564.
of heauen, and bathe my self in bloud; I spare not one, neither Prince nor Peasaunte, against whom I doe cast this darte. I haue no respecte of any persone; be thei neuer so noble, riche, strong, wise, learned, or counnyng in Physicke, thei shall neuer preuaile againste me, but I will overcome theim; I come into the kynges chamber at the time appointed, in force of Physicke, and cast my darte, that none shall see, but feele. I often came into the comptying house, and sodainly killeth the money tellers; \(1\) I overthrowe the Daunser, 8 and stoppe the breathe of the synger, and tripe the runner in his race; /I breake wedlocke, \(2\) and make many widdowes; I dooe sitte in judgment with the iudge, and vndo the life of the greatest prisoner, and at length kille the iudge also hymself; I doe somon the greate Bishops, and cutte them through the\(3\) rochettes; \(4\) I vtterlie blemishe the beautie of all Courtiers, and end the miseries of the poore. I will neuer leaue till all fleshe shall bee utterly destroied; I am the greatest crosse and scourge of God. 

Clinis.

What is the cause, O fearfull death, that thou dooest scourge the face of the yeartth with thy darters, and who hath sente thee for that purpose?

Mors.

Neither is the saiying of the Philosophers or Poetes true, whiche compt that I come by chaunce to mortall things, or Note this. inquiring the cause of the matter, or \(Deprivatione in materia\), or of 24 generation and coruption; and some other do affirme that I do come through the concorse of the starres, infecting the aire and poisonyng lining things; and therefore the Heathen in fearfull Tragidies and Stories hath\(4\) admonished the vaine worlde to repente by settynge 28 forthe of mee Death. Some of them dailie had the dedde heddes of their parentes broughte to their Tables, to mortifie their vanities withall. And all these menne whom I haue slaine were Heathen menne. But I am the messenger of God, his scourge and crosse to all 32 fleshe, good and badde, and am the ende of life, whiche doe separate\(5\) the bodie from the soule. I am no feigned thyng by the wise

\(1\) Ed. 1564, teller. \(2\) Ed. 1564, wedlockes. \(3\) Ed. 1564, their. \(4\) Ed. 1564, haue. \(5\) Ed. 1573, separte.
braines of the Philosophers; but oncely through the disobedience of your firste Parentes, Adam and Eua, through whose fault all fleshe is corrupted\(^1\) and subiecte to mee Death; for through synne came Death.

4 Truely, my maisters anger was so greate in youre Parentes, that he suffered me to plague with my hande the beste in his Churche, as Abell, Esai, Hier[ec]mie,\(^2\) Zacharie, John Baptiste, and Jesus Christe, his onely Sonne, whiche suffered me; and seyng that my maister hath commaunded me not to spare his onely childe, with his Apostles and holy Martyres, Dooest thou thinke that I should beare with thee, or suffer any in this wicked worlde? He sent me to Sodome with his Angels, to burne them, to droune bloudie Pharaon, and

12 to slea the kinges of the Heathen; Also I was at their endes. Although al fleshe doeth abhorre me, yet Judas and all desparate men did call vpon me. Thus do I ende bothe good and badde; but precious in the sight of the lorde is the death of his sainctes, and many be the scourges of wicked men. I am in Gods handes as the sworde is in the man of warres; as it is written: The Lorde doeth kill, and quicken againe, and it is he that did create cuill, that is pain or death, light and darekness; And whereas he hath not sette his strong Angel to bridle me, I am mercilesse, and will kille all whereas the token is not set vp, or his marke vpon them whom he dooeth forbid me to touche; And that is not vpon thee nor vpon many thousandses that liene moste wretchedlie. Thy daies is but a span long; thou art like a flower in the field; thy daies are passed like a shadowe; Thou haste run thy race, and thy daies are consumed like smoke, and thou shalt scant liue to drawe thy breath. I must destroye this, thy earthy mansion, I am so commaunded: haue, here is thy rewarde, suffer it paciently. I muste goe presently to visite a greate number sodainly, that doe not remember mee; I will cutte them doune with my sithe like Grasse, and kill them with my three fearfull dartes. The paines of helle doe follow me to swallowe vp al fleshe that doth not repent them of their wickednesse.

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1 In ed. 1564 is the side-note (omitted in later eds.) 'Adam caused death.'
2 Ed. 1564, Jeremie.
A DIALOGUE.

Chorus.

Oh, wretched man that I am; whether shall I fly for succor. Now my body is past cure, no Physicke can prouail; the sorowes of death doeth compasse me round about; the policie of the world: with feare badde me flie, and vse Gods means, as Lot did when Sodome was a fire. But now doe I see who so escapeth honger and the sworde, shall be ouertaken with the pestilence; I am at the pittes brink; noe begin I to 8 waxe weake in bodie; I am verie drie, my paine doeth increase, he is gone that did strike me, but I doe fele his wounde that he gaue me. Alas! woe is my vile stinkyng carcas, and filthie fleshe, conceiued and borne in sinne, depriued of original iustice, compared to a beaste in Adam, fallen as a rotten aple from a liuyng tree.

"What haue I gotten, my lord God, by my fall? nothing Remember this, els but onely darkenesse, care, misery, affliction, sickness, paine, anguishe; and nowe in myne harte, death moste 16 painfull it self now, for all my pompe, healthe, wealth, riches, and vnlie pleasures of this worlde. This my bodie, whiche I haue bothe costlie clothed, well fedde, and garnislied with all delightes, for whose sake I haue been coueteous, and sinned against Jesus 20 Christ, to maintaine the same bodie. From henceforth, therefore, now shall I be tourned into a stinking carrion for wormes delite, duste, claie, rotten, moste vile, forsaken of all men, poore without substance, naked without clothynge, Sowne in dishonour, forgotten of my posteritie, not knowen from henceforth, vanishe like a shadowe, wither like a leafe, and fade as a Flower. Oh! vn certaine life, but moste assured death, Fie on this filthie shadowe of this worlde, and flatteryng of the same, with all the instrumentes of the fleshe. Oh Lorde! although I bee in this extreme trouble, yet haue mercie vpon me, according to thy great mercie and louyng kindnesse; For I doe make my prayer in the time of trouble, trusting that thou wilt heare me. 32

Roger.

Maistres, the fearfull thyng that talked with my maister is gone. Let vs goe heare what newes with liym.

1 Ed. 1564, agues. 2 So ed. 1564. Eds. 1573, 1578, it.
I am glad it is past; thankes be to God. I will goe with speede to see my husbande, for he hath been in greate daunger.

