

# New Irish Prognostication

O R

Popish Callender.

*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. Patricks  
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.*

L O N D O N,

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to be sold at his Shoppe in Paules Church-yard,  
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B. Rich

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By Barnabe Riche



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contained in this Booke.

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## A Description of IRELAND, to- gether with the Manners, Customs, and dispositions of the people.

### CAP. I.

Of the little credite that is to be given to their testi-  
monies, that haue hitherto written of *Ireland*.

**SI** Thinke *Ireland* to be in nothing more  
vnfortunate, then in this; that the *Hi-*  
*storie* of the Countrey was neuer vn-  
dertakē to be truly set forth but by *Pa-*  
*pists*. *Giraldus Cambrensis*, whose testi-  
mony of that Countrey is most auncient, & vpon  
whose authority all that haue hitherto written of  
*Ireland* doe especially relie, was a *Papist*, and in his  
description of *Ireland* hath fabled so many follies,  
as *St anthurst* himselfe, though he maketh mention  
of them in his *Historie* which hee hath written of  
*Ireland*, yet he durst not auouch them to bee true,  
but leaueth them to the discretion of the Reader,  
to iudge of them as he findeth himselfe disposed.

But to put the matter quite out of doubt, *Cam-*  
*brensis* himselfe, in his *Epistle Dedicatorie* to King  
*Iohn*

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*John*, giueth aduice to the K. that the *Peter-pence* might be paide throughout the whole Realme of *Ireland*, that his Father had formerly promised to the *Pope*; in performing whereof, he might thereby deliuer his Fathers soule, (I thinke he meant from Purgatory) for he was not so mad to beleue that a soule could be deliuered from Hell.

A second *Writer*, that hath made collections of the History of *Ireland*, as *Staniburff* himselfe reporteth in his Epistle to sir *Henry Sidney*, was his fast & sure friend *Edmond Campion*. I need not describe the man any further, for his ende made tryall of his honesty: but like will to like (quoth the Deuill to the Colliar) and birdes of a winge (they say) will flie together: but for maister *Staniburff* himselfe, I knew him many years sithence at *Antwarpe*, where hee professed *Alcemy*, and vnderooke the practise of the Philosphers stone, and when hee had multiplied lyes so long, that euery body grew weary of him, hee departed from thence into *Spaine*, and there (as it was said) he turned Physitian, and whether he bee aliue or dead I knowe not: but these three, *Giraldus Cambrensis*, *Edmond Campion*, and *Richard Staniburff*, are the onely Authors that haue patched & pecced together the History of *Ireland*: who besides, that they haue stuffed their volumes with manifest vntuities, so they haue enterlarded their lines with such ridiculous matter, as they themselues are ashamed to aouch them for trush. For the rest that hath been attempted by *Holinshed* and *Hooker*, they haue referred the whole matter of what they haue writ, concerning *Ireland*, to

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those mens authorities: *Holinshed*, to what had bin collected by *Campion* and *Staniburff*; and *Hooker*, to no more then he had translated out of *Giraldus Cambrensis*.

These lying authorities, do euermore engender ignorance, & there is nothing that hath more led the Irish into error, then lying Historiographers, their *Croniclers*, their *Bardes*, their *Rythmers*, and such other their lying Poets; in whose writings they do more relie, then they do in the holy Scriptures, and this rablement do at this day. endeouour themselues 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 praises of their progenitors, what Rebellions they haue stirred vp, and how many mischiefes they haue performed; this is such a whetstone to their ambitious desires, and being thus made drunkewith these lying reportes of their Auncestors worthinesse, that they thinke themselues to be reproched for euer, if they should not be as apt & ready to run into al manner of mischiefe, as their fathers were afore them. From hence it commeth, that being thus drowned in ignorance, they thinke it to be the true high-way to happinesse; for euery man to do what hee list, and do therefore seeke to free themselues from Lawe, Iustice, and reason, because they would not be bridled, or compelled to obey, either to duty or honestie.

For *Ireland* otherwise, the lesse it hath been fa-

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med for any memorable matter, the more it hath bin repleuished, with horrible murders, and actions of bloud: there are no histories of good things worthy to be followed, but Tragedies of crueltie, fit to be abhorred.

One of the greatest felicities wherewith *Ireland* hath bin blessed, is the gouernment of godly princes, which haue endeoured themselues, to their great expences, to reforme that country, and to reduce the people to ciuility, and to a reasonable knowledge of humane society.

