A New Irish Prognostication

Or

Popish Calendar.

Wherein is Described the Disposition of the Irish, with the manner of their Behaviour, and how they for the most part are addicted to Popery.

With the Superstitious Supposal of St. Patrick's purging of Ireland, of all venomous things.

With a Calculation of all the Popish Trinkets brought from the Pope, by his Embassadors, Doctor Sanders and Allen, two famous Jesuites.

London,
Printed for Francis Constable, and are to be sold at his Shoppe in St. Peter's Church-yard, at the Sign of the White Lyon, 1624.
The Contents of the Chapters contained in this Booke.

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Cap. I.

Think ye Ireland to be in nothing more unfortunate, then in this, that the Historie of the Countrey was never undertaken to be truly set forth but by Papists. Giraldeus Cambrensis, whose testimony of that Countrey is most ancient, & whose authority all that have hitherto written of Ireland doe especially relie, was a Papist, and in his description of Ireland hath failed so many follies, as Standfast himselfe, though he makesmention ofthem in his Historie which he hath written of Ireland, yet he dares not auouch them to bee true, but leave them to the discretion of the Reader, to judge of them as he findeth himselfe disposed.

But to put the matter quite out of doubt, Cambrensis himselfe, in his Epistle Dedicatory to King

John.
John, giueth advice to the K. that the Peter-pence might be paid throughout the whole Realme of Ireland, that his Father had formerly promised to the Pope, in performing whereof, he might thereby deduce his Fathers soul, (I thinke it meanes from Purgatory) for he was not so mad to beleue that a soul could be deduced from Hell.

A second Writ, that hath made collections of the History of Ireland, as Stanlyng himselfe reporteth in his Epistle to Sir Henry Sidney, was his fast & sure friend Edmond Campion. I need not discharge the man any further, for his ende made tryall of his honesty, but like as we shall (though the Deuill to the Collier) and besides, of a strange (they say) will fit together: but for matter Stanlyng himselfe, I knew him many years hence at Antwerp, where he professed Almain, and under tooke the practice of the Philosophers lowne, and when he had multiplied eyes so long, that every body grew weary of him, he departed from thence into Spain, and there (as it was said) turned Phylistian, and whether he bee alive or dead I knowe not, but these three, Giraldaus Cambrensis, Edmond Campion, and Richard Stanlyng, are the sole Authors that have patched & peeced together the History of Ireland; who besides, that they have Stuffed their volumes with manifest untruths, for they have enterlaced their lines with such ridiculous matter, as they themselves are ashamed to assize them for truth. For the rest that hath been attempted by Holinshed and Hakker, they have covered the whole matter of what they have writ, concerning Ireland, to those mens authorities: Besides, to what had bin collected by Campion and Stanlyng, and Hakker, to no more then he had translated out of Giraldaus Cambrensis.

These lying authorities, do euermore engender ignorance, & there is nothing that hath more led the Irish into error, then lying Historiographers, their Craniators, their Barbers, their Rhymer, and such other their lying Poets; in whose writings they do more rellie, then they do in the holy Scriptures, and this rablement do at this day endeavour themselves to nothing else, but to feed & delight them with matter most dishonest and shamefull: for in their speaking and writing, they do nothing but flatter them in their vngracious humours; still opening the way with lying praiseps of their progeitors, what Rebellions they have stirred vp, and how many mischiefs they have performed, this is such a whetstone to their ambitious desires, and being thus made drunkenth with these lying reportes of their Auncetors worthie of, that they think themselves to be reproched for ever, if they should not as apt & ready to run into a manner of mischieso, as their fathers were afores them. From hence it commeth, that being thus drowned in ignorance, they think it to be the true high-way to happiness, for every man to do what hee list, and do therefore seek to free themselves from Lawe, Justice, and reason, because they would not be bridled, or compelled to obey, either to duty or honesty.

For Ireland otherwise, the leffe it hath been fai...
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med for any memorable matter, the more it hath
hin replenished with horrible murders, and acti-
on of blood; there are no histories of good things
worthy to be followed, but Tragedies of cruelitie,
fit to be abhorred.

One of the greatest felicities wherewith Ireland
hath bin blest, is the government of godly princes,
which have endeavoured themselves, to their
great expenses, to reforme that country, and to
reduce the people to civillitie, and to a reasonable
knowledge of humane society.

CAP. 2.

Of the temperature of the Aire, and the fertilitie:
the faire universe falls through Ireland.

meaning is not to make any Co-
monographical description of Ireland, I
have nothing to do with Longitude,
with Latitude, nor with Altitude: I
will not speake of the Countrie how
it streetheth it felle towards the East, or towards
the west, nor how it is devided into Provinces,
to Shires, nor into Countries; nor how the coun-
trey is replenished with Citties, with Towns, and
Villages; but to speake somethynge of the tempe-
ration of the Climate, under the which it is adja-
ceast. I say, we do not find Ireland to be cold in the
winter, nor so hot in the Summer, as it is in Eng-
land. The frosts in Ireland, are neither so hard nor
of that continuance as they be in England, and yet
the

of Ireland.

the Countrie is verie cold, with a kind of rawish
moisture, but not so nipping, nor dureable, as the
dry cold that commonly comes with frosts.
Ireland is wonderfully inclined to fogs & mists,
and giuen to very much raine, as well in summer as
in winter, and the Countrie is full of springs, and
great currents of water that falls from the moun-
taines, which with a shower of raine will raise verie
suddently, and will fall againe as quickly when the
weather cleareth vp.

Ireland is full of great Riuers, and mightie huge
Loughes, such as we call Meares in England, where-
in are many large and spacious Islands, where the
Irenes haue many times fortiified themselves against
the Prince, but are full ferreted and drawne out by
the eares, though other whiles with great difficul-
ty. To speake of Ireland generally, it is replenished
with Riuers, with Woods, with Bogs, and with
as good lande, both for corre and pasture, as any
Europe affords; but not so well manurred, nor so
well husbanded: for the Farmers of Ireland, are far
to feeke in many points of good husbandry, and
the women (for the moost part) haue as little skill
of huswifery.

From hence I might affirm, and confidentlie
conclude, that throughout the whole Realme of
Ireland, what bee betweene the ill husbandrie of that
which is inhabited, and so much of the Countrie
againes lying waille for want of Inhabitants, there is
not the third part of that profite raised, that Ireland
would affoord.

For fishe, for foule, for Conies, they are very plen-
tiful.
The Description of Ireland.

Yeares a goe since I heard talk of an Alum Mine that was found, and great hope was had of profit and commodity, but how it was left, I know not. I think by the unwillingness of the bad disposed people of that Country, that will not give (by their good will) suffer men to work with their heads upon their shoulders. Ireland (without doubt) is a fruitful Country, and it yieldeth in most abundant manner, all convenient necessaries that are bountiful for human sustinance, but to hope after Mines and Minerals in Ireland, I think there is no such likelihood, for those are evermore to bee sought after, in those Countries that are warme, or at the least very dry, but not in those places that are too overcharged with raine, and so much gien to moisture as Ireland.

CAP. 3.

Of the nature and disposition of the Irish, and how they are inclined.

Thynke it shall not bee impertinent to this my description of Ireland, to decipher the disposition of the Irish, of what temper they bee framed, and whereunto they bee naturally inclined. But before I will let down mine owne understandings, what I my selfe have gathered by experience, I will deliver what M. Stanzheist hath written on the very same matter, whose words be these:

The inclination of the Irish people is to base Religious, for makes amorous, stirs falls, affectable of infinite passion.
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very gloriouse, many Sorcerers, excellent Horsemen, delighting with warres, great Almes-givers, passing in Hospitality. The lewder sort (both Clarke's and Lay-men) sensual and ever-loose in living, the same (being very naturally bred up or reformed) are such mirrours of heloinesse and aest ee, that other Nations receive but a small

drawe of Demonstion, in comparision of them. As for abstinence and fasting, it is to them a familiar kind of chaste-ness. They follow the dead Corps to the grave, with hunting and barbarous out-cryes, pitiful in appearance, whereof grew (as I supposè) the proverb: To weep

Irish.

Thus farre have I cited, what Master Stanburn hath published of the disposition of the Irish wherein they are inclined. And now (not to impugne any thing that Master Stanburn hath written) I will yet once again take a superficial survey of what he hath set downe, and will give him mine opinion, what I do thinke of his Description.

And first, he faile [They are Religious] I say, It is truth, but I would to God it were according unto knowledge. [They are franke.] Neither will I impugne that, for the Irish are benevolent enough among their friends and acquaintance. [they are Amorous] I think he meaneth to women; but if he speakes in generall, I say and affirm, that the greatest number of the Irish, are utterly ignorant what honesty Loe doth mean: [They are profound] the more is the pity, for it hath cost the price of much Christian blood. [They are sufferable of infinite paines] but yet at any hand they will not, or can not

of Ireland.

cannot indure to labours, for there is not a greater plague-fore to Ireland, than the ydienesse thereof. [They are very glorious] Very true: and they are no lefse proud, for the meanest & Stackere, that hath scarce a mantle to wrap himselfe in, hath as proud a mind as Onees hystelle, when he sits upon a green banke under a bush in his greatest maidely. [There are many Sorcerers] and the Country doth no leffese abound with Witches, and no marvel that it should so do, for the Deuill hath euer bin most frequent and concerted amongst Infidels, Turks, Papistes, & such other, that doe neither know nor louse god, then he can be amongst those that are the true professors of the Gospel of Christ. [They are excellent Horsemen] yet good for nothing but for the ferreut in Ireland. [They are delighting with warres] they are delighting with Rebellions, Commotions, and In- surrections; but they cannot be called wars, that are stirred vp by subjicets against their Prince. [They are great Almes-givers,] I never heard any great commendation of their Almes-giving, in any such generalitie, ynellse it were to a Fryer, a Priest, or to some other of that appointed Order. [Passing in Hospitality.] I would be loath to bare the Irish of that right; for to give them their due, they are as bountifull of their meat and drinke, as any other Nation in Europe whatsoever. [The lewder sort both Clarke's and Lay-men] sensual or ever-loose in living.] By that same word [Clarke's] I joyned with the Lusty, I think he meanes the Irish Clergy, which he faile are of lasciuious and loose living: he might have added farther, that the greatest number of them
are trayerous Priests, protestted Enemies to their Prince, and so vowed to their Pope, [The same being vertuously bred up or reformed, are such mysteries of believe to all posteritie, that other Nations retains but a shadow of Chastisement, in comparison of them.]

A proud praise, that the holy ones of Ireland should do farre out-stretch all the holinesse in the world besides; but I will not contradict Master Standhurst for without doubt he spoke but as he thought; and here we may see, that these lying suppositions thus published by our Irish Writers, have led the people into such a blind arrogancy, that they will admit nothing for truth, but what they receive from their owne Authors, or gather out of their owne bookes; and now it followeth.

[As for Abstinence and Fastings, it is nothing a familiar kind of Chastisement.] I thinke this Abstinence and Fastings is the holinesse which Master Standhurst hath formerly spoken of, for it is a visible holiness (indeed) which every man may see and wonder at; for let mee speake of the most abiew Creatures, that I thinke either Ireland or the world afforded, and those are the Kears of Ireland, amongst whom there is no to notable a wretch to bee found, that will not obeye his fasting daies, three daies in a weeke at the leaf, and those are Wednesdaies, Fridaies, and Saturdaies; then they haue other Piglies, and such Saint Eens, as I never heard of, but in Ireland, nor I thinke be knowne in any other place, which they obeye and keepe with such religious zeal and devotion, that I am sure Cardinall Bellarmine himselfe cannot be more

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ceremonious then thesee bee, nor thew himselfe to be more holy, nor more honest, yet that very day, that for conscience sake, they will abstaine from eating of Flesh, Butter, Cheese, Milk, Eggs, and such like, that very houre they will not forbear to spoile, to robbe, to rauish, to murder, nor to commit any other villany, what or howsoever.

And let mee say somthing for our Femailes in Ireland, and leaung to speake of worthy Matrones, and of those Women that are honest, good, and vertuous, (as Ireland God be thanked is not destitute of many such) I will speake onelie of the raffe-raffe, the most filthy Queans, that are knowne to bee in the Countrie, (I meaneth those Hoone-wives that doe vse selling of drinke in Dublin, or else where) commonly called Tavern-keepers, but indeed filthy and beastly Alehousekeepers: I will not meddle with their honesties, I will leave that to be taftified by Master Major of the Bull-ring, but otherwise for the greatest number of them (for God defend that I should condemne them) they are in the manner of their life and liuing to bee detestated, and abhorred; yet on their prescribed fasting daies, if there bee any fondnes in abstaining from flesh, from Butter, from Cheese, from Milk, from Eggs, they are as holy (I dare vndertake) as the Pope himselfe, and why not as honest? This is the holinesse which (I thinke) Master Standhurst hath so highly commended to be in the Irish, and this is to be lamented, that the poor people of that countrie should bee so seduced and made beleever, that their fasting, their praying in Latine, their running
wels, and to other Idolatrous places, is a full satisfaction for any fins that they can commit, how detestable or abominable soever; for this they are taught, and so they beleue.

But is not this a madde manner of fasting, that marcheth in equal manner with Theft, with murder, with Treason, with drunkennes, with whore-solome, and with all manner of Sodometry? but the cause of all things must needs tell whose child the effect is.

Now lastly, M. Stanbureff seemeth to find fault at the manner of the Irish burials, and saith: They follow the dead corps to the grave, with howling and barbarous utterers, pitiful in appearance, whereof grew (as I suppose) the Proverbe To weep Irish.

I think it would be admired in any part of Christianom, to see the manners of the Irish, how they vse to carry their dead to their graves, in the remote partes of the Countrie; to a straunger that had never seen the sight before; at the first encounter, would beleue, that a company of drags or beady friends, were carrying a dead body to some inferneall Mansions; for what with the vifetimelike of their howling, and the ill-faring noyse they doe make, with their howling and crying, an ignorant man would sooner beleue they were Deuils of Hell, then Christian people. But as M. Stanbureff saith; it is pitiful in appearance; pitiful indeed, that a people so many yeares professing Christianitie, should yet flowed themselves more Heathen like, then thofe, that never heard of God.

M. Stanbureff further supposeth, that the proverbe, To weep Irish, had here the first beginning: It may be so, and it is truth, that in Citties and Townes where any deceafeth that is of worth or worthinece, they wil hire a number of women to bring the corps to the place of burial, that for some small remorse the person, will furnish the cry, with greater shrieking and howling, then those that are grieved indeede, and have greatest cause to cry; and hereupon arose this Proverbe, To weep Irish, that is to say; To weep at pleasure, without cause, or griece.

Here is much more to be considered, that notwithstanding this vnhristian-like demeanour of the Irish, that in their burials do shew themselfes like Infidels, repugnant to all Christianitie, there is neither Jesuite, Seminarie, nor Popish priest, (that do to swarme in the Countrie,) that will once rebuke or find fault at the matter. But they are not to be blamed, for the Popes doctrine hath no such operation, to draw men from darknesse to light; but is fentereth rather to hood-winke them, or put out both the eyes, and so make them starke blind.

CAP. 4.
From whence it proceedeth, that the Irish are so repugnant to the English.

I remember, there was sometime one Alan Cope, who hath written of many matters, who, if a man might judge of, (but as he hath testified of himselfe) was a most arrogant & superfluitous Papist, yet writing against that foolish conceit houle.
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The Spaniard is saide to bee proud and tyrannous. The Italian full of courteisie, and full of craft. The Dutch are more wise when they be in their Cupps, then when they bee in their Closets; the English are reputed to be more wise to look after, then they are to foresee; and the Englishman (indeed) doth then think himselfe to bee belted in fashion, when he is most out of fashion. To speake now of the Irish more at large, for to them, my tale doth especially belong. I say they are beholding to Nature, that hath framed them comely personages, of good proportion, very well limbed, & to speak truly, the English, Scotish, and Irish, are easie to bee discerned from all the Nations of the world; besides, asweld by the excellency of their complexions, as by all the rest of their lineaments, from the crown of the head, to the sole of the foot. And although that in the remote places, the vinctill fort do disfigure themselves with their Cloys, their Trowsers, and their mithapen attire, yet they appear to every mans eye to be men of good proportion, of comely stature, and of able body. Now to speak of their dispositions, whereunto they are addicted and inclined. I say, besides they are rude, vnlearned, and vinctill; so they are very cruel, bloudie minded, apt and ready to commit any kind of mischief. I do not impute this so much to their natural inclination, as I do to their education, that are trained vp in Treason, in Rebellion, in Theft, in Robbery, in Superstitition, in Idolatry, and mizzeled from their Cradles in the very puddle of Popery. This is the fruits of the Popes doctrine, that doth preach
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preach cruelty, that doth admit of murthers and bloody executions, by poisoning, stabbing, any other manner of practise howsoever; the pope teacheth subjectts to resist, to mutine, and to rebel against their Princes.

From hence it proceedeth, that the Irish haue ever bene, and still are, defirous to shake off the English government.

From hence it doth proceed, that the Irish can not endure to lose the English, because they differ so much in Religion.

From hence it proceedeth, that as they cannot induce to lose the English, so they cannot be induced to love any thing that doth come from the English, according to the proverb, love me, and love my dog: so contrariwise, he that hateth me, hateth in like manner all that commeth from me.

From hence it is, that the Irish had rather still retain themselfs in their brutishness, in their vulnerable, in their rudefesse, and in their humane loathfomes, then they would take any example from the English, either of civility, humanity, or any manner of Decemne.

We see nowe the author of this enimity, is he that never did other good, where he had to doe with mens confinences.

There is yet a difference to bee made, of those faults that do grow from our weaknesse, and those that do proceed from our malice: and the Irish in this are the more to be pitied, that are no better taught, though educated, so they are rude, so they are blinded with ignorance, and I think for depositions fake, they have made a vow to be ignorant.

But although the vulgar for ever, through their dulitude, and their brutish education, cannot conceive what is profitable for themselves, and good for their Country, yet there bee some other of that Country birth, whose thoughts and minde being inrithed with knowledge and understanding, that have done good in the Country, and whose example hereafter, may give light to many others: For I think, that if these people did once understand the preciousnesse of vertue, they would farre exceed vs, notwithstanding, our long experience in the Soueraignty of vertue.