Roger.

Sir, I am glad that he is gone; the deuill go with hym. Hath he taken all your golde?

Ciuis.

No; I haue my golde in store, for in the world I found it, and in the world I must leve it; it is but vaine, and cannot helpe in the tyme of this my trouble. God hath prevented me, and somoned me to appeare before his seate. This Death hath smitten me: I must dye.

Vxor.

Alas! my good sweete housbande, what aileth you. Or what would you haue me do for you to helpe you in this case?

Ciuis.

Helpe me into some house, whereas I might sende for some manne of God to bee my heauenly Phisicion, teachyng me the waie to the kyngdome of Christe.

Roger.

Here is a house at hand, and here is your horse also; we will helpe you vp, and carrie you to this place.

Vxor.

Nowe, sir, you bee come here into this place, for Gods sake discomforde not youreself, I truste you shall dooe well; you shall want nothing that maie be had for money, gold and Past remed. siluer. I will sende for your owne brethren and sisters. You shall haue with all speede the best learned Phisicions in this realme; I will sende for maister doctor Toerub; in the meane tyme drinke Dragon water and Mithridatum mingled together, to putte this passion from your harte. Ride, Roger! and seeke a Phisition with all speede: spare not the horse!

1 'I... Toerub' omitted in ed. 1564.
Ciuis.

Softe, sirrah, and speake with me, and doe what that I dooe commaunde you, in the name of Iesus Christ.

Roger.

Sir, looke what your maistership shall commaunde me to doe, that wil I doe with all speede, and tary not.

Ciuis.

Goe thy waies, and praine maister Theologus to come to me, that I 8 maie haue his counsaile; praine hym to come with speede: deliuer him this ryng.¹

Roger.

I shall; in the meane tyme, good maister, bee of good cheare, for 12 Gods sake.

Vxor.

Alas! what shall I dooe, and my poore children?

Ciuis.

I haue sette my wordlie thynge in order, for so hath Gods's woorde taught me to doe, I thanke God, and my debtes A wiseman. shall be truly paied, and whatsouer any poore man doeth owe me I doe forgie theim, and restitution shall I make with all speede to as 20 many as I haue wronged. And I shall leaue plentie to you and my children, requiryng you to liue accordyng to Gods's com-

maundement, obeiyng hym all the daies of your life;² and remember Death, and to doe to all menne as you would bee dooen Admonition to 24 vnvo. To liue chaste, either in marriagc or a life sole; vse praire, and chaste your bodies with abstinence. Bee pitifullly mynded and hate vice, beware of wicked companie, loue well the Temple of God, visite the prisoners and helplesse; this is good 28 Religion in the eyes of God. As nere as you can, keepe the com-

maundementes of almyhtie God, and beware of idlnesse and pride of harte. Lament no more, good wife, For who can kepe that must needs awaie.³

¹ Ed. 1564, token. ² Ed. 1564, lines. ³ Ed. 1564 proceeds 'me thinke I heare Theologus come,' and then as on p. 123, 'Sir, God the heauenlie Phlsicion,' &c.
Roger to himself.

I haue spon a faire thred. I haue serued a good maister with a mischeef; he hath giuen me nothyng in his will; he is so spiritually 4 mynuted that he forgetteth poore Roger, that hath taken paines for hym thes ten yeres. Well, I haue had but small gains in seruyng hym, beyng an honest, faithfull man. What shall I doe? I will now see if I can get entertainment to line emong knaues. I knowe 8 where a promoter dwellith which hath muche annoyed the common wealthe. He hath gained muche, he is busie, braggyng, and shamelesse, he will despence with every offence for money. If I misse of hym then I will go to some impudent pettie Fogger, a periured iacke 12 sauce, which can make shifte for money to the hinderraunce of many: if the worste faile [falle'], I will be a Tapster, for of all Potage I loue good Ale. I can also speake Pedlers French wel; that I can doe well with a foote pake. But now to the ende of my iourney; I will not 16 returne to my master againe, he will dye on this Plague. My Dame will haue newe Wedlocke within this sixe weekes, and as the worlde goeth now adaies, she will think it long; out of sight out of mynde.

Yet, alas, what shall I doe, poore knaue? I could goe to London, 20 and lurke in some baudie Lane. And in the nighte, when the watche is either a sleepe or gone awaie (For when the moste neede is then are the watch sonest gone), I could then, with my companions, with hookes, pick lockes, or ladders, or Gunpowder to open lockes, or 24 a Crowe of Yron make shifte for a bootie of plate, clothes, &c. But I doe fear the Gallous. I knowe an olde stale hore of myne in London; she is married to, an\(^1\) hoddie pecke, John a Noddes. He liueth by stealyng of Horse tailes and Califes tailes, and dooth 28 seethe them, and sell them to the Hosiers to stop hose (because men now adaies hath smal buttockes; would God, therefore, that their hose wer greater, thei are to small). This quene will picke his purse for my sake. She can make false Dice; Hir firste housebande was 32 prentise with James Elles, and of hym learned to plaie at the shorte knife and the horne Thimble. But these Dogge trickes will beyng one to the Poxe, the Gallous, or to the Deuill. Oh, that I had as muche money as my Maister, and were a free man in London, then

1 Ed. 1578, and.
would I lende my money to Vsurie, and vsse false weightes and measures; and then would I plaie the Brewer, and goe into the countrie, and buie up malt as cheape as I could, and make Beere as vnprofitable to the Common wealth for myne owne gaine; euen so 4 would I doe in buiynge of Woode in the countrie, and causynge short Billettes to bee made, and false marke my woode when I doe sell it in London or els where. So could I make a trim hotche potche in bryuyng of wine and all other wares; mingle the good with the bad, 8 as men saie, Lette the quicke Horse drawe the deade Horse out of the myre. A Dogge hath but a daie. Let the deuill paie the malt manne. Now I am nere Maister Doctour Theologus place, that divine holie gentleman, he walketh in the spirite; God blesse hym. 12 I thinke as holie as he is he care not if he had twentie Benefices, thei would never trouble his holie conscience. Would God that I could read English trimly, I would make frendes to bee a Minister; I would learne to handle the matter well for my purpose. Well, I 16 will be sober. Howe, howe? where are you, Maister Theologus?

Theologus.
In the name of God, who calleth me? I am here.

Roger.
By your leaue, sir.

Theologus.
Welcome, good brother; what is your pleasure?