#### C A P. 2.

*Of the temperature of the Ayre, and the fertilitie of the soyle vniuersallie through Ireland.*



Y meaning is not to make any Cosmographical description of *Ireland*, I haue nothing to do with Longitude, with Latitude, nor with Altitude: I will not speake of the Country how it stretcheth it selfe towards the East, or towards the west, nor how it is deuided into Prouinces, into Shires, nor into Countries; nor how the country is replenished with Citties, with Towns, and Villages: but to speake something of the temperature of the Climate, vnder the which it is adiacent. I say, we do not find *Ireland* to be cold in the winter, nor so hot in the Summer, as it is in *England*. The frosts in *Ireland*, are neither so harde nor of that continuance as they be in *England*, and yet the

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the Country is verie cold, with a kind of rawish moisture, but not so nipping, nor dureable, as the dry cold that commonly coms with frosts.

*Ireland* is wonderfully inclined to fogs & mists, and giuen to very much raine, aswell in summer as in winter, and the Country is full of springs, and great currants of water that fals from the mountains, which with a shewer of raine will rise verie suddenly, and will fall againe as quickly when the weather clearerh vp.

*Ireland* is full of great Riuers, and mightie huge Loughes, such as we call *Meeres* in *England*, wherein are many large and spacious Islands, where the *Irish* haue many times fortified themselues against the Prince, but are still ferreted and drawne out by the eares, though other whiles with great difficulty. To speake of *Ireland* generally, it is replenished with Riuers, with Woods, with Bogs, and with as good lande, both for come and pasture, as any *Europe* affoord; but not so well manvred, nor so well husbanded: for the Farmers of *Ireland*, are far to seeke in many pointes of good husbandry, and the women (for the most part) haue as little skill of huswifery.

From hence I might affirme, and confidentlie conclude, that throughout the whole Realme of *Ireland*, what betwene the ill husbandrie of that which is inhabited, and so much of the Country againe lying wast for want of Inhabitants, there is not the third part of that profit raised, that *Ireland* would affoord.

For fish, for foule, for Conies, they are very plentiful

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tifull throughout all the partes of *Ireland*, and for red-Deare, they haue them vpon the mountayns, but not in such plenty as I my selfe haue knowne. Fallow deare are not so common, vnlesse it bee in some few Parkes.

To be short, there is nothing wanting in *Ireland* that is behouefull for the sustinance of man, yet I dare not stretch so far as M. *Stanihurst*, that would haue *Ireland* the *Treasure-house* of the world, as he hath published in his Booke, I will not say how vainely or how vnwisely. Let other men iudge of that, but I thinke he meaneth of hidden Treasures that are not yet discovered. It is truth, there are some small store of Pearle now and then found, chopt vpon by chance, but not in such abundance that they bee worthy to be so spoken of, nor those few that be found, are neither so oryent, so praise worthy, nor of such price and estimation, as those that are brought from other places, both from the East and West Indies, and yet I once saw an Irish Pearle that was sould for xv. pound. I neuer heard of any Mines either of Gold, or Siluer, or Copper, or Tinne, or Leade, or of any other Minerall matter that was found in the Countrey, that would quit the charge in refining; but to speake truly, the Irish are so malicious that they wil not suffer men of art and skill to make search for them: One of the best Mines that is knowne to bee in *Ireland*, is that of Iron, which is very rich (indeed) if it would hold out, or that there were any store of the Oore to be found, as like enough it would do if the Irish would giue men leaue to seeke for it. It is many  
yeares

*of Ireland.* 7

yeares agoe since I heard talke of an Allum Mine that was found, and great hope was had of profit and commodity, but how it was left, I know not, I thinke by the vawillingnesse of the bad disposed people of that Countrey, that will neuer (by their good willes) suffer men to worke with their heades vpon their shoulders. *Ireland* (without doubt) is a fruitfull Countrey, and it yeildeth in most abundant maner, all conuenient necessities that is behouefull for humane sustinance, but to hope after Mines and Minerals in *Ireland*, I thinke there is no such likeli-hood, for those are euermore to bee sought after, in those Countreies that are warme, or at the least very dry, but not in those places that are so overcharged with raine, and so much giuen to moixture as *Ireland*.