That the Irish by nature are inclined unto cruelty.

It cannot be denied, but that the Irish are very cruel in their executions, and not leafe bloody in their dispositions, the examples are to many, and to manifest, to be by any means contradicted. But some will say, their cruelty doth not so much proceed from that natural inclination that is in themselves, as from the malice and hatred they bear to the English government, which they have always spurned at, and are still defirous to shake off; but their rebellious dispositions are thereby made the more apparant, and they ought therefore to be so much the more restrained, for there is not a more dangerous thing, to relye either in the promises, or in any other assurances of those men, that are by nature ambitious, disloyall, trifl-

E
The Description of Ireland.

But let us make a short survey, what they are in behaviour amongst themselves, and we shall find that it is the English government that lites them from their bloody executions, the one of them against the other, and that our late gracious Queen was in nothing more troubled, then in keeping them from persecuting and persecuting the one the other, with fire, with sword, and with such raging fury, that the most barbarous savages that never knew ciuitality, are not more tragicall in their executions, then are the Irish.

The time hath beene, when they liued like Barbarians, in Woods, in Bogges, and in desolate places, without politique Law, or ciuital government, neither imbracing Religion. Laws, nor mutuall loute.

That which is hateful to all the world besides, is onely beloved and imbraced by the Irish, I mean ciuill Warses and domesticall diuertisions.

The wilde uncivilised Irish, doe forbeare to be cruel the one against the other. The Canibals, devourers of mens flesh, doe loose to bee fierce amongst themselves, but the Irish, without all respect, are ever most cruel to their very next neighbours.

In ciuill broils, every base Rascal is an equal companion with the greatest commander, and their libertie to do wrong, is no lese the one than the other, for they knowe they are the more willingly drewne to undertake commotions and rebellions, for the aid & assistance of these licentious routes that follow them: they, therefore forbear no mischief, abstaining no more from that which is holy, then from that which is profane: neither may age nor honour so provoke, that Rape be not mingled with murder, nor murder with Rape.

All things are full of misery in civil Wars, and as in foraigne encounters, there is nothing more honourable then Conquest, so in civil and domesticall conflicts, there is nothing more miserable then victorie: for the rebellious that are led by cruelty first to undertake, can vie no moderation where they become victors.

These civil furies, are by generall means ingendered: many take arms oppressed by the tyranny of Princes, but these through sufferance and overmuch liberty: some others, having beene offered wrongs and injuries, have therefore taken themselves to actions of rebellion, but these fearing to be punished for wrongs by themselves committed, doe therefore seek to prevent it by playing the Rebels: Some to free themselves from thraldom, (as they pretended) have oppressed themselves against their Princes (and as they say) to purchase liberty: but what Subjects in Europe, doe live so lawlesse as the Irish, when the Lords and great men throughout the whole Country, doe rather seeme to bee absouline, then to liue within the compasse of subjection: neither haue I known any amongst the Irish, that haue flood upon those tears of liberty, but whom they wold set free for the Prince, they would in thrall to the Pope. I never yet heard of any man that was an enemy to the common
common quiet of a Realme, but he was likewise an enemy to the commonwealth.

Alexander was wont to say, that the Clemencie of Kings & Princes, consulited not so much in them felizes that were to command, as in the disposition of their subiects, that were to obey. And one, attributing the flourishing estate of Sparta, to the government of the Kings that knew how to rule well; may, answer another, It is to bee imputed to the vertue of the Citizens, that knowe how to obey well.

Alas! poor Ireland, what safety may be hoped for thee, that art still so addicted to disobedienc, to contemt, to sedition, to Rebellion, that thy wounds are not sooner closed vp, but thou thy selfe goest about to open them again? Your grandfathers have felt the smart of disobedienc, your fathers have complained of it, your felices have seen the calamities of contemt, and God grant that your childrens children, have not sti' causeth to curse the miseries that are raised vp by Rebellion.

The extreme point whereunto the crueltie of man may stretch, is for one man to kill another, yea Divinity it selfe, will eth vs to shew favor, and not to be cruelly inclined, no not to brut beasts, which the Almighty hath created and placed among his other creatures, aswell for his glory as for his service, and hath himselfe had mercifull respect vnto them; as when he faide to Jonas, Should not I spare Ninny, that great City, wherein are sixe score thousand persons that cannot discern between the right hand and the left, and also such Cattie.

We see here God himselfe had some commi- sation to the poore castell, and it was not without respect, that he prescribed to Moses in the first Table of the Commandements, that as well as all the castell as the stranger within thy gates, should eate from their labours, and rest on theSabath day.

If it hath pleased God the Creator of all things to be thus regardfull to the worke of his handes, I am fully perswaded, that such as by nature do shew themselves to be no lesse bloodie-minded towards men, then towards beasts, do shew themselves to be naturally inclined to cruelty, the vglines whereof, is to be abhorred and detested amongst men.

CAP. 6.

Of the ingratitude of the Irish.

They Irish, as they are naturally inclined to crueltie, so there is neither lenity, love, nor liberality, whereby to confirme them in their duty and allegiance to their Prince.

Some will say that there is not a reader meaner whereby to draw subjects to a settled loute, then a gracious leniency, to be vnd by the Prince: but in times past it would not servie, and I shall not need any far-far presidents, let vs but remember our late gracious Queen, with what mildnesse and with what mercy, the ruled and governed forty and odd yeares, and with what beneficence was the full requited.

Her Maiestie thought in being gracious, she might thereby have won their hearts to a more lasting
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and willing obedience, and to this ende, to drawe them to a more dutifull regard, what did the negle\(\text{c}t\), that was either befitting for a Prince to grant amongst subiects, or behouesfull for subiects to receive from their Prince? If clemency might have mitigated the rigor of cruelty, what pardoning, what protecting, and what tolerating of offences that were daily and continually committed against her.

But for the better discovery of their ingratitude towards her Maiestie, how did these continually grace and countenance the Nobility of that realm, not onely suffering them to triumph and tyrannize over their Tenants and followers, with such privileges and prerogatives, as were more-befitting Kings, then behouesfull for subiects, but also the bountifully bestowed on them, contributions, stipendes, pensions, and other daily pates out of her Coferes, for the better upholding of their decayed estates, and to haue woon them (if it had bin possible) to her loue and their allegiance, and how soon of them required her, it is so manifeste known, as it were butchare labour any further to rehearse.

How many Gentleman againe of that country birth, came daily into England about fittes, that were still begging and craving, and were continually returned from her Maiesties Court back again into Ireland, laden with guifts and preferrences, that the graciously & liberally bestowed on them, who after they had paased &possesed their grants, would never contain place to say Amen, when they heard her Maiestie praised for, but rather by their ill example of contempt, made some others more obstinate and stubborn, then otherwise they would.

I thinke the ingratitude of the Irish (considering how mildly they have bin and are yet governed) deep with no lefe to be condemned then their Treason and Rebellion: and ther is nothing so much detected amongst the Irish themselves, as this vice of ingratitude.

Ingratitude is no way to bee excused nor colour\(\text{d}, I he\(\text{f}, Robe\(\text{y}, Mur\(\text{th}, ye\(\text{a} Treason it selfe, may bee a little flourished out with some blind excus\(\text{e}, but ingratitude can neither bee covered nor shadowed by any means, but remaining naked, must manife\(\text{t it} selfe every where with shame & dishonour.

Not to requite a benefit receiv\(\text{e} is ill, but this may bee fai\(\text{d} the facility of man: but to render and requit euill for good, is most pernicious, and this malignity hath euermore proceeded from detestable Creatures, denounced and abhorred by God and all good men.

The Egyptians vted to gild such persons as were detected with this vice of ingratitude, to the end that there might be no farther prosecution of so vehement a brood: if this securitie were vted to those of the Irish that have ca\(\text{t} the bounty, liberality and mercy of their Princes, & haue repay\(\text{ed} them againe with grudge, murmure, disobedience, contempt, and sometime with Treason it selfe, I say the Enemies of Ireland, would farre excede in number, and above all the rest, this is for propagation.

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They have bin full governed by such Princes, who shewing the futility of Lawes, have rather conformed themselves to divine mercy, then to due Iustice; they have bin and still are, governed by Christian princes, endued with the knowledge of the truth, that have ruled and do rule with censure and clemency, but it is the imperfections of their judgements, that maketh them to mistake the perfection of their Princes.

CHAP. 7.

Of the incivility, both of manners and conditions, used by the Irish.

If I should set downe the lustifish and vncleanly obseruations of the Irish, as well of the men, as the Women, but especially of those manners & conditions whereunto they have themselves in the remote places of the Countrey, I might set downe such vnaurent and loathsome matter, as were vnsuit for auyer queaste stomacke to understand of.

I will not speake of those affaires belonging to Child-bearing women, that are no leffe vnaughtly, then vncleanly, in many their demeanors belonging to those busineses: Neither will I speake of their vnmannerly manneres in making of their Butter, nor of the beastly Physicke they have vse to apply to a Cow, when she will not give down their Milke.

I might speake here what I my selfe have scene in the North parts of Ireland, how vnharmomely the

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the women doe vse to grinde their Oat-meale.

But to speake generally throughout the whole Realme of Ireland, in those things wherein they should be most neate and cleanly, they doe shew themselves to be most lustifish and filthy, namely, in making of their Butter, and washing of their Linnen.

First, they doe abuse one of the greatest blessings of God bestowed upon that Countrey, for as God promised the children of Israel to transport them into a land that flowed with Milke and Honey, so the plenty of milke throughout all the parts of Ireland doth so abound, that the greatest part of the people of the poorest sort are especially relieved and sustained (both summer and winter) with Milke and Butter; but according to the Proverbe, GOD sendes meate, and the Devill sendes Cooker; so, it pleaseth God to send them plenty of Milke, but as they behave themselves in the vuing of it, it is fit for no body but for themselves, that are of the vncleanly diet: not only in their Milke and Butter, but in many other vnsavoury diffes besides.

It is holden among the Irish, to bee a presageiment of some misfortune, to keepe their milking vessells cleanly, and that if they shoulde either scald, or wash them, some unlucky misadventure would surely betide them: upon this conceit, all the vessells that they vse about their milke, are most filthily kept: and my selfe have scene, that vessells which they hold under the Cow whilst they are in milkings, to be furred halfe an inch thicke with filth, so that Dubhlyne it self is swreued every Market day with fuch
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Such butter, as I am sure is much more loathsome than toothsome.

Now, in the manner of their washing, they are yet more filthy than in any other of their exercises, wherein they are most uncleanly, and I do almost loath, but to think of their scouring stuffe which they do use in the stead of soap, but hee that came in place when they were in their Lavatory, in their Netting (as they call it) would never after stop his nose, if he chanced to goe by where they were scouring of a Priye.

These and many other loathsome observations are visted by the Irish, from the which they will not be dissuaded, but the unlettered part among them are no lesse admiring our decencie, then were their rudeness & vulgarity. And as I have said elsewhere, they will not take any presidents from the English, and long it was before they could be brought to imitate our English manner, in divers points of husbandry, especcially in the ploughing of their land; in the performing whereof, they vied the labour of five or sixe persons to every plough, and their Team of Horses, which commonly consisted of five or sixe horses, were placed all in front, having neither cordes, chains, nor lines, whereby to draw, but every horse by his owne tale; and this was the manner of ploughing when I knew Ireland first, and is vied still at this day in many places of the Countrey.

Demand of them, while they should be so much addicted to their owne duties & demeanours, & that they should not conforme themselues to those ci-
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open their eyes, and that doe stand assured to his Maiestie: but for the greatest number of those that be Papists, what fair semblance soever they make, his Maiestie may well say with our Saviour, This people honoureth me with their lips, but their hearts are far from me. And for these, what soever they speake with their lippes, their harts are at Rome. Do they not throw it through every part of the Realm, in cittie, towne, and countrey, in their recouning and entertaining of juiutes, seminaries, and papish priests, the protected enemies to his Maiestie?

With what face may they then auouch themselves to love the King, that dooth with such frequency embrace his Maiesties deadly enemies. I will never beleeue them, neither can it finke in my head, that an honest man may be brought to be in league with God and the Deuill, and to be in perfect love and charity with them both together.

The vulgar part of the Irish, wanting facultie to judge of things truly as they are, and suffering themselves to be ledde and carried away with outward apparitions, are not only possesse with boldnesse to despise, but likewise with maliprises to impugne those means, that should awell induce them to the love and obedience of their Prince, as to the true knowledge of their God, wherein consisteth the safety of their saluation.

It is ignorance that hunteth after light in darneffe, that beleiueth shadowes to be substantiall, but Diuine knowledge, from whence proceedeth all blessings, it is the parent of Peace, of Wildom, of Obedience, and it is the light of reason, that discouveth truth from falsihood, and therefore the most resplendent ornament of Man.

CHAP. 8.

Of the vulgar part of the Irish, what account they make of an Oath.

The multitude of the Irish (I mean the ruder part) are very regardlesse of their Oathes, and there are many reasons to induce it: for I have knowne Ireland these forty yeares, yet to my remembrance I never knewe any man punnished for periury, by any Iudicall course of the Princes Lawes.

They have a custome, that vpon any controverties amongst themselues in the Countrey, the Tenants are inoynded to sweare by their Land-lords hand, the which Oath, if the Land-lord do by any meanes disprone, he imposeth a great fine vpon the partie, and he shall be sure to pay it: they are therefore verie circumspect in taking of that Oath.

They have some respect againe to their Oathes, when they are depoosed vpon a Maffe-booke: And I will truth him better, that offereth to sweare by bread and salt, then him that offereth to sweare by the Bible: I mean, amongst the greater number, that make no conscience what they sweare vpon an English book. And the simpler sort of them, do hold their Oathes to be so much the more, or so much the lesse, according to the bignesse of the book: for if they sweare vpon a little Book, they think they take but a little Oath.

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Thus, what between those that are simply ignorant, and the other again that are blinded with Popery, there will hardly be found a liar but that will find for his Majesty. And here (with all reverence) I must mention this most renowned Queen Elizabeth, who would many times saye, That the truth was so allied in kindred the one with the other, and the having never a Confine in the Country, could never get her right. But were it to him, that hath his faze depending upon the verdict of a liar in Ireland, especiallie if he be a Protestant.

The honesty of him that should give testimonie in any matter whatsoever, is to be reputed for more or leffe, according to the compaine that he is knowne to frequente. I do not think it therefore convenient, that a Papist, that is trained up in the devilish doctrine of Equinocetion, and that they may sweare what they list, with a mental reformation, is to be received as a witnesse against a protestant, or to be beleued or credited in any thinge that he shall either say or sweare against him.

Because the two Midway's Shiphah and Psah in the first of Exodus, sold a lie to the King, who had commanded that all the male children of the Israelites should be slaine, therefore faith our holy Father the Pope, it is lawfull to lie for advantage. Methinks his holiness might have borroed such another from the 2d. of Exodus, where by the commanded of God, the children of Israel borroed jewels of Siler and Gold of the Egyptians; if the Popes catholiques might have the like liberty with Protestants, then it were an excellent matter, to be a Papist, for then a man might both lie & steal by authority, and they are not farre from the matter: for it is knowne well enough, that in the time of our late gracious Queene, the Pope gave full power and authority to dispence with all Papist Recusants, neither to holde words, promie, contract, nor prostitution, what or howsoever, that had bin formerly conditioned, or were hereafter to be made with any Heretique (as they call him) that will not acknowledge the Pope to bee Christ's high Vicar heer on earth, and that he hath thereby full authority to depose Kings and princes at his owne will and pleasure.

Methinks this Doctrine of Equinocetion and Mental reformation was very acceptable to the young married wife, who in her Husband's absence being solicited by an amorous friend, she consented unto him, upon condition, that he should not meddle with her lippes, neither to kiss, nor so much as to touch them; He loue demanded the reason, she answered, That at my marriage day, this mouth of mine made intollerable promise to my Husband, and therefore, what my mouth hath Religionly vowed, shall Ceremoniously be kept: content thyself therefore with the other parts of my bodie, for my lippes are only vowed unto my Husband, and for him I will refuse them. I think of my conscience, this Woman was as firm in the promise she made to her husband, as a number of Papists in their Oaths they do make to the king.

This Doctrine is not onely warranteable against Protestants, but it may sometimes serve to falsifie a vow.
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vow that is rashly made to God himselfe, as the hollie Pilgrim, that made solemne protestation to offer the one halfe of his good fortunes at the high Altar, whatsoever should betide him in his journey. And by the way as he passeth, fortunating to find a bag of Nuts, he eate vp the Kernels, and offered vp the shells.

What call you this Equivocation, or Mental Reformation? But call it what you list, this Doctrine doth fit our holy Fathers tooth, for he hath taught vs long agoe, There is no Faith to bee holde with Heretiques.

C A P 9.

That a conquest should draw after it Lawe, Language, and Habit.

After Starling of Ireland is of opinion, that a Conquest should draw three things after it, and that the vanquished should surrender themselves to imitate the Lawes, the Language, & the manner of Apparrell vsted and accustomed by the Victors.

I could wish that the Irish would submitted themselves to the obedience of our English Lawes, for I say the Country is accurst, that is not governed by Law but it is ignorance that breedeth contempt of Law; contempt of Law, draweth on Rebellion; and Rebellion is the vteer decay, ruine, and defoliation of countries and kingdomes. It is ignorance unyned with obstinacie, that hath not

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not only condemned the positive lawes of Princes in Ireland, but they have likewise disipled and impugned the divine lawes of the living God. And where God is not knowne, the Prince cannot bee obeyed: for it is the light and knowledge of Gods word, that containeth subiects in obedience unto their Princes; and where the Gospel is generallie receiued, there is peace and tranquillity universallie embraced.

It is not so in Ireland, and they are in nothing more repugnant then against the law of God. And as for the imitation of Language (as M. Starling hath said) it hath been thought very expedient, for divers respects, that the conquered should surrender themselves to the language of the Conqueror; and for this very cause, when William Duke of Normandy had conquered England, hoping to translate our English language into French, he caused all our English Lawes to be written and set downe in the French tongue, and so they have continued, and are still remaining at this very hour.