Roger.
Sir, my Maister and Maistresse commendeth them to your maistership. Hee is sicke; he praies you to come: here is a token.

Theologus.
God's will bee doen; I will goe with all speede. Depart with 28 speede, I will folowe.

Roger.
Fare ye well; I praie you tary not.

Theologus.
With all speede, good freunde.

Sir, God, the heauenlie Phisition, blesse you, and giue you the

1 Ed. 1564, things. 2 Here ed. 1564 begins again.
perfect consolation of conscience in Christe his Sonne, and giue you grace mekely to beare this his Crosse.

\[\text{Claus.}\]

4 You are hartely welcome, deare Theologus; I have thought it longe since I did sende for you.

\[\text{Theologus.}\]

Your man declared to me by the waie a pitifull storie which happened to you this daie. Further, I had soner been with you, but one Maister Antonius sent for me; but or I came he was too late. dedde; and Anaras and Ambodexter is in his house preparyng a solempne Funerall for hym.

\[\text{Claus.}\]

Oh, sir, then I haue no cause to rehearse the matter newe again, but seyng my fleshe is nere the pitte, and in a manner my breath failleth me, beyng wounded with death; and that I am of twoo partes, bodie and soule; the one past all cure, the other in hope of saluation; I desire, if it please God, that I may liue to the ende of your Orations. Declare vnto me what is the cause of synne.

\[\text{Theologus.}\]

20 The devill was the first cause of synne, as it is written in Genesis, how with a lye he deceived the woman; and thei that commit synne are of the Denill, for he hath synned from the beginnyng of the worlde, and is the first authour of synne. The seconde cause was man declinyng from God, credityng the Denill, by whiche man synne entered into the world; and all the calamities and crosses therein, as sorowe, dreade, feare, pouertie, sicknesse, and Death it self, all to punishe Synne.

\[\text{Claus.}\]

Oh, Lorde, how haue I erred; I had thought God had been the cause, as when I reade these woordes, Indurabo cor Pharonis, I will indurate the harte of Pharao with such like places; and his indul-32_124

tion was the cause of his synne, and who did indurate hym but God? And when it is said, Ne nos inducas in tentationem, Neither leade

\(\text{Eds. 1564, 1573, I haue.}\)
us into temptation, &c. Here I gathered it was God that led vs into temptation, for which cause we desire hym not to lede vs into temptation, &c.

Theologus.

You haue mistaken those places, for God is not the authour or cause of synne, for he did so muche abhorre the same, that nothing could pacifie his wrathe under Heauen, no merite or woorke, but onelie the blounde of Jesus Christe his Soonne; for this Christes death woorde I will indurate the verie woorde in Hebrue is, I wil suffer Pharoes harte to bee hardeined. And so it was in the Lordes praier, Ne sinas nos induci, neither suffer vs to be ledde or fall into temptation, &c. Therefore, my brother, it was the will of Sathanan and man that caused syunce.

Ciuis.

Why, hath not manne will to dooe good againe if he Manns will, luste?

Theologus.

No, if he had the election to will as first he had, he would doe the like, therefore it is in a sure hande, even in Goddes, and not in ours; as when men doe speake the truthe, it is not of Math. x. 20 their owne wil or power, but the heauenly spirite in theim. And by Almightye God are all the steppes of menne directed; though man fall into sondrie temptationes he shall not be caste of, for the Lorde putteth vnder his hand, whiche is a greate Psalm xc. 24 comfort to vs in trouble when wee are vnderneath the crosse. Without hym wee can dooe nothyng that is good. No John xi. man can take any good thyng vpon hym except it be gien to hym from heauen; and no manne, deare brother, can come to the Soonne 28 of God vnlesse the Father hath draven, and not his will, whiche is moste wicked from his youth vpward, as appeareth in our vile nature, thought, woorde, and deede; And who Sooneer Roma viii. hath not the spirite of Christe is not of Christe, but those whiche 32 are leddo of the Spirite of God are the Soonnes of God; and this commeth not by mannes will and power. For the worldlie mynded

1 So ed. 1564.—Ed. 1573, xxx. (cut in ed. 1578).
2 Ed. 1564, drawen him.
manne doeth not understande or perceiue thinges\(^1\) that are of God's Spirite, without whiche it\(^2\) can not bee saued, bee he neuer so learned and can dispute of the Soule, makynge distinctions of knowledge and judgemente, callying it the mynde or intelllection, or reason, or desire, whiche is the will vnder whom the affection is governed, whose spryng is the harte. All these make not to the heauenlie purpose, but rather standing vpon suche trifles doeth hinder the waie to saluation in Christ, and robbe hym of his Passion when wee doe attribute freedome or freewill to come of our selues, but that we are in God's handes as his instru-\(^3\) ments through hym to woorke suche thinges as beste maye please hym; and he withdrawe his holy handes, wee can doe no good, therefore submit your self to Christ and his will, for our willes are malignante and damnable in his\(^4\) eyes. Forsake your prauie will, and submit your self to Jesus Christe, sayng, now before [y]our death, Our Father whiche art in heauen, hallowed bee thy name; thy kyngdome come, Thy will be doen in yearth as it is in heauen, &c. And thus I doe conclude of freewill in vs, and faith-\(^5\) fully to looke for the rewarde, not of woorkes but of mercie onely; hym that he hath made you mercifull to your brethren in this world, whiche was the fruite of Faith, by which faith in his bloude wee are saued, and shall receiue our almose or rewarde, and not our duetie; for we are vnprofitable when wee hane doen our beste.

\(\text{Ciuis.}\)

What reward is that, I praie you? Or what promises are granted\(^6\) by Christe?