CAP. 3.  
*Of the nature and disposition of the Irish, and howe they are inclined.*



Thinke it shall not bee impertinent to this my description of *Ireland*, to discipher the disposition of the *Irish*, of what temper they be framed, and wherevnto they bee naturally inclined. But before I will set down mine owne vnderstanding, what I my selfe haue gathered by experience, I will deliuer what M. *Stanihurst* hath writte on the very same matter, whose words be these: *The inclination of the Irish people is to bee Religious, fruite, amorous, fire full, sufferable of infinite paines,*  
very

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*very glorious, many Sorcerers, excellent Horsemen, delighted with warres, great Almes-giuers, passing in Hospitality. The lewder sort (both Clarkes and lay-men) sensual and ouer-loose in liuing, the same (being vertuously bred vp or reformed) are such mirrors of holinesse and austeritie, that other Nations receyue but a shadowe of Deuotion, in comparison of them. As for abstinence and Fasting, it is to them a familiar kinde of chastisement. They follow the dead Corps to the grane with howling and barbarous out-cries, pittiful in apparence, whereof grew (as I suppose) the proverbe; **Go weep Irish.***

Thus farre haue I cited, what Maister Staniburft himselfe hath published of the disposition of the Irish whereunto they are inclined. And now (not to impugne any thing that Maister Staniburft hath written) I will yet once againe take a superficiall suruey of what hee hath set downe, and will giue him mine opinion, what I doe thinke of his Description.

And first, he saith [*They are Religious*] I say, It is truth, but I would to God it were according vnto knowledge. [*They are franke,*] Neither will I impugne that, for the Irish are beneuolent enough among their friendes and acquaintance. [*they are Amorous*] I thinke he meaneth to women: but if he speaketh in generall, I say and affirme, that the greatest number of the Irish, are vtterly ignoraunt what honest Loue doth meane. [*They are yrefull*] the more is the pittie, for it hath cost the price of much Christian blood. [*They are sufferable of infinite paines*] but yet at any hand they wil not, or can

not

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cannot indure to labour, for there is not a greater plague-fore to Ireland, then the ydlennesse thereof. [*They are very glorious*] Very true; and they are no lesse proud, for the meanest Shackerell, that hath scarce a mantle to wrap himselfe in, hath as proud a mind as O Neal himselfe, when he sits vpon a green banke vnder a bush in his greatest maicesty. [*There are many Sorcerers*] and the Countrey doth no lesse abound with *Witches*; and no maruel that it should so do, for the Deuill hath euer bin most frequent and conuerfant amongst Infidels, Turks, Papistes, & such other, that doe neither know nor loue god, then he can be amongst those that are the true professors of the Gospell of Christ. [*They are excellent horsemen*] yet good for nothing but for the seruice in Ireland. [*They are delighted with warres*] they are delighted with Rebellions, Commotions, and Insurrections; but they cannot be called wars, that are stirred vp by subiects against their Prince. [*They are great Almes-giuers,*] I neuer heard any great commendation of their Almes-giuing, in any such generallitie, vnlesse it were to a Fryer, a Priest, or to some other of that annointed Order. [*Passing in Hospitality,*] I would be loath to barre the Irish of that right; for to giue them their due, they are as bountifull of their meate and drinke, as any other Nation in Europe whatsoeuer. [*The lewder sort both Clarkes and Lay-men, sensual & ouer-loose in liuing,*] By that same word [*Clarkes*] so ioyned with the *Laitie*, I thinke he meanes the Irish Clergy, which he saith are of lasciuious and lose liuing: hee might haue added farther, that the greatest number of them

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are trayterous Priests, protested Enemies to their Prince, and so vowed to their Pope; [*The same being vertuously bred up or reformed, are such Myrrors of holinesse and austeritie, that other Nations retaine but a shadow of Deuotion, in comparison of them.*]

A proud praise, that the holy ones of Ireland should so farre out-stretch all the holinesse in the world besides: but I will not contradict M. *Stanihurst*; for without doubt he spake but as he thought: And heere wee may see, that these lying suppositions thus published by our Irish Writers, haue led the people into such a blind arrogancy, that they will admit nothing for truth, but what they receiue from their owne Authors, or gather out of their owne bookes; And now it followeth.