But heere be hold the godly disposition of our gracious King that now raigneth, who considereth the calamity of that hunger-flattened Realm of Ireland, that hath never yet tafted of any thing published in their owne language, but lies, fables, and popish fantasies, that hath but led them into ignorance and error. To give them some taste therafter of that heavenly foode, whereof they have never yet felt smack of favour, he hath caused the New Testament, together with the Booke of Common Praier, in that forme and manners as it is now vusted in
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in our English churches, to be both translated into Irish, and to be printed in the Irish Character, that all be the lettered sorts, that can read their owne language, as also the unlearned, that can but understand what they hear others read, may reap the benefit of his Majesties clemency and love towards them, that both fede by courtesy to winne them, that might otherwise enforce them by compulsion of Lawes.

Now, for the Irish to inve themselves to speake English, I thinke it were happy for England & Ireland both. If ever a Papist throughout that whole country, could either speake, or so much as vnderstand a word of English, and it is holden for a Maxime in Ireland, that ten English will sooner become Irish, then one Irish will be found to turne English.

Now, for the imitation of habit and attire, that (M. Stanbury) should likewise follow a conquest, I protest I would not with the Irish so much harme, to inoyne them to follow our English fashion in apparell, when there is almost no Papist in Ireland, but one Foole or other committed with a new fashion, either for men or women, or for both. And although the Irish are proud enough of minde, yet they are not lightly proute in their apparell, and yet the example of our English pride, hath done a great deal of harme amongst that people.

I remember many years ago, (when I was a little Bookish) I have read of a pretty Professa, desighned for the prevention of Pride, an Act established, debarring all sorts of people, as well mean as women, from the wearing of any gayish or light coloured apparel (Players and Curtizans onely excepted) to whome free liberty was given to wear what they themselves listed.

This did not onely incite those that were honest, to live within the compass of modesty and comely attire, but was alike inducement to those that were well knowne Strumpets, to shelter themselves under the habit of modesty, thereby to escape from being reputed infamous.

But as the Proverbe is, It is not the Frocke that makes the Friar, so without doubt, those women are not all dishonest of their bodies, that by the outward showes in their Apparel, a man would thinke, they had sent their Consciences into the Stewes.

It were pitty that beautie should be Mercenary, or that by strange inventions it should fet it selfe to sale; And why are those beauties vailed, that Women themselves desire to shew, and every man desires to see? But they say it is for modesty, and I commend it, but let them bee modest likewise in their Manners.

Phisagrost Neece was wont to say, that a Woman going to bedde with a man, ought together with her Peticoate, to put off all bashfullnesse, but in the morning to put it on againe: Not like her, that when the Friar went to bed with a Sea-faring man, stript her selfe quite of her modesty, & could never finde a time to put it on againe after. But modesty (aswell in attire, as in conversation and manners) hath euer beene the reputed Ornament.
of women, but to speake truth of our Gentlem-
men of Ireland: that be of Irish birth, they have lit-
tle pratiſfe, either in pride or in good huſwife, for they are for the moſt part alwaies bufied in tak-
ing their cafe. And it is holden for a feruile kinde of baseneſſe amongſt the Irish, for a gentleman or a gentlewoman, to be feen in any manner of facul-
ty, Idleſte, only excepted. And this conceit of theirs, is another occaſion of ignorance, which as it engendreth many vaine & laſcuous thoughts, fo it draweth after it, wicked and diſhonneſt deeds.

To conclude this Chapter, I say, that thofe of the Irish that haue reduced themſelues to ciuity, (were it not for their Religion) are otherwife, of very good conuerſation; and at well in their man-
ers, as in the decenſe of their apparell, they are very modest and comly, but they are fo charmed by their gothſly fathers, that if an Angell shoulde come from heauen, and speake against Poperie, he should be condemned amongſt them, yea and hol-
den for accursed.

C H A P. X.
Of certaine Septes and degrees among the Irish, how they are reputed.

Here is amongſt the Irish, as amongſt all the Na-
tions of the world, divers degrees, accord-

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likewise agaſſe, both of Knights and Gentlemen.

After their Gentlemen, whereof a great num-
ber of them are rude and vincull enough, the horf-
men suceedeth in the next ranke, who is more fit to serve his lord and Captain in an action of Re-
bellion, then in the feruice of his Prince.

The Cappes succeedeth the Horſman, and hee is commonly armed with a Scull, a shirt of maile, and a Gallopol Ax: his feruice in the field, is nei-
ther good against horſmen, nor able to endure an encounter of Pikes, yet the Irish do make great ac-
t of them.

The Kerne of Ireland are next in requеst, the ve-
ry droffe and innum of the Countrey, a generation of Villaines not worthy to liue: these be they that liue by robbing and spoiling the poore Coun-
trymen, that maketh him many times to buy bread to guеe unto them, though he want for himſelwe and his poore children. These are they, that are ready to run out with euerie Rebell, and these are the ve-
rie Hagis of Hell, fit for nothing but for the gallows.

We are now come to the horſe boyes, fo train-
med by their professions, which is to keepe or dreff horſe; and as in England we call them horſe keepers, so in Ireland he carries the name but of a horſe boy how yong or old heuuer.

There are other Secles or prefectiouns, namely of Barter, which are in manner of poes or Rynmers, which do nothing but fit and comporte lies. Then they have Harpers, and thofe are so reuerenced am-
ong the Irish, that in the time of Rebellion, they will forbear to hurt either their persons, or their goods,
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his particular Decorum, I cannot commend them for their Civility, nor they do not superabound in honesty; their Vertue is, they will do nothing but what their Fathers have done before them.

CAP. XI.

Of the maner of the Irith Cofhering, and of the credulity in beleuing of Lyes.

Here is amongst the Irith, a kind of feasting or banqueting, which they call Cofhering, & this is the maner of it; Good company both of men and women being drawne together a feasting, to entertaine the time betweene meales, they haue their Rymer & their Harper, the one to sing, and the other, to play: the fongs that they vse to sing, are vscially in the commendation of Theft, of Murther, of Rebellion, of Treafon, and the most of them lying fixions of their owne Collections, invented but of purpose, to stirre vp their hearts to imitate the example of their Ancestors, making repetition how many Cowes they had Roin, how many murther they had committed, how many times they had rebelled against their Prince, and what spoiles and out-rages they had done against the English.

The maner of their fitting in this great feasting, is this; Stoole or Tables they haue none, but a good bundle of Straw threwe about the four, they set themselves downe one by another: Another burden of straw being thaken over their legs, doth...
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they have none, and it is but seldom when they have this.

I might tell some other unmanly tales vied by the Irish, in those times of Cohering, but I will let them suffice. As M. Stanghowell’s faith, the antiquity of this manner of feasting, is set forth by Virgil, when Dido entertained the Trojan Prince & his company; but Maister Stanbury shall never make me believe, that the Irish manner of Cohering was drawn from that precedent, but the manner of our Irish writers, haue ever beene, to draw presidents from ancient and Worne-eaten Authorities: for with thee Trifles they doe bewitch the poore ignorant people of the Country, that they make them beleue what themselves lift to perwade; and the Irish are wonderfully addicted to giue credit and beleue, not onely to the fabulous fixions of their lying Poets, but also to the Prognosticating Soothsayers and Witches, like our Husbandmen of the Countrie, that doe draw all their knowledge from the Counfell of a Calender. And if any of their wife-men, or wife women (as they call them) do prognosticate either good or evil fortune, they doe more relie in their prefagments, then they do in the foure Evangellists: and sooner they will beleue them.

They do beleue in Charmes and Incantations: then they haue words and Speks to drive away rats, & to heal disesases: then they haue enchanted Cyrdles, that can defend the violence of shot, and are of such defence, that no sword, or any other weapon shall hurt the party that is girded with them.
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It were both admirable and incredible for to set downe the observations vfed by the Irihs, vpon certaine Saints Eveues, but especially on May-Eve, & Midsummer Eve, what watchinge, what ratling, what tinkling vpon pannes and candelle taske, what streuing of Hearete, what clamors, and what other Ceremonies are vfed, and not onely in the Countrie, but in DUBLIN it seell, the very marks and badges of infidility, neither obfeced nor beleued amongst any other people in the World, but amongst Infideis, pagani, and papifis.

And it is a wonder to see, how from these vain fantasies, so many famous impressions doe arise, or rather (I may say) how many infamous lies are beleued, and as when a man hath once gotten the end of a clue, hee may wind it oCAT; pлеaflure what himselfe is fltet, to men that are naturally inclined to nourish Noueteties, having once receiued any thing for truth, he thinketh it a deedee of charity to impart it to his friend, and feareth not to addle something of his owne invention, the better to make the matter to be beleued: and thus from a particular error, by this manner of handling, it becommeth publicke: for as the fixabillity of our inuentions, to frame reasons unto all manner of dreams and fantasies, are very apt and readie, so our imaginacions are likewise found as easie to receive impressions from falshood, derived from very frualous and foolish apparitions: but it is commonly faide, that to bee light of beleefe, and easily perfeved, proceedeth from a lightnesse of the Wit, and weakeenesse of the braine.

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CAP. XII.

Maffier Stanhurff, in his Chronicle of Ireland, is very angry against Maffier Alan Cop, that seemed to scaffle at the Irihs conscience, that will needs attribute the purging of venemous Wormes from out of Ireland, to the Prayers of S. Patrick.

Now, although Maffier Alan Cop, sufficiently proueth by the Testimony of severall writers, that Ireland was deftive of all these venemous wormes, many hundred yeares before S. Patrick was borne; yet Maffier Stanhurff is so angry, that there should bee any doubt or question made of that which hath bee for long receiued and beleued for an undoubted truth amongst the Nativites of Ireland, that he pickes a great many of quarrels against M. Alan Cop, finding fault first, that he neither obfeced Decorum Personae, nor Decorum Dialogi, and then he quarrelleth with his Dignity, which (as hee faith) is farre diffant from the Rules of Charity.

And when he hath charged M. Cop with many other abifitudes, he feteth downe this propofition, That like as God in his justice punifheth a country that is hard hearted, with wormes and vermine, so of his mercy they are removed againe from a Realme, that is obedient and ready to follow his Lawes and Precepts.
To put this out of Question, he brings this President, That as Pharaoh would not listen to the threats denounced by Moses & Aaron, was therefore punished with Froges and Viles, and such other vermin, yet open his hand of repentance, as the instants request of Moses, these plagues were appeased, and the worms extinctished: why then (faith he) may it not likewise hold, that Saint Patrick, finding the Irish so preest and ready to embrace the Christian faith, might not stand so highly in the favour of God, as through his earnest prayers, the venomous and poisoned Wormes should be abandoned.

But alas (faith he) this is not a matter of such difficulty to be believed, when it was fore-promised by Christ himselfe, who in the xvi. of Mathe faith, And these tokens shall follow them that believe, they shall cast out devils in my name, they shall speake with new tongues, they shall drive away Serpents, etc.

Were not these places of Scripture well spred out by our Irish Chroniclers, and as aptly applied, as those of the Deuill, that willed Christ, if hee were the fonne of God, he should call himselfe from the Pynacle of the Temple, For it is written, That his Angels should hold him up, that he should not dash his foote against a stone.

But I will not content with M. Stanimurt, nor with any other, whether it were Saint Patrick, who by his Praters hath thus purged Ireland from Toads, from Snakes, from Adders, & from other like venomous Wormes: but there are other, as well Beasts as Birds, as the Roe-Buck, the Moule, the Pianet, the Nytingale, that are as meer Strangers.

And yet to do the Irish no wrong, this gawling griefe of Icalouife, is no generall sickness in Ireland, it troubledth very few, and I account them to much the wiser; it is a kind of frenzye, that never yet did go good, the wise men of the world hath ever fought to restrain it by discretion.

Histories be to be credibled, Lucullus, Caesar, Pompeii, Antonii, Cato, and durers other gallant men, were Cornuted: and although they themselves knew it, yet they made no firre about it, that Coxcombe Lepidiun only excepted, who dyed with verie greefe that his Wife had made him Cuckold.

But how many husbands haue their beene, that have induced this accident, not onely without reproach and offence against their wives, but with singular commendation to their owne Vertue, in concealing it from the world.

Some women there haue beene, that haue prostituted themselves, thereby to advance her Husbands credit, sometimes to save her husbands life: but this subject is not for this place, and these presidents
fidents are out of seacon for this age, but there hath beene Husbands knowne, that haue of them selves made Port-sale of their wifes honnesties, al well for their profite, as for their preferment: as Phelim the Argian, who through ambition, offer red his wife to King Philip: And as Calip, who bestowed a Supper of Marceas, and perceiving him to caft some amorous glances on his wife, being risen from the Table, thrust his downe vppon his Guthion, as one oppressed with sleepe, thereby to give him the better scope, whereby hee might perfite.

It is a foollish curiosity for a man to seekke for that which he would bee loath to finde, and that when he hath found, he cannot amend.

I rather commend me to him, who taking his wife so tardy, that he needed no other witness, then what himselfe had scene, would not yet beleue his own senses, but would say, that he wold never condemn a true dealing wife, for a false misdeeming eye. I applaud his Wifedome, that with his owne Vertue, could suppress his owne shame.

It is not said without judgment, that a good marriage might be made betweene a deafe man, and a blind woman. But I say, I would not with that a man should either be too light in hearing, or too quicke of sight, to looke into his wifes affaires: and for him that would lye in a quiet content, I say that one eye were enough, and with the most, for him that will be full peeping and prying into his wifes businesse.

CAP.

CHAP. XIII.

Of the holy Saints, that haue bin borne, bred, and brought up in Ireland.

If a man may beleue Maister Steniburst in his description of Ireland, there hath bin many holy Saints, natues of that Countrey, that were full of Miracles, & performed so many wonderful matters, as there is neuer a wife man in the worlde would beleue them to be true, and so they continue still at this present houre. Our holy, holy breed of Inuites, Seminaries, Fryers and such other, do performe stranges things, but specially for the increas and propagation of children, nor a barren woman in an houfe where they be lodged: for the that is not Child-bearing, a blessing from one of these of the holy order will make her fo to fructify, that her husband (whatsoever he woulde besides) shall before to want no Children.

But as Maister Steniburst advised his reader not to be ouer credulous to beleue all that is written of those holy Saints them selves, nor yet of their famed Miracles: I protest, for the loue that I beare to a nuber of my Ireland friens, I could with them to bee well aware of this holy breed of the Popes Cockrels, the proverbe is old, and not fo old as true: That vigent and Priesles do make foule houes.

I haue heard of many Miracles, and there is no place or Countrey where Popery is profest but they are full of Miracles, full visions, and full of strange
The Description

To put this out of Question, hee bringeth this President, That as Pharaoh would not listen to those threats denounced him by Moses & Aaron, was therefore punished with Frogs, and Fyres, and such other vermines, yet upon his show of repentance, as the instant request of Moses, those plagues were appeas'd, and the vermines extinguisht: why then (faith he) may it not likewise hold, that Saint Patrick, finding the Irish so prestat and ready to embrace the Christian Faith, might not stand so highly in the favour of God, as through his earnest Prayers, the venemous and poisened Wormes should be abandoned.

But alas (faith he) this is no matter of such difficulty to be believed, when it was fore-promis'd by Christ himselfe, who in the xxi. of Mattheus saith, And these tokens shall follow them that believe, they shall cast out devils in my name. They shall speak with new tongues, they shall drive away Serpents, &c.

Were not these places of Scripture well spied out by our Irish Chronicler, and as aptly applied, as those of the Deuill, that willed Christ, if hee were the Sonne of God, he should cast himself from the Pynacle of the Temple, For it is written, That his Angels should hold him up, that he should not dash his foote against a stone.

But I will not contend with M. Stanihurst, nor with any other, whether it were Saint Patrick, who by his Prayers hath thus purged Ireland from Toads, from Snakes, from Adders, & from other like venemous Wormes; but there are other, as well Beasts as Birds, as the Roe-Buck, the Moyle, the Pianet, the Nytingale, that are as mere strangers

gers in Ireland, as the other, and I cannot thinke but that it was one mans worke to expell all these together, and all at one time. But if it were Saint Patrick, or who so ever other wise, that was so fere against the Nytingale, the sweete Querrifter of the Wood, whose delectable harmony is pleasing to every ear, I would he had been as strict in Injustice against that foul mouthed Bird the Cuckow, whose notes were never yet pleasing to any mans ear, that was jealous of his wife.

And yet to do the Irish no wrong, this gauling griefe of Ialoufe, is no generall sicknesse in Ireland, it troubleth very few, and I account them to much the wiser; it is a kind of frenzie, that neuer yet did good, the wife men of the world hath euer fought to refraine it by discretion.

If Histories be to be credited, Lucullus, Caesar, Pompeii, Anthony, Cato, and divers other gallant men, were Cornuted: and although they themselves knew it, yet they made no firrour about it, that Coxcombe Lepidus oneley excepted, who dyed with verie greefe that his Wife had made him Cuckold.

But how many husbands haue their bene, that haue induced this accident, not onely without reproach and offence against their wives, but with singular commendation to their owne Vertue, in concealing it from the world.

Some women there hath bene, that hath prostituite themselfes, thereby to advance her Husbands credit, Sometimes to save her husbands life: but this subiect is not for this place, and these presidents
The Description

fidentes are out of season for this age, but there hath beene Husbands knowne, that haue of them- 
selfes made Port-fale of their wives honefties, af-
well for their profite, as for their preferment: as 
phusius the Argian, who through ambition, offe-
red his wife to King Philip: And as Colca, who be-
flowed a Supper of Moraus, and perceiving him 
to cast some amorous glances on his wife, beeing 
rifen from the Table, throne downe vppon his 
Cushion, as one oppreft with sleepe, thereby 
to give him the better scope, whereby hee might 
perfift.

It is a foolish curiosite for a man to secke for 
that which he would bee loath to finde, and that 
when he hath found, he cannot amend.