\(\text{Theologus.}\)

The reward is the remission of synnes and life euerlastyng, graunted by the father for Jesus Christes sake, freely, without our woorkes, for there is none other Saluation vnder heauen given vnto menne but onely Christe; in hym wee dooe

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1 Ed. 1564, those thynges that. 2 Ed. 1564, he. 3 Eds. 1573, 1578, our. 4 Ed. 1564, humbly submit. 5 Ed. 1578 omits 'to.' 6 So ed. 1578.—Eds. 1564, 1573, Jesus Christ.
merite, as when we are merciful we have a promise of this present life and the life to come. And in this worlde also an hundredth folde, and in the worlde to come euerlastyng life. And who Matth. x.

that giveth one of these little ones a Cuppe of Water for my names sake, shall not lose his rewarde. And he commanded to giue, promisyng it shall be gien to them againe. And further he saieth, Breake the breade to the poore and it shall bee to thee like a gardeyn. He saieth not, let thyne Executeours or Assignes gie the 8 poore when thou art ded, but thou must doe it thy self in this worlde, Now, while it is Light; for the night\textsuperscript{1} is at Luke xv.

hande, I meane death, when thou canst not worke. Remember Dines loste the tyme, and could not call it backe againe, whiche 12 waileth in helle, hath no reward, for he trusted not God, nor rewarded any man. Further, reconcile thy self to thy brother, for els thou canst not please God, though thou\textsuperscript{2} wroughtest all good workes, and gane thy bodie to be burned; for Charitie is so 1 Cor xiii. precious in Gods eyen, that who so wante it cannot reigne with Christ; Therefore, forgiue from thy hart and thou shalte be forgiuen. Make not thy will vpon goodes gotten by Vsurie, nor by any thing falsely\textsuperscript{3} in bargainyng thou hast taken from thy brother, Psalme xiii. for then thou shalt not dwell in gods tabernacle, neither shall thy children prosper upon the yearte, but God will hate them to the thirde and fowerth generation, for thy synne. Examine Psalme iii.

well thy conscience. Death hath wounded thee, which is common to all fleshe: in thus doyng thou shalt passe from Death to euerlastyng life by Christ, And neuer taste vpon the seconde death emong the impious or caste awaies. Confesse thy synnes from thy harte; aske mercie, bee thei neuer so red and many in number; Psalme ix. Jesus hath in his bloud, and sprinckled them with Hysope, and made them as white as Snowe. Now plaie the manne in Christe; feare not to departe this worlde; Christe is gone before with his holie Prophetes, Apostles, Martyres, Confessours, and Virgins, penitent theeues, and harlottes, also there is the Annie of Angelles before his Throne, with ioye incessantly honouryng hym. Hell

\textsuperscript{1} Eds. 1573, 1578, light. \textsuperscript{2} Ed. 1578, ye. \textsuperscript{3} Ed. 1564, thing that falsly. \textsuperscript{4} Ed. 1564, Apostles, Prophetes.
gates are sparr'd, Sathan beaten doune, thy synnes rased, Apoc. vitimo. the good Angell at hande to conducte thee to that blessed lande of rest; here is nothyng but labour, daies of care, synne, wretched-nesse, a thousande crosses, the snares of the deuil, and many vanities, the fleshe moste inconstaunte, the worlde a place of miserie and synne; bidde it farewell, takyng thy leave with the badge Christian mans badge. 8 that promise made in thy Baptisme. Arme thy self with the breast care vppon Christe, and he shall deliuer thee at hande, and giue 12 thee the holy Resurrection of bodie and soule to dwell in one for euer with hym.

Guis.

Oh, what comforte in conscience I haue receiued. First, I 16 render thankes to God the Father, the Soonne, and the Holie Ghoste. Secondlie, blessed bee the hower of your commyng hether in this time of my trouble with this holie consolation in Christe, in whom I doe beleue, renounsyng the 20 worlde, the fleshe, and the deuil; beleuyng all the Articles of my Christian faithe, acknowledging the blessed Sacramentes to bee the instrumentes to euerlastyng life, And saluation in Christ, by the whiche God doeth woork in his Churche to the worldes ende, 24 to them that shall bee saucd; one Trinitie, and three distincte persones, coequall in vnitie, in one essence and beyng is my God: the Father created me, the Sonne redemed me, and the Holie Ghost sanctified me and inspired me, whereby I 28 knowe that I am his elected; and one vndefiled mother, the churche, hath thus taught me in that blessed booke of Patriarkes, Prophetes, Martyres, and Jesus with his Apostles, which is Goddes woork. Now, Maister Theologus, my tyme is at hande; I praie you saie 32 some thyng of the Resurrection, and then let vs praie in the name of God together, that it maie please hym to forgiue me my synnes, whiche I have committed against heauen and yeart, and to receiue my Soule into his blessed handes.

1 Eds. 1573, 1578, into the time.
A DIALOGUE.

Theologus.

Good brother, not only the doctrine of Prophetes and the Evangelistes doe promise the Resurrection to come, of some to salvation, and some to damnation, but the same Resurrection is most manifeste. As, for example, Christe hymself and other did rise, and were seen to many in Hierusalem; and by the space of fourtie daies he taughte the Apostles, and was conversaunte with theim, and then ascended into glorie, vntil the Matth. xiii. 8 tyme appointed to judge the quicke and the dedde, when he shall sende his Angelles to gather all fleshe vnder heauen from the fower Windes, and sitte doune to Judgement, saiying, Come to me, you blessed of my Father, and receive the kyngdome prepared for you from the beginnyng. Further he saith, this is the will of my father whiche hath sent me, that all that doe see the Soone, and beleue in him, shall have everlasting life, and I will raise hym in the last daie. And the holie Apostle Saint Paule moste heauenly doeth preach the resurrection to the Corinthians. The dead shall live, saieth Esai, and thy slaine shall rise againe; and thei whiche sleepe in the duste shall rise; the yearth shall cast forthe their dead bodies. I will create bothe Heauen and Yearth newe, saieth the Lorde, and putte the old out of my remembraunce. Many, saith Daniel, that lye a sleepe in the duste shall be wakened againe, some to life everlasting, and other to reprobation. God saith, I will open their tombes, and bryng them forthe. And the holie man Job saieth, I knowe that my Redemer liueth, and that in the last daie he shall raise me again out of the yearth, and shall be clothed again with my skin, and in my fleshe. I shall see God, whom I shall se with these same eyes, and with none other. These are comfortable and most true places of holie Scripture for the resurrection of the dead. You are assured in conscience of this blessed resurrection and life everlasting in Christ Jesus our Lorde.

Ciniz.

Yea, for southe, deare Theologus, but my speache is almoste paste,
yet I thank God I know you all, and I beseech him to blesse you, and when my Spirite is gone, I praine you burie my bodie with comelinesse, not with pompe, and vse it as an instrumente wherein the Soule hath dwelled, and whiche the Soule shall possesse again in honour in that blessed Resurrection.

_Theologus._

Lette vs moste humblie, here upon our knees, with our handes lifted vp towards the heauen, desire God the Father, for Christes sake, to receiue your Soule into his glorious kyngdome.