[*As for Abstinency and Fasting, it is to them a familiar kind of Chastisement.*] I thinke this Abstinency and Fasting, is the holinesse which Maister *Stanihurst* hath formerly spoken of, for this is a visible holinesse (indeede) which euery man may see and wonder at: for let mee speake of the most abiect Creatures, that I thinke either *Ireland* or the world affordeth, and those are the *Kearne of Ireland*, amongst whom, there is not so notable a wretch to be found, that will not obserue his fasting daies, three daies in a weeke at the least, and those are Wednesdayes, Fridayes, and Saturdayes: then they haue other *Vigiles*; and such *Saint Eues*, as I neuer heard of but in Ireland, nor I thinke be knowne in any other place, which they obserue and keepe with such religious zeale and deuotion, that I am sure Cardinall *Bellarmino* himselfe cannot be more

ceremo-

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ceremonious then these bee, nor shew 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, Egges, 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 howsoeuer.

And let mee say something for our Females in Ireland, and leauing to speake of woorthy Matrones, and of those Women that are honest, good, and vertuous, (as Ireland God bee thanked is not destitute of many such) I will speake onelic of the riffe-raffe, the most filthy Queanes, that are knowne to bee in the Countrey. (I meane those Huswiues that doe vse selling of drinke in *Dubline*, or else where) commonly called *Tauerne-keepers*, but indeed filthy and beastly *Alehousekeepers*: I will not meddle with their honesties, I will leaue that to be testified by Maister *Maier of the Bull-ring*, but otherwise for the greatest number of them (for God defend that I should condemne them al) they are in the manner of their life and liuing to bee detested and abhorred: yet on their prescribed fasting daies, if there bee any sanctity in abstaining from flesh, from Butter, from Cheese, from Milk, from Egges, they are as holy (I dare vndertake) as the Pope himselfe, and why not as honest? This is the holinesse which (I thinke) M. *Stanihurst* hath so highly commended to be in the *Irish*; And this is to be lamented, that the poor people of that countrey should bee so seduced and made beleue, that their fasting, their praying in Latine, their running

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wels and to other Idolatrous places, is a full satisfaction for any sins that they can commit, how detestable or abominable soeuer; for thus they are taught, and so they belecue.

But is not this a madde manner of fasting, that marcheth in equall manner with Theft, with murder, with Treason, with drunkennes, with whoredome, and with all manner of Sodometry? but the cause of all thinges must needs tell whose childe the effect is.

Now lastly, M. Stanihurst seemeth to find fault at the manner of the Irish burials, and sayth; *They follow the dead corps to the graue, with howling and barbarous outcries. pittifull in apparence, whereof grew (as I suppose) the Prouerbe To weepe Irish.*

I think it would be admired in any part of Christendom, to see the manners of the *Irish*, how they vse to carry their dead to their graues, in the remote partes of the Countrey; to a straunger that had neuer seen the sight before, at the first encounter, would beleue that a company of *Hags* or *hellish Fiendes*, were carrying a dead body to some infernall Mansion; for what with the vnseemlineesse of their shewes, and the il-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. Stanihurst saith; [*it is pittifull in apparence:*] pittifull indeed, that a people so many yeares professing Christianitie, should yet shew themselves more Heathen like, then those, that neuer heard of God.

M. Stanihurst farther supposeth, that the prouerbe,

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uerbe, *to weepe Irish*, had heere the first beginning: It may be so, and it is troth, that in Citties and Townes where any deceaseth that is of worth or worthinesse, they wil hyre a number of women to bring the corps to the place of buriall, that for some small recompence giuen them, will furnish the cry, with greater shriking and howling, then those that are griued indeede, and haue greatest cause to cry; and herevpon ariseth this Prouerbe, *to weepe Irish*, that is to say; To weepe at pleasure, without cause, or grieffe.

Heere is thus much more to be considered, that notwithstanding this vnchristian-like demeanour of the *Irish*, that in their burials do shew themselves like Infidels, repugnant to all Christianity, there is neither *Iesuite*, *Seminary*, nor Popish priest, (that do so swarme in the Countrey,) that wil 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 it serueth rather to hood-winke them, or put out both the eies, and so make them starke blind.

#### C A P. 4.

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

Remember, there was sometime one *Alan Cope*, who hath written of many matters, who, if a man might iudge of, (but as hee hath testified of himselfe) was a most arrogant & superstitious Papist, yet writing against that foolish conceit houl-

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den by the Irish, that Ireland was purged from venomous wormes, by the only praier of S. Patrick, was therefore complained on, and accused by M. Stanishurst, that Cope had wronged and slandered the whole Irish Nation.