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strange
The Description

strange actions, but the Miracles of Ireland, they are more foolish, more ridiculous, more grosse, and more absurd then any other, that I have either heard or reade of. It were strange to make relation of the Miracles that have bin wrought at the holy Croffe, but especially at Saint Patrick's Purgatory, and it is a pecece of Bethorice, sometimes by seeming to affect ignorance, to set forth a fable, and he that should but reade, what Master Stanbridge himselfe hath set downe of that miraculous place of Saint Patrick's Purgatory if he hath bin but a little touched with the Timber of wit, will finde out the very mystery of grosse and palpable Knaury.

And as Ireland is full of strange Miracles, so I think there are more Saints known in that Countrie, then ever was heard of in Heauen, or were euer registred in the Pope's Golden Legend.

Wee reade of a holy saint that was long listhens in the North of Ireland, called by the name of Saint Woodage, to whom was gitten a large portion of lands, the which were after translated to the Bishops sea of Rapho, but some of those landes being houlden at this day from the Bishops that now is, and being called in question upon what consideration the Church liuinges should bee to detained, there is a recorde brought forth, how a holy Bishops, many hundred yeares listhens, couedin away that parcel of land to one Sugger a Boyle, with these plain words, For the use of his daughters body. They have moreover in the North of Ireland, an old monument (calld by the name of Standhall Murray) and this is refered onely for O-Nica to sweare by. There is mention made of Ireland.

made of many other Saints, as Saint Colme, Saint Brudon, Saint Evelyn, Saint Mac-Lurge, Saint Flocke, and they say there are some few Saints of a later edition: as Saint Redloe, Saint Brown, & there is great hope that if Tyrone bee not already in the Popes Kalender that he shall not long out.

I think this Saint Colme before spoken of, is that great Saint in the North, called by the name of Colome Rille, in great veneration at this day for many strange Miracles, the which they say hee still performeth. Then they had a gentlewoman Saint, that Stanbridge in his History makest mention of, called by the name of Bridges, not that Bridges who in the time of Pope Urban cresect a certaine order of Nymes, (called Bridgijians) but this without doubt was a very holy woman, for the lawes byred with two men, namely with Saint Patrick, and Colome Rille, as appeareth by an ancient Monument in the Cathedral Church of Done in the North of Ireland, where this inscription is to be reade:

Hi tres in Dune, tumulo tumulantur in uno, Brigidia, Patricia, acque Columbas pias.

I haue not numbered Saint Patrick amongst these Saints that be of Irish birth: for if a man may believe M. Stanbridge, hee was a Welch-man borne. He farte downe in his Chronicle the certaine place of his birth, and how comming out into Ireland, he bound himselfe to Prentice to a Maister, that set him to keepe Hogs, and following his Maisters Swine in the field, one day as they were rooting, one Hogg among the reft, turned vppe with his knowt a parcel of Gold, the which Patrick taking
The Description

of Ireland.

Obstinacie, is no other thing, then a settled and firme purpose and determination, either to do, or not to do something: but that is in this manner, to refuse, is unfit to receive either counsel or advice, how wise, how learned, how behouefull, or how honest fouter. And such men, preferring their own opinions, are the cause of many evils, and many miseries and troubles, being brought into themselves and others, into extreme dangers: and it is but loath to disfavour any such persons by the rules of reason, for they presupposing to know more then all the world besides, do stop their ears to all good counsellors, and their eyes to all dangers, and persilling in their obstinacie, without reason or judgement, the Brownites themselves are not more precise, nor for Patricius, (Saint Patrick I mean) the canonized saint of Ireland was never more holy, then those obstinate fools doe affiance to themselves in their owne conceits.

Curssities that are bestowed upon obstinate persons, are evermore bestowed in vain, for there is no curssing nor clemency that can be so vaild, but the nature of obstinacie, is rather to impugn, then to make any shew of humility.

Chap. XIII.

Of the superstitious conceit that is held in the Irith, about certaine Wels.

There are yet other admirable matters in Ireland, such as I am halfe ashamed to speake of, and yet if there were but one halfe of the verace in them that the Irith do beleue, and wil contently
The Description of Ireland.

The multitude of people that frequent this faire, are first accustomed to perform certaine ceremonies at S. James his well, in calling the water, backward and forward, on the right side and on the left, and ouer their heads, then drinking a draught of the water, they go into the Faire, and there installing themselves in bowel-booths, they sit and drinke drunke all the day after.

On the South side of the towne, they have S. SUNDAY's well: I cannot tell what country man S. Sunday was himselfe, but his well is of precious estimation amongst the Irish (I meane) amongst the Popish for the Irish, that doe flocke thither so thicke vpon Sunday mornings, in the summer season, that I am sure, that if Saint Sunday were there in person to read a Lecture out of the New Testament, they had rather go altogether to an alehouse then they would trauell so farre to see him.

To the North-wards from the City of Dublin, they have S. DELACE's well; another sanctified place ceremoniously frequented at certaine feasts, foolish and ridiculous to be spoken of, so that at the wind blow which way it list, East, West, North, or South, Dublin is so feared, that a Papist may go from the high croffe, with a blowne blast right before the wind, either to an Ildalrous Maffe within the towne, or to a Superstituous Well, without the Towne.

But this is most of all to be admired, that a people that hath bin so many yeares instructed and informed in the doctrine of the Gospell, should still submit themselves to such grose & puerile foleries.

The

fidently auow, wee needed no other physicke nor Surgerie to heale all manner of diseases. The blind might bee reflored to their sight, the halt and lame to their limbs; there is no infirmity, but it might be cured at sundry sanctified and holy wells, whereof there are great plenty in Ireland. The City of Dublin is quartered out with them. First, on the East part, they have S. Patrick's Well, the water whereof, although it be generally reputed to bee very hot, yet the very prime of the perfection, is vpon the 17. of March, which is S. Patrick's day; and vpon this day, the water is more holy then it is all the yeare after, or else the inhabitants of Dublin are more foolish vpon that day, then they be all the yeare after. For vpon that day thither they will run by heapes, men, women, and children, and there, first performing certaine superstitious ceremonies, they drink of the water; and when they are returned to their owne homes, for nine daies after, they will sit and tell, what wonderful things have bin wrought by the operation of the water of S. Patrick's Well.

On the weft part of Dublin they have S. James his well, and his feast is celebrated the 14. of June, and vpon that day, a great Mart or faire is kept fast by the Well. The commodity that is there to be vntied, is nothing else but Ale, no other merchandise but only Ale: I thinke such another Faire was never heard of in any other place, where a man can not buy so much as a pennworth of pins, but what money hee hath to bestow, hee must lay it out for Ale, and yet it carries the name of S. James his faire.
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I might speak of divers other Wels, for I think there is neither Apostle nor Patriarch, that never came near unto Ireland, and yet there be Wellies, Fountains, and other holy places, that be attributed unto them. But if I should speak of the wonders and miracles, which they say are wrought there, it would make a more admirable history than that of Sir John Mandeville. It would wonder all the Phisians in England and Ireland. For at those holy Wels, and at many other of those sanctified places, the blind are made to see, the lame are made to goe, the cripple is restored to his limbes, or what difeafe soever, never so strange, never so insupportable, which is not there cured.

But I am sorry for Dublin, the place where I my selfe do liue, the town where all others in Ireland, I do best liue, I do not therefore speak any thing maliciously (I appeal to their owne knowledge) whether I speak true or false: I have of ten said, & still do say, that there be many good people in Dublin, and in throughout all the parts of Ireland beside, men of all sorts, of all professions, and of all degrees, that are not to be detected. And thus (I hope) the good will take no exceptions at anything that I shall truly report of those that be ill.

And although I direct my speech to the Irish, I make no such difference between the English and the Irish, but that I know there bee as pernicious Popits that come daily creeping out of Eng. to plant themfelves in Ireland, that give worse example, & are more dangerous to his Maiesties estate, than those that are naturally borne in Ireland.

of Ireland.

I dare be bold to avowe it, that there is neither a Pulpit within the City of London (that at Pauls Croffe onely excepted) that is better supplied, then that Pulpit at Christ Church in Dublin; and how many grave and learned men, that vpon a Christian Consideration haue charitably admonished them to desist, from those blind fantastical follies which they themselves by many years experience, have found to proceed but from their owne vaine and superstitious conceptions: but neither preaching nor teaching can so prevaile amongst them, but that they become thereby to be more froward and stubborn, and do with the more obstinacy perpetuate, not so much of ignorance, but rather in deliuer. But I am come now to a strange entent, a tale of Master Staniforth his owne setting down in his History of Ireland, and it is worth the reporting, if it be but laught at, and thus is followed:

There is in the North part of Ireland a mighty Lough, 30 Miles in length, and 15. in breadth, called by the name of Lough-Erne, but now called Lough Sidly, I know the place well. This Lough (as Master Staniforth saith) was at the first one of the Irish Wels, and was frequented and fought vnto, by the inhabitants of those partes, for many Miraculous accidents that was there effected.

A prescribed custome there was, (belike set downe by some anerie Saint) that the Pilgrimes at their departure should not leaue the Wels vncouered, foreswearing them afores hand, that when the spring should bee left open, the water should to a bound
The Description

bound, that it should drowne all the Countrey adjoying neare about. And it happened (as Maister Stanhurff sayeth) that an old Trot came to fannifie hit felle at that Well, and hauing vncouered the spinge, a child of hers which she had left but fast by, began to cry, the which the woman hearing, forgetting the obseruance of her prescribed order, which was to cover the Wel, she made haste to fill her brat, and returning backe againe to have mendid her mifle, she was encountred with the water, which was so farre overflowne, that it was past her help, whereby both she, her child, and all the rest of the inhabitants with in that territorie, were al together drowned. And here Maister Stanhurff, fearing that his lyce is to palpable and apparant, yet to the end it might be something the better beleued, he addeth, that there is the more likelihood of truth in this story, because the Fithers in a funny day, maye see the Steeples and other Piles plainly, & distininctly in the water. And this is a larger lyce and more ridiculous then the first, for to begin withall, it is well enough knowne, that the Lough is of no such depth as M. Stanhurff would perswade: large it is, and very ful of Islandes, & some what deeper in one place then in another, but not fo deep to drowne Steeples. Againe Maister Stanhurff hath very fondly forgot a Schoole Principle, Operam mendacem esse memorem: for Maister Stanhurff being an Irish-man borne, could not be ignorant (I am sure) that in all that part of the Countrey neere about Lough-Erne, there was neuer yet any Steeples knowne, vnlesse it bee the Steeple of Armagh.

Of Ireland.

Armagh, there is neuer another Steeple nowe to that Lough, not by a great many of miles, perhaps (as M. Stanhurff faith) there may bee some lately builded in the bottom of the Lough, but I am sure that there neither is, nor neuer was any vpon the land, in all that part of the Countrey.

I do not meddle with this matter of any sort purpose, whereby to impugne M. Stanhurff in his historie of Ireland; although he hath therein fabled forth a great number of vnruths: but I have done it indeed, whereby to make manifest the light beleefe of obstinate Papistes, that are ready to glue credit to yde lies and fantasies, then they are to beleue the testimony of the word of God.

CAP. XV.

A true description both of the City and Citizens of Dublin.

He that had no other knowledge of the City of Dublin, but as it is described by M. Stanhurst, in his Chronicle of Ireland, woulde thinke it to be far exceeding in fateleneffe of building, and in many other commodities more then it is at this hour: & yet I am sure that within these forry yeares that I have knowne Dublin, it hath bin replentifid with 2' thousand chimneyes, and beautified with as many glasse-windowes, and yet it maketh no suche fumptuous fiew: But (faith M. Stanhurst) it doth exceed in gorgeous buildings, in martiall Chivaltrie, in obedience and loyalty, in largenesse of hof-
The Description

hospitalie, and in manners and civility. First, for the gorgeous buildings in Dublin, there be on other Townes in Ireland that do faire exceed it: And to speake truly, the buildings of Dublin, are neither outwardly faire, nor inwardly handyome: a mony

ous kind of building, neither convenient nor wel call: neither do I thinke, that either the Mafons, nor yet their Carpenters, are of skill to continue any better.

For their Military Chouderie, I will not disaowe them, no doubt they haue able men among then, both of body & mind, but I beleue there are better foulders in Ireland, then any be in Dubllin. For their obedience and loyalty, I see not what

(ehe meanes it to the Prince) I say, that if they would mixe but a little love with that loyalty that he speaks of, the Popes overmain coulde not bee so well entertained in Dubllin as they be. It is but fol

ty to dissemble any longer, for if we did but looke a little into the course of experience, wee shoulde find, that this mocking & dallying with them, hath done more hurt then good.

For their Largeness of Hospitality, I will not de

die them of their right: They are bountifull e

ough of their meate and drinke, according to their abilities. Now lastly for their manners and civility, I confesse, Dubllin is very well reformed, since M. Stunnberth wrot his Chronicle. And now hee com

meth againe to speake of the pleafanmelle of the situation, & by seeming, he would make it a town indispeceable. But I thinke M. Stunnberth haue little skill in the Art of Persuasion. Then he descripteth it

of Ireland.

it with so many Churches, with so many chapels, with so many streets, with so many lanes, with so many Gates, and with so many Bridges, as I pro

tefl. I having knoune Dubllin these forty yeares, yet know not where to finde the one hafe of them he hath named, and a great many of those that are to be seen, when they are found, make but a fory shew in respect of the commendation he hath gien.

Maffet Stanbury makes mention of a certain Tower sittuat in Dubllin, commonly calld by the name of Lounder Tower. Which as hee saith, as it first tooke the name from La Bell Lounde, so it seemed vnto him to be some Caste of pleasure, for Kings to recreatethemselues in.

The pleasanmelle of the Tower is very well knoune, in what case it was when M. Stanbury wrot his chronicle, sitteth (in good faith) to have made a house of office; then for a Pallace to entertaine Kings, & yet I cannot tell what manner of Kings they had in Ireland in those daies, but if they had no better houses then Lounder Tower to recreatethemselfes in, they were the fittest Kings that ever I heard on: but I wonder if Copper Alby had corted the Maffet Stanbury to wrot his Chronicle, as it doth at this day, what praises hee coulde have publisht in the worthy meaffle of that worke.

To speake the truth of Dubllin as it is descriued. First, for the Towne it is a verry commodious enough, pleasantly seated as well for the fertiitie of the state as for the plesing walls that are round about the City, and joyned to a noble couragement of building.

The Citie itselfe, are wonderful by

K 2 formed
The Description

formed in manners, in humility, in curtsey: themselves and their wives model and decent in their apparel (I speak of the better sort) and they are tractable enough to any thing. Religion only excepted. I had almost forgotten to speak of honesty, but it is in Dublin as in all other places where I have travelled, an easy matter to play the lugger, to make a show and appearance of honesty, but to keep a due rule and a formable decorum in our actions, that's the very point.

The very names of goodness and honesty, are many times the names of meere contempt, & who dares find fault at his honesty, that is a knowne defemer both with God and the world.

God bleffe me for speaking against pride, juche, dubitance, or against idolatry. I will not speak against Dublins, but in many parts of Ireland it is more dangerous to be reputed an honest man, than to be a knowne defamer greater peril to be a dutiful subject to the King, then to be a professed seditious of the Pope.

Men are not to be esteemed by their outward appearance: for infidels, and those that have no belief in Christ, will counterfeit holiness: he is but a foolish Paucer, that cannot paint both white & blacke with one Penkil. I will never believe him to be an honest man, that will first swear obedience to his Prince, and then will submit himself to the justice of his Pope, that will go to Church openly, and hear a Masse prouly, that will listen a little to the Preacher when he is in the pulpit, but will never communicate a Communion.

God

of Ireland.

God keep me from being an honest man, according to the description that I see made of honesty now adays. And I say Heraldus was but a fool to passionate himself with considerating the follies of his age; but I think Demosthenes would laugh till he were ready to burst, if he were nowe living in Ireland, to see the commixture of manners & dispositions, how they are now carried.

I will take no more of idle matters, but now a little of Religion in Dublin: If there be one that doth submit himselfe to his Maiesties proceedings, there is ten for one that is vowed to the Pope.

Whosoever not this to be true, that knoweth Dublins, the Papists themselves do rejoice in it, and they do not lose to dissemble the matter, but they will shew it both by words and deeds, that they are so, and will be so accounted; and I think they would be angry with him that should otherwise report it.

Among many other privileges that they have, one amongst the rest is, that if there be any Man within the City (be he free, or be he foraign) if he doe seeme to finde fault at their entertaining of Jesuits and Popish priests, they may by their Charter, be at their choyce whether they will loue him or nay.

If any man that is free-born in the City, that is conformed to his Maiesties proceedings, and doth shew himselfe a dutiful subject to his Prince, it is at the Sheriffes choyce, whether he will tilde him home to dinner or no.

But Dublin is not yet so destitute, but that
The Description

there are some, as well learned Divines, as other grave and godly Citizens and Towns-men, that God hath blessed with the light of his word, to spy out all the Pageants of Popery, that do daily inure their themselves to give good example, seeking no lesse to advance the glory of God, the honor of their Prince, the good of their Country.

CAP. XVI.

Oftsome defects in the government of Dubline.

His inclination to Popery, whereunto the greatest number of the Citizens of Dublin are so much addicted, is not only prejudicial to all things appertaining to piety and godliness, but it is hurtful to matters that are belonging to civil government; for this diversity in Religion, causeth opposition, and the Mischief of the town being principally swayed by those of the Popish crew (that doth far exceed the rest in number) bringeth a tolleration of Popish inornities.

First, where it is the vice and custom of every well-governed City or Towne, that on the Sabbath day, during the time of the divine Service, there is a general restraint to all Inne-keepers, Taverners, Alehouse-keepers, and to all sortes of viandiers to shut up their doores, & not to handle, as to retain any guests within the house, or to serve either Wine, Beere, or Ale, without the house, till the Service and the Sermon both be ended: and that this might be the better performed and seen into, they have certaine Worne men to make search, and to present all such as shall be found to offend in the premises: the which offenders, by all Officers that be of worth, bee they Magistrates, Bayliffs, or Sheriffs, are evermore severely and sharply punished.