O, deare citezen, rejoyce and be glad that thy labour is almoste past; rest is at hande; feare not the Paine of Death, For it is impossible to escape that which can not bee fledde or avoided. For it is written, who is that man that liueth and shal not see death? none; no, not one. Therefore suffer it, my swete harte, paciently;

and that is an argument of good conscience, and of an heauenly mynde. Youre Wife mourneth immoderately. Oh God, all fleshe was borne to dye. This happened to our parents, as father, mother, &c., And shall not faile to all that shall followe vnto the ende of the woorlde, or commyng of Christe. For surely sweete life was neuer without the exception of bitter death; it is no noueltie; therefore, when we dooe heare tell of the departure of anie of our frendes, let vs not fall into a sodaine passion, as one Ely the high priest did, whiche hearyng of the death of his children, felle doune and brake his necke: but rather constantly with wise Anaxagoras, which hearyng of the death of his beloved sonne, saied to the messenger, this is no newe tidynes, nor strange to me; as sone as he was borne, I knewe that he should die, for of Natures lawe is learned life to be taken and resigned, and no man dye but he which hath liued. Oh, leave your lamentyng, good maistres; why rage ye like one whiche haue no hope? Be absent, or vse moderation; remember holie Job, the same daies when the lord permitted Sathan not onely to destroy his servants and cattell, but also, before age, in the lustie tyme of youth, in the feast daie, at one table, his deare children

1 Omitted in eds. 1573, 1578.
of his bodie were all broken in peeces and slaine with the violent fall of the house. What, did he rende his heare or fleshe? no, no; he considered who sent them, and who did take them; even the lorde, whom he moste obediently suffered, and reuerently thanked. Further, 4 good sister, remember Sainte Hierome takyng God too wtnessee of an holic woman whose husbande was dedde, whom she\(^1\) moste tenderly loued, by whom she had but twoo Sonnes of singular beautie, wantyng no gift of grace, or of nature, 8 whiche bothe dyed the same daie wherein their father departed. When this Crosse was, saieth S. Hierome, who would not haue thoughte that she woule haue fallen madde in rendyng her hearte, breasts, clothes, and skin, running vp and doune, wailyng and cryng 12 with pitiful wryngyng of handes? What did she? First she weped not one teare, but moste soberly, with a womanly countenance, she humbly knelled upon her knees, holdyng up her handes, rendering thankes, and makyng praiers to Almighty God, sayng, Most humble 16 I thanke thee, good Lorde, for that that it hath pleased thee to take me into thy seruice; I am sped, Oh Lorde, for thou hast discharged me, &c. Take also for an example the moste worthie Counsaile; A blessed woman, 2 Macha. vii. 20 muehe lamentation, did with her owen eyen beholde her deare children slaine, their members cutte in peeces and boiled in Caldrens. Mark how constauntly of late yeres children did see the fleshe of their fathers, mothers, &c., burne in the fire moste pacientlie sufferyng; 24 And, againe, fathers beholdyng their children doe the like. What, did thei roare like Lyons, &c.? No, no; but reioysed that God had of their bloud and stocke erected a people to regne with hym in life, whiche witnessed him in death. The examples should Remember our 28 mone all Christians perfecte, mortification is not muehe ende. to lamente for our frendes diying, but rather by the example of their deathes to remember our ende, and then wee shall not synne. Therefore, better it is to goe to the house of mournyng then to the house of 32 banquettyng; and when it shall please God to call your housebande awaic, and the daies of forgetfulnessse shall approche, as euer thing vnder heavne haue the tymes bothe of mournyng and reioysyng.

\(^1\) Ed. 1564, he.  \(^2\) Ed. 1564, constaunce.
When you doe beholde your self in a glasse, remember A glasse.
your face shall bee leane and pale, your nose rotten, your tethe
stinkynge and blacke, your eyen dimme and blinde, your cares deafe,
and runnyng, your Heeres fallen awaie, your Vaines broken, your
Senewes relaxed, and wasted, bones corruped, bowels ful of roumes,
and all your fleshe consumed. Beholde, beholde, you damosels of
vanities, and lustie youth, the pleasure of this worlde, A glasse for
faire gentle-women.

8 how it endeth with stinke, filthe, &c., not resoucred after
death to any good purpose, as timber when it is cutte downe, but
because it is so vile and will infecte the ayre, The corps inclosed 1
in a pitte, as we daieiely see, whereas it consumeth, as I haue said.

12 Remember this; be not proude of noble parentage, of riches, beautie,
or cunyng, but rather consider where are the old lustie
Kynges, Queenes, Lordes, Knightes, Ladies? Where are
the old courtiers, and valiaunt men of warre? Where are the Maiors
16 of cities, Lawiers, Bishoppes, Phisicions? Where are all the pleasante
Musicians? Where are become the olde Commons in euery Kyngdome?
Where is become the Popes rotten holinesse, with all the infernall
malignaunte Synagogue of Antichriste, &c.? All are gone and passed
20 like shadowes, wasted, and come to nothing, as Saincte Augustine
affirmeth. Oh man, saieth he, goe to the cha[r]nell house
or granes, take vp the bones, marke well if thou canst
knowe the master from the seruaunt, the faire from the
doule, the riche from the poore, the wise from the foole, &c. Thou
canste not doe it; it is impossible to knowe them. Well, worlde,
well, what dooest thou promise vnto all them which doe loue thee?
perhaps muche riches or dignite. How noisome to the
28 soule is riches; the verie minister of, or to, all euill 2 rule
and mischief, as damnable Vsurie, Adulterie, Treason, Murther; it
maketh one proude, high minded, and forgetfull of hymself. It
deludeth hym with flatterers and curtesies of Hypocrisie, it is the
32 mother of vaunglorie, and nourisher of Pride and idle life, and
lothlie glottonie. It is remembered by our Maister Jesus Christe,
whiche calleth it thornes, and by his Apostles, whiche nameth it
the roote of al euill. It is the maister of some riche men and