I hope I shal not be so dealt withal, that bicause I haue deteſted and reprobud the vnciuill demeanors of thoſe that bee blame-worthy, I ſhall not therefore be exclaimed on, to be an open depraouer of all that whole Nation.

I proteſt, I do know neuer a man in Ireland that I do hate, or that I do wiſh any harme vnto, and therfore if I hapen to glance at the abuſes of thoſe that be ill, let not thoſe that be good think themſelues thereby to be deteſted, or ſo much as touched. But as the throng of fooles, doth euermore exceed the number of the wiſe, ſo the multitude of the rude and ignorant among the Irish, do far paſſe the number either of the religious, or ciuilly reformed. I do not hold, that euery Citizen or townſman that liueth in common ſociety, is therefore to be accounted ciuill; neither doth it follow, that euery man inhabiting the Countrey, is therefore to be called vnciuill; for ciuillity and vnciuillitie, hath no relation to the City or Countrey, but it hath conſideration to the manners and conditions of men, that are therefore to be accounted ciuill or vnciuill, according to the diſpoſitions of the mind.

All the Countries that are knowne (eſpeciallie in Europe) haue their ſeuerrall inclinations aſwel to vertue as vice: We ſay, the Frenchmen are politike and deceitfull, and not ſo valiant in conqueing, as pro-

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prouident in keeping. The Spaniard is ſaide to bee proud and tyrannous. The Italian full of curteſie, and full of craft. The Dutch are more wiſe when they be in their Cups, then when they bee in their Cloſſets; the Engliſh are reputed to bee more wiſe to look after, then they are to forſee: and the Engliſhman (indeede) doth then thinke himſelfe to bee beſt in faſhion, when he is moſt out of faſhion. To ſpeake now of the Irish more at large, for to them my talke doth eſpecially belong, I ſay they are behoulding to Nature, that hath framed them comly perſonages, of good proportion, very well limbed, & to ſpeak truly, the Engliſh, Scottiſh, and Irish, are eaſie to bee diſcerned from all the Nations of the world: beſides, aſwel by the excellency of their complexions, as by al 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 vnciuill ſort ſo diſfigure themſelues with their Glybs, their Trowes, and their miſhapen attire, yet they appear to euery mans eye to be men of good proportion, of comely ſtature, and of able body. Now to ſpeak of their diſpoſitions, whereunto they are adicted and inclined. I ſay, beſides they are rude, vncleanlie, and vnciuill, ſo they are very cruell, bloudie minded, apt and ready to commit any kind of miſchiefe. I do not impute this ſo much to their naturall inclination, as I do to their education that are trained vp in Treason, in Rebellion, in Theft, in Robbery, in Superſtition, in Idolatry, and nuzeled 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 murders and bloody executions; by poisoning, stabbing, or by any other maner of practise howsoever: the pope teacheth subiects to resist, to mutinie, and to rebel against their Princes.

From hence it proceedeth, that the *Irish* haue euer beene, and still are, desirous to shake off the *English* gouernment.

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

From hence it proceedeth, that as they cannot indure to loue the *English*, so they cannot be induc'd to loue any thing that doth come from the *English*; according to the prouerbe, *Loue me, and loue 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 stil re- taine themselues in their sluttishnesse, in their vn- cleanlinesse, in their rudenesse, and in their inhu- mane loathsomnes, then they would take any ex- ample from the *English*, either of *civility*, *humanity*, or any manner of *Decencie*.

We see nowe the author of this enmity, is hee that neuer did other good, where hee had to doe with mens consciences.

There is yet a difference to bee made, of those faults that do grow from our weaknesse, and those that do proceed from our mallice: and the *Irish* in this are the more to be pittied, that are no better taught, whose educations, as they are rude, so they are blinded with ignorance, and I thinke for deuot- ions

### of Ireland.

tions sake, they haue made a vow to be ignorant.

But although the vulgar sort, through their dul wits, and their brutish education, cannot conceiue what is profitable for themselues, and good for their Countrey, yet there bee some other of that Countrey birth, whose thoughts and mindes be- ing enriched with knowledge and vnderstanding, that haue done good in the Countrey, and whose example hereafter, may giue light to many others: For I thinke, that if these people did once vnder- stand the pretiousnesse of vertue, they would farre exceed vs; notwithstanding, our long experience in the Soueraignty of vertue.