But in Dublin, then in the time of divine service, and in the time of the Sermon, as well in the forenoon as in the afternoon, even then (I say) every filthy Ale-house is thronged full of company, that as it were in despit of our Religion, doth drunkenness and quaffing, and sometimes defiling themselves with more abominable exercises: so that the Sabbath day, which God hath commanded to be sanctified and kept holy, is of all other days most profaned and polluted, without any reprehension or any manner of rebuke. And although many godly preachers, and some others of the better sort of the Clergy, hath endured a reformation, so farre as their Commission doth warrant them, the which (indeed) is but by the way of exhortation to admonish and persuade: but those that have authority to punish and correct, and doth challenge to themselves a special prerogative, to manage all affairs whatsoever within their City, are for the most part of them so blinded with Popery, that they can neither see, nor be persuaded that this dishonor of the Sabbath day is any offence at all.

I cannot tell from whence it should proceed whether of ignorance or despit, that they should keep so many Popish holy-days in Dublin (more than nine were heard on in England) the which becau
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cause they are allowed by the Pope, are therefore kept, as it were in contempt of his Majesties proceedings.

There be some that are numbered in the Saintes of Saints, and have their Feasts solemnly celebrated amongst the Irish (especially at Dublin) that of my conscience are damned Devisils in Hell.

I know this will bee gravely taken, and our Papists will say my censure is very uncharitable, & more than benometh a Christian to abuse, but blind men can judge no colours. And if our Catholiques of Dublin, could duly conceive how horrible a crime it is, for a Subject to become a conspirator, a Rebell, or a Traytor to his Prince, they would sooner pronounce Thomas Pocket to be a damned villain in the pit of Hell, than every year to celebrate his feast with such solemnity as they are accustomed. I might speak of some other such like holy ones, that bee intolled in the Popes Calendar: And there is scarcely one weeke in a yeare, but we have one Popish holy-day or other solemnized at Dublin, more then they have at London, and yet I think there be none men in London, as any be in Dublin, and as true, and as loyal to their Prince, but the wittnes of the matter is, our Ladymore are neither vowed nor sworn to the Pope. Can there bee a more dangerous matter, then where impiety becometh to bee lawfull, and by the Magistrates leave and liking, to take the close of vertue. I might speake heare of Fryers, Inquiets, and other of the pale horn order, well knowne to be his Majesties vowed and proteeted enemies, that

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that are yet entertained, upheld and maintained in Dublin, not without great contributions allowed unto them, by the Papitcall fort of the Citizens, that will grudge and murmur to give a Souldier a nights lodging, that is drawn in by the Lord Deputy, but for the guard of himselfe, and of his Majesties Castle, and for the prevention of treayters practises.

This harbouring and upholding of Traytors, must necessarily either put his Majestie to a charge for his owne security, or leave his estate in a desperate condition, or more subject to the plots and practises of his captall enemies. And I can see no reason why his Majestie should be drawn to an expence, by the mid-demeanors of his false hearted Subjects, but that they themselves should be made to feel the penalty of it, if not in their persons, yet in their purses.

But in Dublin, his Majestie should have little neede of Souldiers, or of any other martall men to put him to charges, were it not for the contemnuus demeanor of the Popish fort of the Citizens: but if upon any vrgent occasion, there bee but one hundred of Souldiers to bee ceased amongst them, the which they themselves by their obline impugning his Majesties proceedings, both many times in force, they will impose the charge (as much as in them lyeth) vpon those that they know to be best affected to Religion, and that do stand most aslied to his Majestie, both in duty and obedience; and would not onely draw contributions from Forrainer and Strangers, such as have neither Trade nor Traffique in the Towne, but would likewise enforce it from his Majesties Pencioiners, and other Gentlemen, that are there attendant vpon the State, if they have but a house or a chamber within.
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are the men that do cause at their pleasure whome they lift, and doth impose upon every man what they lift; so that if the Sheriffs of Dublin be a little fust in the head with a Pope (the disease being so common amongst them, that there are very few that doth escape it) where they cause a Papist at fixe pence, they will ask a Protestant tenne shillings, the which if the party denies to pay (or at the least to satisfy them to their owne content) they will break open a doore, contrary to Lawe and equity (and I believe farther then their Charter will reach unto, if it were well overlooked,) they will carry away with them any goodes whatsoever they be, that they can finde.

I could speak of many other matters, and I could speake by experience: for although I bee not a Free man of Dublyn, yet I was thus much beholding to the two late Sheriffs, that because I would not give them tenne shillings which they had imposed upon me, at their owne will and pleasure, (I know not why nor wherefore, unless it were for writing a Booke against the Pope) but they verie kindly drew me out of mine owne house and carried me to prison, where they kept me forth-coming for one night; and this (I hope) be very well knowne, by the fame token, that the verienext Sunday after, I could have met with one of them, in Hang-mannes Lane at an Idolatrous Maffe.

But I cannot blame them, though they bee somewhat sparing of their purses vnto the Prince, for with out doubt, they are at greater expences with the Pope; but if they could draw in his Maiesties Pensioners, and those Gentlemen that are to attend his Highnes service,
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CAP. XVII.

Of the Trade and Traffique that is used in Dublin, and from whence they doe exact their greatest Commodity.

The City of Dublin is principally upheld by the English, for the Lord Deputy holding there his Majesties estate, and the whole body of the Counsell of that Realm, together with the Captaines, Pensioners, all Officers, as well appertaining to the Army, as to the four Courties, all their factors, friends and followers, being there for the most part resident; this maketh the Citizens to raise their prizes in all things, their Houses, Chambers & Lodgings, are dearer tented in Dublin, then they be in London.

It is the nicety of the English (that are every day innovating & devising of new fashions) that beloth the away with their Satins, their Silks, their fine cloaths, both woollen and linen, their new striped stuffes, their lace of Gold, of Silver, of silk, and a number of other gaudy devises, that the English do vie to buy at unreasonable rates, that would never be vented amongst the Irish themselves.

The trade that they commonly vie is but to London, from thence they do furnish themselves with all sorts of wares for their shoppes, for shipping they have none belonging to the Towne that is worth the speaking of, yet they will bee called Merchants; and bee that hath but a Barrell of salt, and a barre or two of Iron in his shop, is called a Merchant. He that doth but sell earthen Potes and Pannes, Sop, Omeale, Trenchets, and such other like trash, is no lees then a Merchant: there be shopkeepers in Dublin, that all the Wares they are able
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able to shewe, are not worth a poor English Pedlars Pack, and yet all these bee Merchante. But now to speak the truth, there are fewe Merchants of Dublin, that are very wealthy and men of good ability, that have them Shoppes well replenished with all sortes of wares, as well Mercery, as Grocory, and Drapery, both Linen and woollen, and there is neither Silk-man, nor Milliner in London, that can shew better wares (for the quantitie) then some of those can do, that bee called Merchants of Dublin.

But I am now to speake of a certaine kind of commodity, that ourfetecheh all that I have hitherto spoken of, and that is the selling of Ale in Dublin, a Quodidian commodity, that hath beene in every house in the Towne every day in the weeke, at every house in the day, and in every minute in the house: There is no Merchandise so vendible, it is the very marke of the common wealth in Dublin: the whole profit of the Towne standes upon Ale-houses, and selling of Ale, but yet the Citizens a little to dignifie the title, as they vfe to call every Pedler a Merchant, so they vfe to call every Ale-house, a Tauerne, whereof there are such plentiful, that there are whole streets of Tauerne, and it is as rare a thing, to finde a house in Dublin without a Tauerne, as to finde a Tauerne without a Strumpet.

This free Mart of Ale-selling in Dublin, is prohibited to none, but that it is lawfull for every Woman (be the better or be the worse) either to brewe or else to sell Ale. The better for as the Aldermens Wives, and the rest that are of better ability, are those that do brewe, and looke how many Householders there are in Dublin, so many Ale-brewers there be in the Towne, for every Householders Wife is a Brewer of Ireland.

Brewer. And whose ever the otherwize or lether come from whence they will, if her credit will ferue to borrowe a Pan, and to buy but a measure of malt in the Market, the fets vppe Brewing; then they have a number of young ydle Husbwives, that are both verie loathsome, filthie and abominaable, both in life and mannes, and these they call Tauerne-keepers, the most of them knowne harlots; these doe take in both Ale and Beere by the Barrell from those that doe drinke, and they fell it forth againe by the potte, after twoe pence for a Wine quart. And this (as I take it) is a principall causse for the utterance of many enormities; for the gaine that is gotten by it must needs be great, when they buy malt in Dublin, at a price that it is sold for at London, and they sell their drinke in Dublin, at double the rate that they doe in London: and this commodite the Aldermens wives and the rest of the Women-brewers do finde so sweete, that maister Mayor and his brethren are the willing-er to winke at, and to tollerate with those multitude of Ale-houses, that themselues do enen knowe to be the very Nurseries of Drunkenness, of all manner of Idlenesse, of whorsome, and many other vile abominations.

I have hitherto spoken but of Ale-brewers, that are almost as many in number as there bee dwelling houses in the Towne. There be likewise some three or foure that have set vppe Brew-houses for Beere, whereof they are accustomed to make of two fortzes; that is to say: Strong Beere, and Ordinary: their ordinarie Beere, they doe vfe to ferue to the English, that are there inhabiting in Dublin, that doth kepe Servantes and Families, and this Beere they do prize
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at sixe shillings the Barrell, which according to their measure, amounteth to xlvij. s. the tunne, and in Lon-
don their iij. s. Beere, that is solde after the rate of
xxvij. s. the tunne, is better Beere by oddes.

Their strong Beere is commonly drank by these
Ale-houfe Queanes, Tauerne-keepers, (as they call
them) and this they do take at xij. s. the Dubline Bar-
rell, and that is suit after the rate of xvij. s. a London
Barrell, which amounteth to iij. l.xviij. s. the tunne,
harmeful for the Magistrats of the Towne to suffer,
considering the cheapnede of Mault.

Here is now to bee considered, that there is almost
never a Householder in Dubline (whatsoever Trade
he be, or otherwife vnder) but hee will have a blinde corner
in his house reserved for a Tauerne, and this (if hee
have not a Wife of his owne to keepe it) shall be set
out to one of these Women-Tauerne-keepers, fesse
taketh in drinke both Beere and Ale, after the rate of
xij. s. the Dubline Barrell, the payeth moreover to the
party of whome hee hirseth her Tauerne, vi. s. out of every
Barrell that hee vrtureth: if the drinth not get viij. fl.
more for her felse, the will never be able to keep her
felse honest, so that here is xxvij. s. made out of every
Barrell of Beere, which commeth into this li. xij. s.
tunne. How shameful a thing to be suffered in a well
governed Citty, let Wife men judge, for with thowe
that be called honest, I will not meddle.

I have beene so long amongst these filthy Alehou-

of Ireland.

fes, that my head begins to grow idle, and it is no
wonder, for the very rememberance of that Hogges
wath which they vie to sell for ij. d. the Wine-quart,
is able to distemper any mans braine, and as it is nei-
ther good nor wholesome, so it is vnit for any mans
drinking, but for common Drunkardes, but I will here
leave my women Tauerne-keepers to Master Maior of
the Butlers-Range to looke vnto, and I will now haue a
bout with our Dubline Bakers, that will be sure to sell
their Bread at double the price that they buy their
Corne: and although there have beene severall Maiors
of the City which haue seemed to be angry at the
matter, yet as long as I haue knowne Dubline, I never
knowe Maior, but hee was either ashamed or afraid to
reforme it. But there be some that will make ill favoured
reasons, and will say, that the Bakers haue such a kind
of dexterity, that they will make any Maior both deafe
and blinde: I cannot tell how he commeth to passe, but
the Bakers do make a good shift for themselves, for
they neither reforme their owne bread according to the
pricke of Corne, neither will they suffer the coun-
try-Bakers vpon the Market dayes, to bring in bread
that is reformed to a true affile.

Thus the Magistrats of Dubline doth tolerant
beare with a number of inorinities, vntill they are tol-
erated in any well governed Citty, the which (as
I suppose) they do the rather wink at, what they know
well enough that this extortion that is exalted by sel-
ling of Bread and Beere, doth pinch none but the Eng-
lish, those that are to follow the State, & those againe
that are of the poorer sort of the Irish, for there is not a
Cittizen in Dubline, (that is of any alabilty worthy to
be spoke of) but he hath a Farine in the Country,
that yeeldeth him Corne, both for Bread and Beere,
enoough to find his owne house; but the English that
must goe to the Bakers and the Bruers, are made to
pay dearly for it, and to they do for every other thing
that they buy) and as the Irish do know all this well
enough,
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enough, so they have therefore the lese care to redresse it: and yet if the Lord Deputy should but withdraw himselfe but for two yeares together into any other part of the Countrey, the greatest part of the Citizens of Dubline, would bee ready to begge, that do now dwell in a malicious conceite against the English.

CAP. XVIII.
Of the Ambition of the Irish.

The Irihs are very Ambitious of Fame and renowne, but it is with Herodotus, that fought to leave himselfe in recorde by burning the Temple in Ephesus, so the Irihs do hunt after Fame, and to leave themselves registred to posterity, they will kill, they will murther, they will rebel, and what action so vigourous which they will not attempt, to leave an edifice memorandome to their lowtie Bardes and Rhymeres, that can writ in the commendation of nothing but of vice and villany.

By this example of the Irihs, wee may distinguy betweene the louers of Fame, and the louers of Vertue, and although it bee true that Vertue hath Fame for an attendant, yet Vertue seeketh not for Fame: for glory with the Crocodil, beeth him that followeth him, and followeth him that iveth not. no wonder then though there bee great difference in their values that imploy them both; for those againe, that deuours for Vertue.

This vaine ostentation, we see whereunto it leadeth: and hee that seeketh renowne in a wrong boxe, either by unlawfull attempts, or base unedevoursumbleth

bleth many times vpon Infamie in stead of Glory: so he that hunteth after dignities by vnworthy defertes, in seeking after Estimation, betrayeth himselfe to open Derision.

Amongst the wife, a man is esteemed but only for his vertues. For Offices, authority, & Richesse, all these are but the gifts of Fortune, but for a man to be exalted to a dignity, and to bee esteemed worthy of the place by a common consent, that mak is vnfallible, for there magnificence doth manifestely make knowne it selfe.

The office of a Prince doth crate obedience in his Subiects, but our affections are still depending of his vertues: if this to a Prince, what hope is there then left to a Peasant, that hath nother vertue, witte, nor honesty wherewith to make himselfe withall, and will yet thrive himselfe into a Dignity, and onely but to make it verry.

Nere demanding of a Soule why he hated him, was anwered: Because (faute hee) whilst thou wast worthy of loue I honoured thee, but nowe thou art become an enemy to vertue, I therefore abhor thee.

Ambition is no vice for any of these lowe-prized Swines. For when I see a fellow that is but base of birth bare of of falsely born of witt, and that is but droped into a dignity without defect, I neuer look vpon such a creature, but methinks I see a Jacke anapes in a fattin fure. This is a base Ambition, and right of the Irihs stampe, for there is not a people under the sun, that are more defirous to be famed then the Irihs or that will adventure vpon more desperate resolucions then they, and to leave themselves in record in some one of their Rymers rolles.
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The miserable malefactor at the very hour of his death, when he is going to execution, doth even then affect Fame, and is much more desirous that his looks on should see him take his death with resolution and without fear, then hee is to reconcile himselfe unto God, and is more ashamed that he should be said, that his countenance began to change with faint negligence of courage, then he is of the crime that he hath committed, how abominable souerain. And all this, but that he might appear constant, and to whom, but to those that do behold him, that are common, the more inconstant then the wind.

Sir Thomas More, whom he Ballarime (in his letter to George Blackwel the Popes Archprieete) so confidently avoweth for so worthy a Martyr, was sicke of this disease, and at the last hour, when he was to take his death for Treason, he did sacrifice to Fame, for when the Executioner was ready to strike off his head, hee prayed him, in any wife to be good to his beard, telling him, that he should find his necke so short, that if he were not very ware in the performance of his business, it might prove a blemish to his reputation.

Methinks it to bee but an unreasonableness conceit, at the last hour of a mans life to fall a lesting with the world for vain ostentation, and neglecting to receive the fruition of eternal felicitation, to rest himselfe upon the fine and airy applause of Fame.

It may sometimes serue for a shroude to shelter a flame, but it is an ill chosse time, to fall a lesting with the Hangman, when he may play too much upon the advantage, if not by victual or quickness of wit, to thrust back a least upon the letter himselfe, yet Excess, he may do it by action, that doth pinch never the quick

of Ireland. quicke, then the bitterest words.

But if more were a Martyr as Ballarime would have him, say he was but a mocking Martyr, that would fall a scooning with the executioner, at that very instant when he was to take off his head.

But I have heard of some others that have been of this merry disposition, and I thinke as worthy to be Martyrs as More; one among the rest that was condemned to the Gallowes, and when the hangman came to fatten the hatter about his necke, he defined him of all false friendhippe, that he would not bring the rope too near his throat: for (said he) I am to tickle about that place, that without doubt I shall hurt my selfe with unreasonable laughter.

Such another, going to the place of Execution, desired the officer to shew a street that lay right in the way as he should passe, and to go a little about: The Officer demanding the reason, hee told him, because he oughte a CITIZEN a little money that dwelt in the fame street, and he feared that if hee should fee him passing by, he would arrest him, and bring him unto some trouble of the law.

I must not forget one more of these merry conceited fellows, who going to the gallowes to be executed, was admonished by his ghostly father to take his death patientely, affurin him, that though his dinner were somewhat harpe and harsh, yet he should find a joyfull supper in Hauem. Alee (said the malefactor) that is a cold comfort to mee, for I never vfe to ete any supper.

We cannot judge of any mannes assurance by the boldness of his death; for he falleth out many times, that men in those cafes, will make great shew of resolution.
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Lustion and courage, but for ostentations sake, and there is not a people that are more inclined unto that then the Irish, but amongst those that have most valiantly resolved themselves to execution, it is yet to be doubted whether in so dangerous an intent, constancy, or obstinacy had the preheminence.