1 Ed. 1564, is enclosed. 2 Ed. 1578, euill.
women, which kepeth it too their great hurt. And Spendeth the foolish Prodigall waster, which commonlie succeedeth the gatherer, spendeth it some awaie in wickednesse, as it is saied, easie gotten gooddes are some spente. Therefore, sufficient, or a meane, is well to a Christen man for sundrie causes. For thei that will be riche fall into sondrie temptations, cares, broken speapes. He gapeth and looketh for muche, and spendeth little; Countyes he can not bee merie for feare of losse. The more he getteth he is never satisfied; that is a Countyous man, but still desiereth, and never pacified, like vnto the drike man in a hotte burning Feuer. Riches hath poisoned the church, and transformed the Cleargie, specially in Roame, among the Popes, and many greate men, whose aumecestours did keepe plentiful houses of the one halfe, which nowe is come to passe that nowe a daies in kopyng hospitalitie, or mynistryng of charite, but breake vp houses, and hurt manie poore, even for the loue of one glotton hymself, which will not well spende it, nor for his children, which can not well vse riches. For we doe see how God doeth plague the sede of extortioners, vile vsurers, &c. What if thei had moutaines of golde, so increased dolour of mynde, and death stealeth on all fleshe like a theefe, and smiteth the money louver, the Vsurer, the Oppressour, the golden watchman, the greate officer, marchaunt, the wise gentleman, that hath purchased so muche. What is the ende of this gare? a dedde carkesse and scant a good windyng sheete; out of the doore he must too graue; he shall farewell Gloria mundi, and welcome silie Wormes. I praie God that this tourneth not to damping. Oh, what is become of riche Signior Antonius treasurers? Capax, Rapax, Tenax, Ambedexter (euill gotten goodes are worse spente), Sower sweetenesse and slippynge ise, The golden intangled hooke, and the drinke of Midas hath vitrally destrocied hym, and, or ener he was aware, death hath slaine hym. He loued so well this worlde, and life in the same, that if his Phisicon might haue saued his life he would haue loste one of his handes, and suffered his fleshe to haue been cut, with some broken

1 Ed. 1564, aumecestours. 2 Ed. 1564, treasurers. 3 Ed. 1564, man. 4 Ed. 1578, this.
bones, with the continuance of paine, ache, and griefe, with dreadfull
slepes; and when he did see no remedie, the terrour of conscience
tormented hym, vexed hym, and ouercame hym, made him rage and
curse the tyme of his birthe; his life was so horrible in the eyes of
God and man; whose judgement I doe commende to God, but surely
greate plagues doe remaine for the vngodlie. Therefore, let vs bee
converted, and tourne cleane from our synnes and wickednesse, and
so there shall no synne doe vs harme. Lette us faste and praie, hate
euill, and cleaue to good, make restitution, forgie our
enemies, abhorre vice, and be sorier that we can not
be sorier. Remember our accomptes, and come betimes vnto the
Lorde; make no tarryng too tourne vnto the Lorde; put not of from
dale to daie. For sodainly shall his wrathe come, and in
tyme of vengeance shall he destroy vs, and excepte wee
doe all repent we shall perishe, saieth Christ. Let vs repent, there-
fore, and tourne vnto God, that he may forgie vs, that our synnes
maie bee dooen awaie, that we maie saie, From Plague, Pestilence, and
Famine, from battaile and murther, and from sodaine death, Oh
Lorde, deliuer us. From hardnesse of harte, and contempe of thy
woorde and commandment, which is the greateste cause of the
wrathe and indignation, Oh good Lorde, deliuer thy people, for thy

A 1 prayeir in the tyme of death.

24 Almightye and moste deare Father of heauen, wee moste humblie
beseeche thee, for Jesus Christe sake, haue mercie vpon Hebr. xi.
this thy seruaunt, which now is nailed to the painfulfull crosse of death
for Adams offence. Impute no synne unto this penitent, whiche
moste willingly 3 hath submitted hymself to thy fatherly correction;
but behold thy sonne on the right hande, the onely Mediatoure for
all the elected, whose names are written in the booke of life. Let
this thy seruaunt, we beseeche thee, moste mightie God, hane cleane
32 remission and forgienesse of all his sinne, by thought, woorde, and
deede, committed against thy divine Maiestie; now in this perill of death, assiste hym with thy holie Aungell, the best
medicen.

1 Ed. 1564 (where the words stand as a side-note), "A prayeir in trouble or death."
2 Ed. 1564, Jesus sake.
3 Ed. 1564, willing.
A DIALOGVE.

Amen, Amen. Lorde, receiue my soul into thy handes, A blessed ende, thou God of truth.

Theologus.

The almighty God of Angelles, and the former of all thynges visible and vnvisible, in whose handes is onely life & death, light and darknesse, and all the motions of the soule and bodie; without the, moste mightie God, all thinges had been nothyng, and of nothyng all thinges are made by thee; with out thee, Christe and thy blessed Spirite, whiche is one coeternall Trinitie, all fleshe were accursed, all consciences molested, and al soules vtterly dampned. From light into darknesse, from freedome into euerlastyng reprobation. But by Jesus Christe, thyne onely Sonne, wee thanke thee, deare father of all mercie, that nowe it hath pleased thee to take to thy mercie at this present tyme our brother, whom thou hast elected, consecrated; and now he shall by thy mercie and pitte be sanctified vnto thee to bee a Citezen of eternall glorie, now doe fleshe and bloudde forsake hym, and all his worldlie strength faileth hym. Now is the Orgaines yeldyng up the heaucnly sounde, his soule commeth nowe vnto thee, good Lorde; receiue it to thy mercie, into thyne euerlasting glorie, where as Abraham, Isaac, and Iacob are: continu-ally to thee, oh heauenclie father, be incessaunte honour and glorie. Amen.

The ende of the Dialogue.

1 Ed. 1564, mightie. 2 Ed. 1564, inuisible. 3 Ed. 1564. thy Christ.
A copie of a letter to
Frances Barlow by W. B.

When the tyme of trouble draweth nere (good Frances Barlowe),
4 as Death, whiche shall separate the soule from the bodie; if we bee
not ware, and wisely prouidente, wee shall stande in greate daunger
of losses; first we shall lose our health, strength, and
beautie, wherein wee hane delighted; and all our senses,
8 as pleasure of speache, ioye of harte, and the comfortable sighte of
the eyes, wherewith we doe daily beholde all the pleasures of this
worlde, &c. Wee shall lose all our further treasures, landes, and
substaunce, and also our lines, and as dunge bee cast into the yearth,
12 and finallie, our soules banished from Goddes blessed
restyng place. Therefore let vs call, my Frances, to our remem-
braunce the fearefull curses of almightie God againste our
synnes, and the cause of our plagues, whiche is our abhominable liuyng in
16 synnyng againste God, in thought, woorde, and deede, againste
heauen and yearth; in pride, wrathe, Idolatrie, fornication, swer-
yng, luste, glottonie, and stoppyng our eares againste grace and the
woorde of truthe. Lette vs call to remembraunce how that we hane
20 doen wrong to ech other in woorde and deede, in slaunderyg, or1
hinderyng, by bargainyng, &c., our brethren for whom Christ hath
died; whom wee haue hated, and not pitied in their extreame
sorowes and aduersities, and haue not paied their labours
Restitution.
24 and travailes; lette vs repente and call for grace, and restore now
while we are in the waie of grace, and in that that wee cannot make
satisfaction for our synnes by no merites of almose, praiers, oblations,
&c., whiche are vn cleane in Gods eyes, as concernyng the remission
28 of our synnes; as Job saieth: Howe can he bee cleane Job xxiii.
that is borne of a woman? Beholde he wil giue no light vnto the
Moone, and the Starres are vn cleane in his sight; how muche more
man, a worme, even the Sonne of manne,2 whiche is but a worme,
32 whiche in beholdyng of his synne, hath no cause but to dispaire and
to bee damptned. What remedie in this case? None, but with all
speede, by faithe, lifte vp our hedde, and beholde evan Jesus Christe