Every Coward can despise death in misery, for to the distress'd life is but a scourge, and death their only solace: but he that can endure the calamity of all misfortunes with patience and constancy, more rather defendeth the Chariot of Triumph then Caesar himself. Those that in the times of execution are seen to runne to their end and to hasten on the execution, they do it with resolution, but because they will defer these things of time to consider of the honour of death, for it grieves them not to be dead, but to die.

Melanipus, the most disolute man in the world, had a resolution to die some desperate death, as it might appear by those prouisions he had made for the purpose: for first, he built a stately Tower from whence he might cast himselfe, he also caused cordes to bee made of gold and Crimso flax, wherewith to stagger himselfe; he further provided a rych golden Rapier of purpose to murder himselfe; and hee prepared poysons, and kept them in boxes of Emeraldes, and Topsis thereby to poyson himselfe.

Every man that dares adventure to desire death, cannot be said to be resolu'd to die for a man that hath seemed to be with for death, hath fainted againe, when they have become put to the tyrall.

Poverty, misery, diseases, & death itselfe are subjects of a heavy burden, that do weigh and grieve, especially those minds that are but of the common flampe: we had neede therefore to be very well instructed both how to suftaine, and how to combat with those kinds of accidentes. The best advice we can take whereby to judge of a mans death, is but to consider of the manner of his life: for haue we knowne him to live constantly and quietly, it is likely hee should then die resolutely and expressly, for it is to bee supposed, that hee that konweth how to live, knoweth likewise how to dye.

Amongst all the benefits that Vertue beftoweth of vs, the contempt of death is most approued and precious: and as the place is vncertaine where death looketh for vs, we must therefore be the more vigilant to expect him every where, for the premeditation of death, is but a fore-thinking how to live and die well. It sillies so much the leofe when death doth come, so we be provided for it, for all the time that we liue, we do but fleale it from death, and the continual workes of life, is in the end determined by death.

The iollity of youth and the gravity of age are different in this point, for the one looketh forward and the other backward, youth delighteth it selfe with wanton allurement, Age preacheth feuerity, and readeth daily Lectures of temperance and of reformation, and whether it wake or sleep, it doth not permit vs one hour but to thinke on instruction, on patience, on repentance, and on Death.

I might have enlarged this Chap. with other matter of some perticular persons in Ireland, that haue fought to make themselves famous amongst the Countrey-men, by those endeavours, that were directly prejudicial to the dignity of the Prince, but I will he:se omit them, & for conclusion say, there is no Nation in
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in the world, that are more ambitious of Fame then are the Irish, nor that dooth hunt after it with more contrary courses then do the Irish.

CAP. XIX.

Of the Doctrine of the Pope, how it is embraced by the Irish

They say it was S. Patrick that purged Ireland from all manner of venemous Wormes, and it is the Pope that hath poisoned it ten times worse with his Locus terrae of Friers, Monks & Iesuits, & he hath so infected the whole Countrey with Toades, Frogs, & padocks, that in the habite of popeh priests do keepe such a continual croaking in the ears of the poor people, that they haue made them deaf to all good counsell. It is only the poison of the Popes doctrine that incitemeth to seditions, to Rebellions, and that fetheth subiectts against their Princes. Look into Bellarmines writings, that hath taken such paines in behaule of the Pope, and you shall finde, that all his Books are stuffed with no other Doctrine, but that Popes may degrad Emperors, kings, Princes and potentates, may abrogate their Lawes, may dispence with their subiectts for their allegiance, that they may take Armes against their Soueraignes, that they may rebell, yea, and althogh Treason and murder be the most hatefull offences that any man can commit, and are most abhorred and detestfull of all men, yet they are admitted, maintained, and vpheld by the pope, and he doth not onely tolerate those offences, but he doth likewise give pardons and dispensations to his villaines, both to practise and execute them, as that holy Pope, that gave Parry plemarie indulgence and remission of all his sins to murder Queen Elizabeth.

A filthy Religion, that hath abased the simplicity of all natures, and defiled the people of so many Nations, not only through Idolatry, and Superstition, but also by bloud-fedding, and detestable murthers, as though it were lawfull and no offence (if it be done under the colour and shew of Religion) to abandon all honesty and shamefastness; incommuch, that such borryble and detestable crewelty hath been fhowne, that their Actions have beene oftentimes inbrewed and stained with mens bloud, as though God were pleased with those horrible murthers, practised and committed by those abominable wretches, that care not how they defile themelues with all kinde of beastliness, and detestable villany.

This is the Religion which the Irish do imbrace, and this Doctrine is it that hath deluded a number of poor people of that Countrey, and hath fet them so opposite, that they despise to learn any thing from the English, bee it never so necessary, that doth but appertain either to Civillity, Morallity, or Humanity: it maketh some of them maliciously to impugne the proceeding of the Prince, it hath induced a number of them into open Rebellion. And this Idolatrous Doctrine is it that fetheth ther turns, that are so ad- dected and inclined to undertake against the Prince. The property of true Religion, doth euermore keepe men within the bounds of duty, it illumineth them with the true light of holiness, and sanctimony; and so defirous are they which followe the rule and discipline of Christ, by imitation to expresse the gracious goodness and mercy of God, that in the same they repose the whole sum of Religion: therefore neither
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neither provoked with taunts, they are any thing moved, and being vexed with flanders reports, they are not yet kindled with anger; and although they bee sometimes provoked with injuries, they do not go about to bee revenged; nay, rather they suppose that trial to be laid upon them, that they by a heape and multitude of good turnes, should abate the edge of their enemies wrath.

Whilst the Popes doctrine had overthrown the Realme of England, with the misty fogs of darknesse, what commotions, what rebellions, & what tumults were flirest vp from time to time, by the commons of that Realme: but after that the minds of men were able to behold the extraordinary light of the heavenly doctrine, they submitted themselves to that duty and obedience, which the rule of Gods worde both prescribed and commanded to subiectes; yet after this, when Queen Marie had against reestablised the Idolatrous Religion of Rome, when Hell was broken loose, and that the Devils themselves had flirrest vp the barts of our English Popelings to all cruel tyrann, that they left no torture nor torment unattempted, that might have wrought the subuerion and utterthrow of Christian Piety: what a multitude both of men and women, suffered themselves to be tortured and cruelly tormented, through all the parts of the Realme for the Faith of Christ, without any manner of refusance: and although this horrible cruelty had continuance for five whole yeares together, yet where was their heard of a Rebell that offered to arise in armes, or by any means to oppose humilie against that monstous tyrann.

The Christian Faith was first established by preaching, and the Disciples and those that followed Christ, prevailed still by suffering: the Pope upholdeth his doctrine, solely by percuting, by murther, by Treason, and by tyrannie; such diversity there is betweene the doctrine of Christ, and the doctrine of the Pope.

It is truly reported of the French K. that was late the cruelly murdered, who many years since lying before Rome, had intelligence of an enterprize that should have been attempted against his life, and being well informed of the party that had undertaken it, the king chancing to decry this Gentleman thus described unto him, caused him to be called, who comming before his presence, the King perceiving him alreadie begin to tremble, as one doubting founse bad measure, faide unto him: I am fully perswaded, you fore-imagine what I have to charge you with, and your countenance doth already bewray it, but I am so well instructed in the business you have taken in hand, that if you would goe about to hide it, you should but make the matter the worse for your selfe; faile not therefore as you tender your life, to confesse the truth of all your purpose.

The Villain, that sawe him selfe thus discovered, begannero hold vp his hands and to plead for mercy: but the King interrupting him in his presence, faide unto him: Did I ever do you any wrong? Have I ever offended any friend of yours? or how happened it? or what might moove you to confine and enterprize my death?

The Gentleman with a very faint trembling voice, and a selfe-accusing looke, answered him againe: That no particular occasion had ever mooved him
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him to doe it, but the intereſt of the generall caufe of his faction, for that he was perfwaded by some of his ghoyfl fathers, that to root out (and in what manner of fort foever) to make away so great an enemy unto their Religion, would be an execution full of pietie, and a worke of supererogation.

Well then (fai'd the King) I will shew you the difference of our Religions: yours perfwades you to kill me having neuer done you wrong, but mine wils me to pardon you convicted as you are: go your wayes therefore and avoide out of my sight, and let mee neuer fee you here againe, and henceforward be better aduised in your enterprizes, and take honest counfel then thofe that be of your owne Religion, and thus he let him paffe.

We may here see the fruits of the Popes Religion: but prefidens in Ireland do ferue to little purpofe, if they make againft the Pope, all the testimonies that the holy fcriptures can afford, will never be credited in that point. We beleue in Ireland, that when Christ came to worke the saluation of the world, he did not finifh the work he came for, but left the greateft part of the busineffe to be performed by a Popifh Priest. We can tell how to worship a god that is of our owne making, but we know not how to worship the God that hath made vs: we know how to receive benefites and bleedings from the Prince, but we know not how to render that obedience that belongeth to Subiefts. My concludion is, that as men cannot make knowne their dreames till they bee awake, no more can thefe acknowledge their faults till they mean to amend.

Chap.

of Ireland.

CHAP. XX.

How the Papifts of Ireland are neither afraid nor affhamed to manifest themſelves.

They fay, a manne ought not to be afhamed to speake what he feemeth not to thinke; it should then follow, that men should not be afhamed to heare of that they are not afhamed to doe. The Irifh are not afhamed to manifest themſelves, as well by words as by deeds to be profefled Papiftes; they are not afraid to confesse it, and it may well be approbated that when men have a daring to speake ill, they have likewise an intent to do ill. But I must fay, they are all his Maiifties subiefts, and fo I thinke they bee, but I pray God fend his Highneffe to haue neede of them against the Pope, for if it came to voices betweene them two, his Maiiftie would hardly bee able to reckon with the Vlurer, after ten in the hundred through out the whole Realme, but that the Pope would be able to encounter him with ten for one. That the Irifh are thus inclined to the Pope and to poperie, I fhall need no other testimonies then their owne demeans, and I would bee glad for their owne fakes, that they could confinuce mee of flander: but as I hope they will not go about it, fo I thinke they will not be offended with me for speaking, when they themſelves are not afhamed fo publicly to manifest it. For, as they doe themſelves to be apparently malicious to his Maiifties lawes and proceedings, fo doe they hate and defeate him, that doth but speake against their Pope, or that will take any exceptions againft that Catholicke brood of the Pole-shorne order, that they
The Description

These lines, the which if I wou'de go about to con-
firm by any autoritie drawne from the holy Scrip-
tures, I know it would be to very little purpose, when
there is no testimonie that can be alleged, either fro
Peter, or from Paule, or from any other of the Apol
or from Christ himselfe, that will be either admitted
or receiued against the Pope. Whatsoever I haue
therefore related in this Description, that may any
waies concern the Irish, I haue neither inferred pre-
sidents, nor inferred other matter, but such as they
themselves are best acquainted withall, and what is
most frequent and conuenient to their owne experi-
ments. And there is not a Nation vnder the sun, that
are more apt to make collections of accidents that
shall happen, or that will sooner refer them to prefage-
ments of misfortune, then will the Irish.

And although our Papists of Ireland, are generally
compacted of a dull mettall, that hath little fence or
feeling but of ignorance & arrogancy, yet thus quick
fighted they be, to looke into those events that doth
make nothing at all for their purpose, and are farre
blind on the other side, to discern of those matters
that do especialy concern them selves.

If they wou'de but remember, what a number of
runnagare shakerels the Pope hath sent from time to
time, laden with his trueth: with his Bulls, with his par-
dons, with his Blessings, and with his Ban-bells, which
they take to be a strong Superstition, against all perils &
dangers, what or wherefoere; and yet if there were
but halfe that sanctiie in them that they suppoze, they
could not all mifcarrie, some of them would take ef-
fects, for they are affuredly perswaded, that he that can
but furnish himselfe with a little holy-water, an holy
can-
candle, an Agnus Dei, a paire of hallowed beades, or
with some such other of the Popes truukers, he is free
from all misfortunes; & yet they haue seen the popes
Holy-banne r that was brought amongst them from
Rom by D. Saunders, that holy embassador, sent from
the Pope, and they were perswaded, that where this
banner was once displayed, the very sight of it hadde
bin enough to haue dismayed a whole army of deuils;
but this vaine hope of theirs cost a number of Rebels
lines, and sent a many of traitors heads to Dublin.

They saw what becam of the Popes two holy pre-
lates, Alyn and Saunders, whom the Pope had sancti-
ified and al-to be-blessed: and thus hallowed, hee sent
them into Ireland, in assistance of them that wer then
out in Armes against their Prince, and they saw what
became of them, the one was slaine in the field among
a number of other Rebels, and the other finished a
trayterous life by a miserable death, and died in the
Woods, and as it was suppose, was devoured by
Wolves: but others say, he died in the Wood Cland-
seel, partly thorough famine, and partly of the Irish
Ague.

They haue seene how many confederats, how ma-
ny conspiracies, how many pratices of Treason hath
been plotted, how many deteable exploits have been
vadertaken, yet all of them discoverd, and the prac-
tieres still confounded, our silly Papists of Ireland haue
not onely heard of these things with their ears, but
they them selves haue likewise seen it with their eyes.
But they professe nothing, neither by hearing, nor in
beholding: they can woorder at them, and they can
say with the Egyptians, when they saw the Miracles
woght by Moses, The finger of God is here, but they
O

have
The Description

neither provoked with taunts, they are any thing moved, and being vexed with scandalous reports, they are not yet kindled with anger; and although they bee sometimes provoked with injuries, they do not go about to be revenge: nay, rather they suppose that trial to be laid upon them, that they by a heape of multitude of good turns, should abate the edge of their enemies wrath.

Whilst the Popes doctrine had overwhemed the Realme of England, with the mighty fogs of darkness, what commotions, what rebellions, & what tumults were flour’d up from time to time, by the commons of that Realme: but after that the minds of men were able to behold the extraordinary light of the heavenly doctrine, they submitted themselves to that duty and obedience, which the rule of Gods wordes both preferreth and commangeth to subiectes; yet after this, when Queen Marie had againe restablised the Idolatrous Religion of Rome; when Hell was broken loose, and that the Devils themselfe had flour’d up the harts of our English Popelings to all cruel tyran

ny, that they left no torture nor torment unattempted, that might have wrought the subversion and overthrow of Christian Piety: what a multitude both of men and women, suffered themselves to be tortured and cruelly tormented, through all the parts of the Realme for the Faith of Christ, without any manner of resistance: and although this horrible cruelty had continuance for a whole yeares together, yet where was their heard of a Rebel that offered to arise in armes, or by any meanes to oppose himselfe against that monstrous tyranny.

The Christian Faith was first establisht by preaching, and the Disciples and those that followed Christ, prevailed till by suffering: the Pope upheld his doctrine, one by perfecting, by murder, by Treafor, and by tyrannie: such diuerity there is betweene the doctrine of Christ, and the doctrine of the Pope.

It is truly reported of the French K. that was lateley cruellly murdered, who many years since lying before Rome, had intelligence of an enterprize thould have been attempted against his life, and being well informed of the party that had undertakent it, the king chancing to defcry this Gentleman thus described vnto him, caused him to be called, who comming before his presence, the King perceiving him already began to tremble, as one doubting foule had measure, faide vnto him: I am fully perswaded, you fore-imagine what I have to charge you with, and your countenance doth already bewray it, but I am so well instructed in the businesse you have taken in hand, that if you would goe about to hide it, you should but make the matter the worse for your selfe; let not therefore as you tender your life, to confesse the truth of all your purpose.

The Villaines, that sawe himselfe thus discovered, began to hold vp his hands and to plead for mercy: but the King interrupting him in his presence, faide vnto him: Did I ever do you any wrong? Have I ever offended any friend of yours? or how happeneth it? or what might move you to confine and enterprize my death?

The Gentleman with a viee fainte trembling voice, and a selfe-accusing looke, answered him againe: That no particular occasion hadst thou moued him
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him to doe it, but the interest of the general cause of his faction, for that he was persuaded by some of his ghoftlly fathers, that to root out (and in what manner of sort focus) to make away so great an enemy unto their Religion, would be an execution full of pietie, and a work of supererogation.

Well then (said the King) I will shew you the difference of our Religions: yours persuades you to kill me having never done you wrong, but mine will me to pardon you convicted as you are: go your ways therefore and avoid out of my sight, and let mee never see you here againe, and henceforward bee better aduised in your enterprizes, and take homeliter counsel then those that be of your owne Religion, and thus he let him passe.

We may here still see the fruits of the Popes Religion: but presidents in Ireland do serve to little purpose, if they make against the Pope, all the testimonies that the holy scriptures can afford, will never be credited in that point. We beleue in Ireland, that when Christ came to work the salvation of the world, hee did finish the work he came for, but left the greatest part of the businesse to be performed by Popish Priests. We can tell how to worship a god that is of our owne making, but we know not how to worship the God that hath made vs: we know how to receive benefits and blessings from the Prince, but we know not how to render that obedience that beongheth to Subiects. My conclusion is, that as men cannot make knowne their dreames till they bee awake, no more can they acknowledge their faults till they mean to amend.

Chap.

of Ireland.

CHAP. XX.

How the Papistes of Ireland are neither afraid nor ashamed to manifest themselves.

They say, a manne ought not to be ashamed to speake what he seemeth not to thinke; it should then follow, that men should not be ashamed to heare of that they are not ashamed to doe. The Irish are not ashamed to manifest themselues, aforesaid by words as by deeds; to be professed Papistes; they are not afraid to confesse it, and it may well be supposed that when men haue a daring to speake ill, they haue likewise an intent to do ill. But I must say, they are all his Maiesties subiects, and so I thinke they bee, but I pray God send his Highnesse to haue neede of them against the Pope, for if it came to voices betweene them two, his Maiestie would hardly bee able to recompence the Vtures, after ten in the hundred through out the whole Realm, but that the Pope would still be able to encounter him with ten for one. That the Irish are thus inclined to the Pope and to poperie, I shall need no other testimonie then their owne demanors, and I would bee glad for their owne sakes, that they could conuince mee of flander: but as I hope they will not go about it, so I thinke they will not be offended with me for speaking, when they themselues are not ashamed to profane the publickly to manifest it. For, as they doe themselues to be apperently ingenious to his Maiesties lawes and proceedings, so they doe hate and detest him, that doth but speake against their Pope, or that will take any exceptions against that Catholick brood of the Pole-thorn order, that they
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do both harbour in their houses, and uphold with
their purses (without doubt) to their great charge &
expenes, considering the abominable number of
those Balaamites, that doth so abound throughout that
whole Realme, in City, town & Country, that doth
daily practice against his Maiesties government.

And what Prince in the world would endure to be
thus crossed by this contemnious demeanor of vndut-
tiful subjects, and would not make them to feel the
penalty of their wilful disobedience, but that excel-
lent Maiestie that is not only inclined to all gracious
clemency in his owne person, but with the like royall
disposition he hath so provided, that his Ministers
and those that he putteeth in Authority in that Realme,
doth beware themselves in their government with
that mercy & mildnes whereunto he himselfe is addicted.

If I should speake of the government, how it is man-
aged at this present, by that most honorable Gentle-
man, the Lord Deputy that now is, who is likewise
afflicted with diverser other of his Maiesties Comitie,
of that Realme, Men in like manner of great wisdome
and judgement, I might perhaps faille in making a true
relation of their worth and worthines. I do therefore
appeale to the truth themselves, when they did ever
know Ireland to be better supplied, either with a De-
puty, either with a Commiss, either with a Clergy (I
mean those of the Clergy that have bene iniected
by a lawfull Authority from the Prince) or that the
affaires of that Realme, were ever known to be man-
aged with more mildnes, with more mercy, or with
more loute and lenity then now they be: and I would
but demand of them againe, when they did ever know
the Papists of Ireland to bee more pernicious, more ob-
flinate, or more apparently contemptuous then now
they are. I could yet say more, but I will wade no fur-
ther in this, and I am sure the papistes themselves (al-
though they will not let to lie for aduantage, yet:) they
they will not for shame deny this truth. The Papistes
of Ireland are (as in other places) of two kinds, the se-
ducers, and the Seduced.

The Seducers are those, that under a little shew of
literature, or under the presence of being Travellers,
that they can say they have bin in Spain, or at Rome,
or that have bin Religio, or that carrich the
marke of a Monk, of a Friar, or a runnagate Priest, that
can but say a Masse, or read our Ladies psalter; any of
these shewes, of any of these pretences, or any of these
tydes, are enough to grace and credit a Dog, and not
only to bring him into a venerable estimation, and to
be holily accounted of, but to give him that reputa-
tion amongst the multitude, that he shall be beleued,
and he shall be beloved, or for men are commonly bele-
ted, as they are beloued.

And these seducing spirits under a counterfeitt shew
of holiness, are still endeavoring to pervert the sim-
pler sort of his Maiesties poor subjects, to withdraw
them from their duties, and to arme them with all
disobedience and contemptuous demeanour towards
their Prince.

The second kind of Papists, that I have said to bee
seduced, are the unlearned and ignorant sort, that are
abused and mislaid, by the onely inducements of those
counterfeitt Hypocrisies, thus formerly defcrib'd.

Now if there be any consideration to bee had to a
people that are thus enchanted, there are to be pitied,
and it is for their sakes only that I have endeavoured
these
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of Ireland.

candle, an Agnus dei, a pair of hallowed beads, or with some such other of the Popes trinkets, he is free from all misfortunes; & yet they have seen the popes Holy-banners that was brought amongst them from Rome by D. Saunders, that holy embassador, sent from the Pope, and they were perfumated, that where this banner was once displayed, the very sight of it had been enough to haue dismayed a whole army of devils, but this vain hope of theirs cost a number of Rebels lines, and fain a many of their traitors heads to Dublin.

They saw what became of the Popes two holy prelates, Athyn and Saunders, whom the Pope had sanctified and al-to be blest; and thus hallowed, hee sent them into Ireland, in assistance of them that wer then out in Armes against their Princes, and they saw what became of them; the one was slain in the field among a number of other Rebels, and the other finished a tyrantious life by a miserable death, and died in the Woods, and as it was supposd, was devoured by Wolves; but others say, he died in the Wood clandes, partly throughout famine, and partly of the Irish Ague.

They have seen how many confederates, how many conspiracies, how many practices of Treson hath bin plotted, how many detestable exploits have been vextaken, yet all of them discovered, and the practices fil confirmed, our silly Papists of Ireland have not onely heard of these things with their ears, but they themselves haue likewise seen it with their eyes. But they profite nothing, neither by hearing, nor in beholding; they can wonder at them, and they can say with the Egyptians, when they saw the Miracles wrought by Moses; The fear of Gods here, but they haue...
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C A P. XXI.
The inconvenience of papistry, how it bursteth in Ireland.

Might we now judge of the tree what it is by the fruit; or (as the Papists themselves are accustomed) to deeme of all causes by their owne effects, Popery could not hide it selfe, but that it would appeare in it owne likenesse, loathsome to every eie. But it is very easie for a man to winke at that, which himselfe is unwilling to see; but if we would not be enemies to our owne discretion, to discern of things with judgement and reason, though reason it selfe be but a gadding instrument, and is many times mislaid by our owne affections, it could not yet lead us so far astray, but it would undoubtedly construed us, that popery is the onely plague-fore, that hath do poysoned Ireland.

It is Popery that hath drawn the people from that confidence and trust that they should have in God, to beleue in Saints, to worship Idols, and to fly from God's mercy to other mens merits, and to set vppe a Pope-holy righteousnesse of their owne works.

It is Popery that hath alienated the hearts of that people, from that faith, fidelity, obedience, loue and loyalty, that is required in Subiects towards their Sovereign.

It is Popery that hath set afoot so many rebellions in Ireland, that hath cost the lives of multitudes, that hath ruin'd that whole Realme, and made it subject to the oppression of Theeus, Robbers, spoilers, murthers, Rebels and Traitors.

It is Popery, that hath still hardened the hearts of that people, as well against God as against all goodness.

Thaue knowne Ireland long, and I haue heard of many odible exploits that hath beene accomphished, by Murder, by Rebellion, by Treason, and by many other villanies; but they have beene evermore plotted, conspired, acted, and performed by Papistes; it is the Papist that is still the Author, the undertaker and the Executer of all manner of villanies, how barbarous, how cruell, or how odible foquet.

God be thanked, Ireland was yet neuer fo defilte, but there hath been a number of good people natues of that Countrey, that hath zealously and religiously professed the Gospel; yet I neuer heard of any of those that was ever tainted, stain'd, or detected with any of those capital crimes: no, it belongeth to Popery, it is a parcel of the Popes doctrine; for hee anoweth it to be a worke meritorious, for any of his Disciples to lie, to flatter, to counterfeit, to dispense, or to enter into any action, be it never so base, bee it never so abject, be it never so female, yet if they can by any of these means compass a plot of villanies, they may doe it by prescription, he giueth them Bells, he giueth them Pardons, he giueth them Dispenstions.

From hence it is, that the poore Popelings of Ireland, doe thinke there is no other high-way to Heauen, but that which leadeth by these damnable indevours, thus graced and countenanced by the Pope. And they know againe well enough, that his holines is in nothing better pleased, then in those that will impute...
pugne and exploite against the Prince. The better therefore to countenance the matter, and to give the felles opportunity, they pretend great loue and loyalty, they will protestubestion, perhaps they will go to Church and heare a Sermon, and what care they for taking of an oath which they never mean to keep, the Pope is able to forgive all, and this is the way to give them credit, whereby they may practise what they lift, and how they lift, they know it well enough. But if I would goe about to infer presidents, I might be infinite in example, to show what murthers, what massacres, what treacheries, and what Treasons have bin performed, which the trish could never have been able to have effected, but by that honest reposes there hath bin had of their fidelity, and by that countenance and credit that hath bin gien them by the Prince. It is by our trust that they compass their treason & it is our sufferance that inableth them in all their mischief, and what they perfome by fraud, by falthood, by perjury, by breach of faith and fidelity, is stil ascribed unto them, for war, for policy, for valance, and is euermore reputed to their glory and our disgrace.

If I were demanded of the drift of my lines whereunto they tended, I could not well make aunswere on the suddaine, yet I have a meaning; but I am brought into the laborinth of the Metaphysickes, who wading in a matter past their reach, woule conclude of some thing, but they know not what: I would appoyte by reasons, that the Trish are not to bee trusted, because they have already so often deceived: And yet I do reproye my selfe, for I know there be in Ireland, a number of worthy subiects that cannot bee detected, nor their fidelity and truist to their Prince by any means impea-

impeached, and these doe not onelie declare to bee countenanced, but likewise to bee cherished: yet the Traitor of Ireland, as well in words, in lookes, in apparence, and in the whole course of his concevantation, doth so nearly resemble and imitate the true meaning man, that they cannot be discerned nor distinguished by their outward thewes. It were therefore a desperate matter (and of no small aduenture) to commit a truist to those that are so hardly discerned. I will therefore conclude nothing, yet I say, for him that is a knowne Papist, I would never trust his word, his promise, his vow, nor (if it were for the Princes service) I would never trust his oath, for Papists when they swear falsely, they commonly lie fally.

I have discouer'd my selfe to the full, and although I have thereby made my folle the more apparent, perhaps it may yet give some little blaze of light to those that bee wife, for wife men may learne more from fools, than fools from wise men; but the onely part to play the fool well, is amongst fools to seeme to bee wife, yet I could bee contented to play the fool a little, and so to be accounted amongst our Trish Catho-

lises, if they would vouchsafe, but to draw a little spark of wifedom from my outer much folly.

There were many matters more to be wiftied for, but wifing in Ireland is out of date, and our English Re-
cuants do know it well enough; they have therefore so planted themselfes through evry part of Ireland, that they are more persynious in their example, than the Trish themselfes.

I may now conclude (and I hope with a good confi-

ence) that the Popery of Ireland is the bar that exclu-
deth all regard of duty, both to God and the King.


The Description

CAP. XXII.

Whether there be any possibility that the Irish should maintaine a warre against the King’s Majesty.

The broiles that hath been stirred vp by Papists in Ireland are infinite, and they haue cost the price of many mens liues, and the expence of great sumnes of Treasure.

But methinks, it cannot be called a warre, that is maintained by Subjectts against their Soueraigne: It is for Princes to make warre that are absolute, not for Peants that are disfloure: And for this Papistical generation, that are euermore seditionellie contending against their Soueraigne: I cannot do them so much credite, to say they mainetaine warres, but that they stirre vp tumults, discensions, vproues,commotions, insurrections, and give them the best Titles that can bee applied, and they are but rebellious, and they them selves are Rebels & Traitors that do first undertake them.

Now, that the Irish should haue any meanes or a bilitie to bare out a rebellion against our gratious King, I think there is no Souldier so vnwise to affine it.

Warre are not to be performed without Souldiers, nor souldiers can bee contained without pay; for besides men Mony, Munition, Armor, Weapon, & a number of other necessaries belonging to Warre, there is neyther meanes to conquour, nor hope to defend.

What may we now thinke of the Irish, first their greatest wealth, where withall to maintaine a warre, consisteth in Omneale and Butter: their wisedome is our ours fightings, their strength our sufferance: And they haue ever beeene more beholding to their English friends with their Irish hearts, then to their wit, their policie, their valiancie, their wealth, or to any other thing that Ireland could afford them.

They are altogether un furnished of all manner of warlike necessaries, either for defence or offence, neither are they able fo to fortifie them selves in any ground of advantage, but that we are fit to fetch them out by the cares, either by force or by engine: they cannot deal fo with the English: for they having neither Arrillirie to batter, nor meanes to approach, a small company of our English Souldiers will make good any place against the whole forces of the Irish, and although they be but tenderly fortifed.

And I would but learne how it were possible for a people (howe valiant or politicke soever) that hath neither Mint to make pay, shipping to transport, that hath no manner of proporcion, no store, nor store houses furnished with Munition, Powder, Shot, Peces, Pikes, Armory, Weapons, nor with a number of other Ingines and Implements belonging to the Warre, without the which, a warre cannot be mainatained: They have no provision for carriages, but what them selves are able to carry upon their backs, neither are they able to leauy new forces, nor haue they meanes to suplye their olde, with convenient necessaries belonging to an Army. Now if it bee possible, that a people thus diftirte, should be able to wage Warre against fo mightie and puissant a Prince, I will never truently experience againe fo long as I live. But let vs looke into their abilitie, what they are able to perform.
The Description

forms in the day of fight, and notwithstanding that
I can take no exceptions to their ability of body, yet
being neither armed, with Corset, nor Pike (not in a
ny convenient number nor in able fort) by this defect
they are not able to make a stand upon any firm
ground, where our horse-men are either able to charge
or chace them, neither are they able to induce the in-
counter of our armed Pikes: So that upon any equal
ground, that yeeldeth no other advantage then the
verum or valiance of him that doth command, and
where Horse-men & foot-men may be both brought
to terce, the truth are not able to abide.

The Horse-men of Ireland againes, are not fit to
seue in the time of fight, neither against Horse nor
foote, wull it doth come to a flat running retraire,
and then in a case they are good for execution, but
otherwise, they can stand in no steadie.

The reaon is, by defect of their appointment, for
they are armed with a Skull, a Shirt of Maille, and a
Staife, which as they vfe to carry, is of no service, but
for execution in a case: and their Horse like wise, be-
ing as slightly furnished with a Padde, wherein the
Rider having neither Scurlops nor stay, no otherwise
then if he shoud sit on the bare Horse backe, is there
fore quickly vnhorfed and eafeily overthrowne.

I might farther inlarge, how they are not able to
vphold any Garrisons, nor to maintaine a Camp, nor
ever to containe themselves in any company, one
whole weke together, but that they must betake
themselves to their Woods, to their Bogges, and to
their flaring holes.

I know I shall bee encountered here with presi-
dentes, and they will tell me of more then twenty se-
uerall

Tis not vnowne to all the world (I am sure) in
what magntificent manerous late gracios Queen behaued her selfe against the King of Spaine, the
Monarch of this part of the world, that hath kingdoms
at command, that hath Indies upon Indies, both of fil-
er and Gold to make pay to Souldiers, and to bee
his expences: that had the prime choyce of skillfull
Capitaines, and of Martial men of all forts that Eu-
rope could afford, that left no pradicate unattempted,that ei-
ther Spain, Rome, or Hell it selfe could plot or con-
spire. And all this (and much more then I have spo-
k of) employed for many yeares together, to have
ruined and subuered this worthy Prince of whom he
so much maligned: but hee, not only presented him in
all his purposes, but the many times incorrupte him:
aswell by Sea as by Land, and triumphed in his
The Description

notable victories, and several employes performed against him, sometimes at home in his own dominions, yes almost at his own Court gates.

Why then (will some say) if her Majestie were able to performe so much against so mighty an enemy as the King of Spain, why could the not finde means to suppress the Rebellions of so base and beggerly a people as the Irish, that are so lightly accounted of.

In many, because the was newer so soundly adviced, nor faithfully Counselled how to prosecute the Irish, as the was to encounter the Spaniards.

It will bee yet againe replied, what might be the reason that her Majestie should bee better advised against the Spaniards, then against the Irish? Alas, who is ignorant of the caufe, it is well enough known, that there was never any great affinities betweene the English and the Spaniards; whyle a little betwixt Merchants for trade and traffiqe. But her Majestie had not a Counsellor in England, that was a Spaniard born, or that was combined with the Spaniards, either by Marriage, either by fostering, either by gosling, or by any other means whereby to confirm our loving & friendly betwixt them: but as they were all noble and honorable personages, so they were firm, and assured in their loyalty to their Prince, as in their love to their Country, and therefore in all their Counsellings and consultations, they more respected the honour of their Prince, and the good of their Country, then they did their own private profits.

Now in Ireland, there were ducers belonging to the Counsell table, who although they were of English birth, they were yet so linked and combined with the Irish, aswell by Marriage, as by many other means, that I never knew to arrant a Traitor in Ireland, that was delitute of English friends, that would undertake in his behalf, yet although he were out in open rebellion, that, they durst not apparently adventure, yet by secret meanes and practices, they would both straine themselves and try their friends, to helpe out a Traitor when it came to a pinch.

Of this combination betwixt the English and the Irish, I might speake more then perhaps would bee thought necessarie to bee openly published; and it shoulde semee, that our predecessors many ages futers, finding out the inconveniences, what hurt it did, seeking meanes therefore to prevent it, they establiished by act of Parliament, that no man of the Irish birth, should have charge or bee put in trust, with any Cattle or place fortified, belonging to the Prince. They were likewise prohibited from divers principal affaires, and amongst these prohibitions, the English were likewise injoyed, neither to Marry, foster, nor combine with the Irish.

I thinke our auncetters were not more carefull, then we be now, but it should semee, they implied their cares better then we doe now.

Amongst many reasons that might bee rendered, why the English should bee so indevouing and helping to the Irish, there bee three especiall reasons, more important then the rest.

The first, is grounded upon foresight or prudence, for those of the English that have satelisted themselves with Landes or livings in the Country, doe finde it to bee a matter of approved policy, to combine with those of the Irish, that are most likelyest
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to play the Traitors, especially, if they bee bounding or bording upon him: for he thinketh by these meanes, not only to saue his lands and tenements from the spoyle of the party himselfe that is most like to endanger him, but also by being in league and friendship of such a one, that is but in the state and condition of a demy-Traitor, that is, halfe in, and halfe out, he hopeth by his meanes so much the rather to escape scot-free, from the spoyle of others: from which conceit of theirs, this proverb doth arise: That it is good to have a Rowland for an Olyzer: or after our English interpretation, a Theefe to encounter a Theefe.

A second reason, that inducesthe English to bee so undertaking for theIrish, is grounded upon consideration, peradventure some hundred Cowes, some times more, and sometimes lesse: for gifts and presents, though they confess but in Cowes, in horse, or in ready money if lesse, will be receiv’d, and he that knoweth how to flate from one, and what to give to another, shall find friends.