1 Ed. 1564, or in. 2 Ed. 1564, of a man.
on Gods right hande, pleading our case, excusing vs to his father, 
whiche praieth to hym for vs; and is hearde, and Sathan beaten 
doune, and Gods Angell set at our bedside with spirituall armour 
for vs, in this battall of death against Sathan, to conducte vs to that 4  
happie lande; let vs kneele doune, and first saie, whatsoever God 
dooeth sende to vs, life or death, his name be praised; Gods will. 

his will be doen in yearth as it is with his Angels in heauen, 
desiring hym to bee fedde with his liuelie woroede and blessed 8 
Sacramente, the immortal foode for the soule, passing al worldly 
treasures or Phisicke for the bodie, and that it would please hym to 
pardone our trespasses and offences, in thought, worde, and deed, 
against his diuine Maiestie, even as wee doe forgie our enemies 12 
suche faultes as thei doe here in yearth againste vs; and that in 

the tyme of agonie, or paines of death, he suffer vs not to fall into 
temptation or be ouerladen vnder our crosse, But that his hande 

maie help vs, and deliuer vs from this vile life, full of miseries, and 16 
bryng vs into the land of the liuing. In doyng this  

you shalbe mooste happie and blessed; let vs submit our 
selues to hym that hath made vs: wee haue not made our selues; 

wee are his vessels, and are in his sight, and cannot flie1 

\begin{align*} 
\text{Genesis ii.} & \quad \text{Sapien. x.} \\
\text{Job iii.} & \quad \text{Math. xxv.} 
\end{align*} 

from his presence nor run beyonde that rase whiche he 
hath appointed us; he bringeth Death, and restoreth 
againe to life in the resurrection. Oh ! be contented3 to render the 
same talent, whiche was but lent vnto you, even your bodie, the 24 
giftes of nature and grace: Committe wife, children, and all to 
hym. He dooeth no wrong: he taketh but his owne. Yelde all to 
God. 

Remember he brought you in hether naked, and how you doo lie but a small tyme, and are full of miserie; Like a 28 

{}\text{flower for the tyme, and shall passe awaie like a shadowe. Alas,} 

wee dooe deserve greate punishment, but he plageth vs not ac-

{}\text{cordingly to the grauitie of our synnes, for then were wee damped,} 

{}\text{or like vnto Sodome, that perished without handes in} 

\begin{align*} 
\text{Lamen. iii.} & \quad \text{Ed. 1564, flec.} \\
\text{Job xiii.} & \quad \text{Ed. 1564, Job xiii.} \\
\text{Ed. 1564, content.} 
\end{align*}
kynges, and all the nobles of the yeart, and to the poore also. All fleshe is grasse, and the\(^1\) wormes are the companions to the corps, in darke graine or house of claine.\(^{All fleshe is grasse.}\)

4 Yet there is a daie whiche God hath appoincted, whiche none can tell but hymself,\(^2\) in whiche he will iudge bothe the quicke and dedde, and call all fleshe before hym. Bothe his vere electe and the mercilesse reprobates, and then bodie and soule shall REMAINE immortall together, and haue life euerlastyng. This holde faste, deare Frances, as an anker in this storme from death to life euerlastyng. Holde faste the twelue articles of the Christian faihte; Praie to the ende, onely to God the father, by Christ; remember his promises, that at what tyme soever a synner doeth repente, he will forgie; Call, he will aunswer vnto thy soule; ecc\(l.\) xi. knocke, and he will open. This tyme of your aduersite, and plague of the Pestilence, doeth make you forget all pleasures and delites paste; euen so remember this worlde is the more slipperie, and the pleasures doe compasse all vnderstandyng to Gods elected. Because I will conclude, the tyme draweth at hande ofoure deliueraunce; caste your care onely vpon God almightie, looke not backe againe, 20 beware of by pathes, either vppon the righte or lefte hande, but treade in the true, pathe or verie waie of Jesus Christe hymself. I praie you let Ambrose Barnes rede the xi Chapiter of sainct Ihons Gospell, and the firste Epistle to the Corinthians, the xv Chapiter.\(^3\)

24 If the tyme had not been so muche spent, and the venime so daungerous, and the partes\(^4\) so weake and feble, I would haue caused you to be letten bloud, and gien you pilles contra pestem, with cordials accordyngly, by Gods grace, if that would haue doen you any good: but take this cordial in good part. Thus God giue you the Crowne of life, whiche Jesus Christe, without our deseruynges, hath purchased for vs in his precious bloud: His name bee praised. Amen. Your W. B.

**FINIS.**

\(^1\) Ed. 1564 omits 'the,\(^2\) Eds. 1564, 1573, have here a marginal note: 'Matth, xviii (1573, xxv); Luke xix.' \(^3\) Ed. 1564, chapter xv. \(^4\) Ed. 1564, parties.
To his louyng frende and brother, M.
Willyam Conscience, Minister,
W. B. sendeth salutacion.

If the almighty God do take care for the foules of the aire and flowers of the fielde, and prouideth nourishment for them, how much more for his beloved men that do faithfully serve him in the holy ministerie of his worde and sacramentes, visiting the sicke and burying the dode? The capitaine that doeth but serveth a 8 mortal Prince, how so euer he spedeth, life or death, behauing himself wisely and valiantly against the enimie, is worthy of worldly fame and honor; moche more the Lordes armoured knight, beyng his Aungel and mouth, betwene him and his people that stande in daunger, is worthie in Christe to bee noumbred, crowned and placed among his Aungelles immortall: by this I knowe that you are no hireling, but (under Christe) the true Shepeherde, in that that you flie not from youre folde when that Wolfe Sathan with his companion Death doo worke their violence against the flesh & soule. In this case remember these wordes: _Nolite eos timere qui occidunt corpus, &c._ Feare not them whiche doe kill the bodie, thei can not kill the soule. In this we doo see what the power of death is, one ly2 to kille in us the fower Elementes whereof the bodie is framed (by sworde, fire, water, sicknes, &c.). But the soule is not made of any of them, but the Creator of al thing hath made it moste pure of nothing, vpon which soule death hath no power, because it is of nature immortall. But so long as bodie and soule are together & not deuided, that is called manne. And whatsoeuer thinges are seen with bodily iyen are ordained for the same bodie, and the bodie for the soule, and the soule for God. The life of the bodie is the soule, and the life of the soule is God: so for synne the bodie is ruined and shalbe in dust until the resurrection. But in the fall or death of the bodie the soule dieth not but is delivered, when the snare of this flesh is broked. The fleshe with the sences are dedde, but _Anima cum ratione sua_ doe still live: therefore I trust and knowe that you doe consider wisely thre thinges. The first is, thoe world with the wretchednesse therein worthy to bee despised.

1 These epistles and the _Table_ are found only in ed. 1564.
2 Ed. 1564, _not_ onely.
The second, our owne knowledge of our selues, our synne, our sicknesse, and whereof wee are made, even of repugnaunte elementes. Thirdly, is to laie hande of eternall blessednesse, remembring the merciful promises of God: As come to me all you that are Matt. xii. heavie laden either with affliction of minde, pouertie in Christ, sickness or death, and I shall refreshe you. This is the verie Physician of the soule, even Christe, and the perfect quietnesse of conscience. God hath geuen you a talent full godlie, you doe lucrefie the same and hide it not. Therefore it shall bee said moste joyfully: it is well dooen good seruaunt and faithfull, thou haste been faithfull in little, I will make thee ruler ouer moche, enter Matt. xxv. into thy masters ioie. And againe, he whiche doth continue to thende shall haue the crowne of life. Bee paciente, my brother James v. (Conscience) and settle your harte, for the commynge of the Lorde draweth nere, and blessed are the dedde which dye in the Lorde, for thei shall reigne with Christe in glory, his name be euere praised; and his will be fulfilled. Amen. Be of good comforte, and caste away feare: be merie, let not the Pestilent corses nor the noyse of belles terrifie you.

Inter mortales te non mihi charior vllus: Te plus quam verum diligo amoque fratrem.

Finis.
COLENDISSIMO FRA-
TRI SUO IN CHRISTO, MAGISTRO
Richardo Turnero Theologo,
Gulielmus Bulleus.

S. P. D.

Rererendissime & obser-
undissime frater, puto te literas meas recepisse, in quibus tibi scribe-
bam regimen contra pestem, ac idcirco modo non ero prolixior in febre 8
pestilenti. Nam omnis febris quam pestilentem vocamus provenit a putre-
dine quae sit ab excessu1 humidi. Ha[n]c vero (ut inquit Causa pestis,
Galenus) febrem ex plurima humiditate putrefacta provenire putrefac-
ta[m] sine dubio potius quam a calore aucto fatendum est. Humidas 12
ideo materia est putrescens in venis unde calor naturalis
Sina pestis, 
valde efficitur & uno die omnes virtutes decidunt, urinae sunt factentes,
&c. Galenus, Auic., Rasis, Trallianus, &c. affirmant: in febre pestilenti
est multitudo obstructionum et praecipue ubi materia urget ad cutim & 16
caput. Multitudo materiae et cruditatum in causa est.

Cura est prohibere putredinem. Obstructiones igitur sunt aperiendae.
Sed si natura movit tunc nihil movendum est. Hoc est
autem remedium, ut inquit Johannes Baptist. Monta. Viro-
nensis: R Syrup de Cichorio cum Rhabararo 3 I. ss., aqua 
Boraginis, acetasae 3 in quibus citrum sit impositum & decoctum 
deinde vnguentum pectorale contra pestem, R vnguenti Rosacei confor-
tatius mesues 3 j., specierum cordialium 3 j. Sandalorum alborum 3 j. 24
Rosarum siccarum 3 ss. miscis simule artificiosae & fiat linimentum pro corde 
& pro toto [sic] regione ventris. Mirum est hoc remedium
contra venenum pestis. Quod ad rationem victus attinet, 
ubi est maxima putredo (ut inquit. Hyppo. 17. Aphorisi.), 

ubi corrupti humores & putridi, nihil perniciosius quam instituere
tenuem victum quia inter exhibeas ius pulli & ponas semper in tuo cibo
preter acetas [sic] succum citri. De reliquo velin tibi persuades
quemadmodum legisti in Galeno, &c. Vale & vale iterum (eruditiss. vir) 32
sis que; bono animo. Nunc literas concludo. Nam plura non opus
habeo scribere, ne tuis optimis occupationibus (in vinea domini) im-
portune nunc obstrepere videar. Martii Incarnati. 1564.

Tunc ad omnia Gulil. Bulleus. 36

1 Ed. 1564, excessum.
AMANTISSIMO AC PRO-
bissimo viro magistro T. Gaylo,
Chyrurgo. Guilhelmus
Bullenus. S. P. D.

BOnam valetudinem cum corporis tum animi a deo opt. max. tibi precor (optime vir). Nihil est hoc tempore quod tibi scribam quæm quod libellum quem mihi donasti legi et iterum legi, quo tibi ago gratias & habeo ut pro summo [sic] munere. Nam ex eo intellexi amorem et animum quem erga me geris, & operam tuam perspexi non solum mihi sed omnibus qui ubique sunt Anglis futuram utilitati. Nostrum enim omnium hærici possunt amatores & cultores libri tui insignissimi. Quamobrem quid magis mihi gratum esse potuit hoc munere, praesertim cum a tali Chyrurgo mihi datum sit? cujus rei nunquam me capiet oblivio, sed quantum potero gratias referri libenti animo faciam. Opto te bene valere ac interim me tibi comendo; doctissimo viro magistro Bactero humillime meis verbis gratias agi meque plurimum comendare desi- dero.

Martii 28. Anno incarnati 1564.

Tibi deditissimus
Guilhelmus Bu.
The Table of this presente booke.

<table>
<thead>
<tr>
<th>A poore manne seking relief</th>
<th>A lande where as no sickness is</th>
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