Now, a third reason, and that which most inforcesthe English to stand so firm for the Irish: is, for that it concerns our owne securitie: for we arc so linked and combined with them, what by marrying, what by soltrin, and what by one meanes or other, that we must not fee them quibble, we must not fee them confound, but their hurts will be to our own detriment: if not of our selves, yet of our children, of our brethren, of our Cofines, of our wives, of our aliases, of our friends, or of some other such of our families, as we must put to our helping hands, wee must not fee them utterly ouerthrown.

Who will demand now, how the Irish have been able so to daily with their Prince, & to continue their rebellions as in times past they have done, when they haue bin still bolstered out by the English, when they haue had such friends, that (if they could not prevaile in Ireland) durft adventure to write into England yes sometimtines to the Queene her selfe, and vnder those plausible pretences of profit and policie, would persuade, what a sparing it would be, both of money & of men’s lives, that a Traitor that had committed infinite spoiles, and spent his Maiesties huge sumnes of money, should be brought in by composition, by pardon or by protection, and how many waies it would be availeable to his Highnesse, that he should be received to mercie.

And how many of these haue I knowne, that after they had receiv’d all these favours, and hating again strengthened and enabled themselves, haue watched their opportunities, but to commit new freshs, and to execute som other actions of villany, and thus going out againe, haue been ten times more chargeable then they were at the first.

Chap. XXIII.

Of Pardons and Protections, how hurtfull in Ireland.

As I never knew the Irish to want English friends that did uphold them, so they are never destitute against some others, to procure them pardons.

This Port-sale of pardons, hath been the vter vn-doing of Ireland: for what betweene these pardons that were sent from the Pope, and the other againe that were obtained from the Prince, every Traitor, every Rebell, every murthener, every Theefe & cue-
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wy Robber, might put in practive what he lifted, without dread or danger, for the Pope, dthes, of one side, and the Queen the pardon on the other, and this between them (as time and occasion serued), it was holde for the high way to preffernent for a man to play the traitor, and too fure Rebellion for he that was found to be most diligent, most dauntless, and most desperate, in the execution of Treafon, should not onely bee sure to have a pardon, but he should bee likewise gratified with a pension, or with some daily pay, from out of the Princes Cofts.

Now, who would forbear to be a Traitor, or a Rebell, or a Theefe, or to enter into any mischief whatsoever, that could still warrant himselfe a pardon for a few flolne-Cowes?

This generality of pardons and protections, did much harme in Ireland, for they still gave encouragement to the ill disposed to adventure of any enterprize, and to do any manner of villany what themselves lifted, and there wanted not those that were favorites and followers to the Lord Deputy, that were still hunting after fines, that obtained both Pardons and protecciones, and manie other Grants, that were fo prejudiciall into the service of our late gracious Queene, that she had beene better to have given them stipends of some thousandes by the yeare to have maintained them in England, rather then to have suffered them to have made such Traffique in Ireland, as they did at that time.

As these Pardons were the onely encouragements to guee daring Traitors to attempt against their Prince, so they were against the vеrе cause of dismay, whereby to terrifie the subject from the service of his Soueraigne: for when a Traitor was out in rebellion, those that were bordering upon him, that had best knowledge in the strength and fallnesse of his Country, durst never ferue against him, for they knew well enough that there was not a Rebell in Ireland fo fooilish, but that he had English friends to procure him a pardon, and then they were sure that the wounding would be (as it hath beene in many other things), that he that should oppose himselfe to ferue his Prince faithfully, should be left to the spoile of a Traitor, who having once made his owne peace by pardon or protection, would like to be revenged of as many as had ferued against him.

Is it noe too much to be wondered at, that her maieſtie could have no better service performed against her Rebelles in Ireland, when by her owne much clemency, shee defeated her selfe of their services, that were best able to stand her in stead.

I might speake further of Pardons, that hath bene many waies more prejudicial, then I haue set downe: but I wil conclude, That so long as there are any pardons to be hoped for in Ireland, so long there will be Traitors in Ireland: and so long as a proclaimed traitor shall be able to compasse either pardon or protection, so long the Prince shal have no servise performed against any Rebell, either by English or Irish, that are dwelling near about him, and that can best ferue vpon him.

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CHAP. XXV.

Of the dallying out the time of service, and the delays of Ireland.

There is nothing wherein our English policy hath been more outer-reached, than in managing the V. arses against the Irish, that were still prosecuted with delays, and dallying out the time with deluding parties (which they termed times of suffocation) but under those coloured-treaties, and counterfeit truces, though wee let slippe both time and occasion, yet the enemy forgot not to take all advantage. For in those dallying times of their deluding parties, the Rebels recovered Cenaghke, they took Eniskiline, Monehan, the Blackwater; they supplied themselves with Wine, with Aquavitae, with Armor, with Weapon, with Powder, with Shot, and with all other necessaries whatsoever they wanted, from all the parts of Ireland; yea, from out of Dublin alone.

The Presidents are innumerable, what practices have beene performed in the time of parties. And as Alexander wold not admit of any of these sights-floyn victories, so amongst the Romans, these entertaining of Truces was banished as an enemy to their ancient proceedings, who were full devisers to fight by Vertue, but not by deceit.

He only is judged to be occupie, that is not vanquished by craft, nor by fraud, nor by fortune, nor by chance, but onely by meere valianc.

The time hath beene, when it was neuer deemed to be a worthy victorie, where the enemies courages were not daunted by true valianc and magnanimity.

But for the seruices in Ireland, rell is euemore dangerous than rashness, and although it be a foule imputation for a Commander, to be reputed headie or haire-brain'd, yet amongst the Irish, expedition that is sometimes unseasonably taken, is more available, and hath ever concluded with better successe, then this temporizing & trifling out the time with delays and delusions. For the Rebel of Ireland, must have no leasure to take his breath; he must be hunted like the Fox that is now routed from his den, he must be chasted from Court to Court; and ply him thus but once three Weekes or a month, and you quaine his courage, his edge is taken off, and his pride is sodainely abated. But would ye have a president, let me put you in minde of the Traitour O'dougherty, one of the Gallants of the North of Ireland, a Champion of such worthinness, that the Papists were in great hope, that he would have proued no leffe then a second Tyrone; but will you see what became of this mirrour of magnanimity, he compiled a plot of Treachery, and of Treason both, but such a plot as he could never have affected, but by the truth that was reposed in him by the English. For this is the ground worke of all their villanies; we advance them, wee countenance them, we credit them, and wee inable them; and this truth, and this confidence which we repose in them, giueth them matter to work upon; and by this means, O'dougherty performed his enterprise without refittance, and as hee never stroke Iroke after, till his head was taken off, neither durft he ever shew his face after, but in woods and Bogges, where he thought to catch
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no harme. We see here the difference between expedi-
dition and delay, for as Oglegherty was speedy in 
the execution of his mischief, the Lord Deputy made as 
quicker dispatch for the prosecution of revenge, and 
making a special choice of a celebrated company for 
the following of that service, there was one amongst 
the rest (Sir Thomas Ridgeway by name) who of a volun-
tary disposition (without weenng or knowledge of 
his dearest friends), courted himself to his own 
house, and cam to the place of service with the 
formost man, and with the like speed he so perfued the 
Rebells with such judgement, valiancy and industry 
(and many times with a farther leffe company then the 
Rebells were in number), that they excelling a more 
leisurable pursuit, such as Tyrone and other Treasiers 
had had before them (being now deprived of that 
hope) they began to faint at the first, and were in a 
short space as easely surprised.

Sediton durft neuer yet attempt anything valiantly, 
and the multitude, hath euer had more courage 
to rebell then to fight.

Now to be short, it was the expedition of the Lord 
Deputy, and the diligence of the Treasurer, that 
make the neck of this rebellion in a much shorter time then 
that been accustomed; And as this president of theirs 
may give a further light for his Maiesties future ser-
vice, so by this it may appeare, that if the Irish be wel 
followed with a direct course, they are of no such abili-
ity, as some ignorant men have dreamed & beleived.

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of Ireland.

C A P. XXVI.

How Tyrone was still supped with Souldiers, and all 
other provisions for warre, as the Queens charges.

The greatest matter reputed to bee in the Irish in 
times past was this, they had Treachery to con-
tract a plot of Treason, and wit to conceale till 
they had performed it, and that being once effecte-
ed, their greatest courage afterwards, whereby to main-
tain their Traitors attempts, was confined in the hope 
of a pardon; in the mean time, they kept themselves 
lke foxes in their dens, and wee hunting and terrify-
ing after them, if sometimes by casualitye, we ouressed 
to fight upon them, they trusted better to their hones 
then they did to their hands.

It will be fayed, that the Irish in the time of Tyrone 
Rebellion, shewed themselves to bee men of better 
worth, then I doe esteem them of. And it is 
truth, that in that Rebellion of Tyrone, they put 
the Queen to a great expence of Treasure, and continu-
ed the warre a much longer time then hath former-
ly been accustomed; but how it cam to passe, that 
the Irish were so indured on the Adverse, to maintain 
their Rebellion, and to continue it as they did, whe-
ther it were by an new supply either of strength, co-
rage, force, or fortune, or by any other ability either 
of body or mind, inspired or infilled into them more 
then their predecessors haue had before them, this 
would be knownie. And this I thinke were not nece-
sary to be defenced.

I will not speake how Tyrone was defended by the 
English, neither will I make any repetition, how the 
English souldiers were generally enfeebled & brought
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fo weake that they were not able to perform a good daies march (I will not say how it came so to passe, but it is well enough knowne that so it was:) And although that this penury wherewith our Eng. troops were thus pinched, had beene enough to have abated the courages of the moft able minded men, yet that was not it that made Tyrone so potent as hee fowed himfelfe, nor that did fo much enable him against his Prince.

The matter that strengthened him, was the continual supplies, afwell of men as of munition, armer, weapon, powder, shot, hee was still furnished with Souliors, ready armed and trained at her Maiesties colts and charges, and it was hir Maiesties purfe that releafted him from time to time, with these supplies, that he himfelfe (otherwife) had never beene able to have compaffed.

Our Auncetors many yeares since, that had some speculacion in the Irifh disposition, foreseeing well enough the danger that might infue, by training them vp in any warlike discipline, thinking to prevent the inconvenience; they ordained by statute, that no Englishman, ferving in that Countrey with command, {hould retain into his Company of one hundred foldiers, above three Irifhman at the vnoft, and there were entertained rather for guides then for any other expectation that was hoped for by their service.

Whilft these obfervations were charily observed, the Irifh were not able to make any encounter againft the Prince: and Ireland was able (not onely) to beare it owne expences, but also to contribute to the prince Cofers, fome tweny or thirty thoufand pounds, per An. as appeareth by auncient records that are yet to be fene.

By this wee might conclude, that it is better for wayfaring men, to tread those tracts already traced out to their handes, then to feeke unknowne waies, that if they do not fomtimes leade afray, are fure at all times to leade the furtheft way about: for if those Princes left by predeceffors, had bin by vs as carefuffly obferved, as they were by them wilfully fprecribed, the rebellious fort of the Irifh had not beene fo well inabled to have maintaine their rebellions, as now oflate they have done: But Tyrone was the man that the Irifh did extoll, and Tyrone was the man that was beholding to his English friends; hee was beholding to thofe defiding parlies, to thofe deefiat full times of feiftion, that gave him full opportunity to helpe himselfe by many advantages: fomtimes when hee was driven (as it were) to the very laft gaspe, & when he was not longer able to hold out, then there was a parle procured by means whereof, he releafted himfelfe with all manner of necelfaries, and would lightly enterprete fomething, that was both to the disadvantage and difhonour of the Prince.

I have already made mention of a prefcript, where in our English Captaines were innoyed, that in every company of one hundred, they fhoold not retain above two or three that were of the Irifh birth, but during the whole feafon of Tyrone rebellions, there were fome companies, that for every three of the English, there were three and twentie of the Irifh; and to fpeak truly, it might haue beene called a speciall and a choife company, that had not three, Irifh for one English. How it fell out that our English Captaines were thus inclined to entertaine the Irifh, and to dif-
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of War, not allowable for every man to tell, & (considering the state of the Country) not sufferable for every man to buy.

I will here conclude, how all that extraordinary Wifedome, policie, and valiance, that was attributed unto Tyrone, was but our outer-fights, our negligences, and our whinking at that which was apparent unto euerie Wifeman eyes: and let the Irish profess unto themselves what they lift (I say) if Tyrone had beene as well hunted after as Odoagherty was, he must have come unto the verie fife-fame Market that Odoagherty did.

CAP. XXVII.

That the Irish are more dangerous then necessary for his Maiesties service in Ireland.

I Neuer read of any such policie, where a rebellious people, that were euerie day ready to re-soule from their dutie unto their Soueraigne, should be permitted to exercise chivalry, or should be inured with the practice of Armes: but I could sett downe a number of previdences, how prudent and politique Princes, when they have beene to continually vexed and pressed by rebellious Traitors, haue not only prohibited them from the use of weapons, but haue also restrained and depruited them from all manner of pruderties appertaining unto Warre, by the seuerity of Lawes.

I knowe amongst the Nobilitie of Ireland, there hath
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hath beene (as there are full) many honourable persons (as there are of) other Gentlemen that without all doubt are as forward as ready, and as willing to serve their Prince, as any other who oner. But to speake truely, this one of the Nobility of those Realms, that was able to performe any service (that was worth the speaking of, with their owne Countrymen, in the behalf of their Prince, no not against a mean Rebel: such a one as in a private quarrell, durst not lift his sword against his Nobleman, that did dwell near or border upon him. And this is a matter to be admired, that any bold bare Rebel should be so apt and hardy to oppose against the Prince, and so numerous againe to offend a Nobleman of his owne Countrey: and it is no lesse strange, that every Nobleman of Ireland should be potent enough to right his owne causes against any of that ragged rabble, that dares but look awry upon him (as I could shew may preludant) and can performe nothing in the service of his prince, no not against the most basest Rebel, that ever marched under the title of a Rebel.

The Mission of this matter is safe to be decided, for although I know that amongst the Nobility of Ireland, there be some that would be both willing and defirous to do the Prince unjustly at their own persons, yet they themselves know well enough that they shall never be followed in those iniquities: their owne household furbaces would fail them in such a case; and hee that could bring a thousand followers into the field, in an action of Rebellion, is not able to bring one hundred, in the service of his Prince: they are so vowed and protest to the Pope, that they will not be induced to serve their prince, at the leastwise not in that due respect of love, that subjects are bound and doe owe to their Sovereigns. Perhaps in some private quarrell between themselves, they may perform what they oppose the one against the other, but it shall be done more in revenge of their owne malice, then for any love they owe to the service. There is nothing, wherein the Irish do more prudently desire vs, then in this conceit that we haue of their help: and therefore they haue hasted to this pretty interrogatory: Where was it ever known, that one wolf would prey upon another. And it hath been of thought a most dangerous thing, to have enemies and enemies both of one Nation: But I know the Irish did not so want friends, but persuaded that their service is very behoefeful: it may sometimes serve indeed, to help to stop a gap, but I answer it will shortly after break down the whole hedge, and it is but a madde part for him that would defend an enemy, to trust up the wicket, and then set ope the great gate.

The Irish do but betray the service, and strengthen the enemy (I speake of the multitude) and have them trayned as heretofore they haue bin, especially those that are so much addicted to the Pope. I say it is dangerous, and a groode ouerfight. I haue hitherto displeased, (though not all that I know) yet so much as I think necesary, the which although I please not all, yet I would bee glad it shoulde prove profitable to some. I haue but glanced at things, by giving them a touch and awaie, which if I should enlargse but as they defens, I might write a whole volume in folio. The veryne of things is not so much in their magnitude as in their qualite, and to likewise of reason, which being wrapped in a few words, haue the best tongue.

My purpose is to profite, not to please; to inuice, not to incite; to counsell, not to controverse; and I rather desire to
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Religion, they asked him in the end, what profit he had by his Christ: Is not this a singular profit, quoth he, Not to be boiled with your bitter words, but to pardon and forgive the wrongs you do unto me.

I answer with the Christian: Let the Papists ly and stander how they list, I thank God, I am taught by the Religion I profess, to put vp all wronges and injuries, whatsoever they can offer vs unto me, and not only to forgive them their upbraiding and depreaching of me, but also pray to God that he woulde open their eyes, that they may see the right way of their salvation.

I hope there is no man that will accuse mee of partiality, to say I have more forborne to speake against the follies of the English, then against the manners & customes of the Irish: or that I doe otherwise disinguish betweene them, but value them both alike, the good, to be good, and the bad, to be bad. I confess I have bin very plain with the Citizens of Dublin, but it is those that are only addicted to the Pope, it is with those that have so be-puffeld themselves in Popery, that they yield to a number of disorderes, that are no lesse odious in the sight of God, than ministration to the King: yet & to eclipsing the reputation of their City if they did but well advance themselves, with discreet consideracion.

Perhaps it will be imputed to me for an offence, that I have so avowed the greatest number of the Irish to be papists: But if Popery be so Catholike a matter as they themselves do beleue, I hate then doe them great honour and credit so to repute them, but if it be a doctrine that seduces, and that draweth vnbetizes rather to Rebellion then to true obedience to their
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Princes, is it not then best to speake the truth, if it be but to shame the Deuill?

And now to purge my selfe from any malicious intent, I do hereby protest before the face of the living God, and do further auow it by this Religion that I do openly professe, that I do know none a Citizen in Dublin nor any other person that is a native borne in Ireland, that I do either hate or dislike, no, nor hee that hath done me the greatest wrong, but do with him as well as I wight to my selfe, that God would make vs all wise, and foe vs in the right tract that leadeth to life everlasting.

This is all the malice I beare them; this is all the hurt I meant them, to this end and purpose I have written this Booke, not against any Papist in particular, but against Popery in generall; for Popery in Ireland is the original of a number of imperfections, that otherwise would bee reformed, and it is Popery onely that hath excluded the English and the Irish from that perfect louse and amity, which else would be imbrazed on both partes at well to the glory of God, as to the great benefit of this Countrey.

God bring it once to passe, that wee might all joyn together as well English as Irish, in the true acknowledgement of one God, of one Religion, of one King, of one Law, and of one louse, this is all that I with for, and this is all that I have indueed.