#### CAP. 5.

*That the Irish by nature are inclined vnto cruelty.*

**I**T cannot be denyed, but that the *Irish* are very cruell in their executions, and no lesse 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 proceede from that naturall inclination that is in themselues, as from the mallice and hatred they bear to the *English* gouernment, which they haue alwaies spurned at, and are still desirous to shake off; but their rebellious dispositions are thereby made the more apparant, and they ought there- fore 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, cru- ell,

### The Description

ell, and accustomed to shed blood.

But let vs make a short suruay, what they are in behaiour amongst themselues, and wee shall find that it is the English government that staieth them from their bloody executions, the one of them against the other, and that our late gracious Queene was in nothing more troubled, then in keeping them from persecuting and prosecuting the one the other, with fire, with sword, and with such raging fury, that the most barbarous sauages that neuer knew ciuility, are not more tragical 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 politike Law, or ciuill government, neither imbracing Religion, Lawe, nor mutuall loue.

That which is hatefull to all the world besides, is onely beloued and imbraced by the *Irish*, I mean ciuill Warres and domesticall discentions.

The wilde vnciuill *Scythians*, doe forbear to be cruell the one against the other. The *Canibals*, deuourers of mens flesh, doe leaue to bee fierce amongst themselues, but the *Irish*, without all respect, are euer most cruel to their very next neighbours.

In ciuill broiles, every base Rascall is an equall companion with the greatest commaunder, and their libertie to do wrong, is no lesse the one then the other; for they knowe they are the more willingly drawne to vndertake commotions and rebellions, for the aid & assistance of these licentious

routs

### of Ireland.

routes that follow them: they therefore forbear no mischiefe, abstaining no more from that which is holy, then from that which is prophane: neither may age nor honour so protect any, that Rape be not mingled with murder, nor murder with Rape.

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

These ciuill furies, are by seuerall means ingendered: many take armes oppressed by the tyranny of Princes, but these through sufferance and ouermuch liberty: some others, hauing beene offered wronges and iniuries, haue therefore betaken themselues to actions of rebellion; but these fearing to be punished for wronges by themselues committed, doe therefore seeke to preuent it by playing the Rebels: Some to free themselues from thraldome, (as they pretended) haue opposed themselues against their Princes (and as they say) to purchase liberty: but what Subiectes in Europe, doe liue so lawlesse as the *Irish*, when the Lords and great men throughout the whole Countrey, doe rather seeme to bee absolute, then to liue within the compasse of subiection? neither haue I known any amongst the *Irish*, that haue stood vpon those tearms of liberty, but whom they wuld set free from the Prince, they would inthrall to the Pope. I neuer yet heard of any man that was an enemy to the

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### The Description

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, consisted not so much in their selues 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 gouernment of the Kings that knew howe to rule well; nay, answered another, It is to bee imputed to the vertue of the Citizens, that knowe how to obey well.

Alasse poore *Ireland*, what safety may bee hoped for thee, that art still so addicted to disobedience, to contempt, to sedition, to Rebellion, that thy wounds are no sooner closed vp, but thou thy selfe goest about to open them againe? Your grandfather haue felt the smart of disobedience, your fathers haue complained of it, your selues haue seen the calamities of contempt, and God grant that your childrens children, haue not iust cause to curse the miseries that are raised vp by Rebellion.

The extreamest point whereunto the crueltie of man may stretch, is for one man to kill another, yea Diuinity it selfe, willeth vs to shew fauor, and not to be cruelly inclined, no not to bruit beastes, which the Almighty hath created and placed amongst his other creatures, aswell for his glory as for his seruice, and hath himselfe had mercifull respect vnto them; as when he saide to *Jonas*, *Should not I spare Niniuy that great City, wherein are sixe score thousand persons that cannot discern between the right hand and the left; and also much Cattle.*

We

### of Ireland.

We see here God himselfe had some commiseration to the poore cattell, and it was not without respect, that he prescribed to *Moses* in the first Table of the Commandementes, that aswell the cattell as the stranger within thy gates, should cease from their labour, and rest on the Sabaoth 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 bloody minded towards men, then towards beastes, 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.

**T**He *Irish*, as they are naturally inclined to cruelty, so there is neither lenity, loue, nor liberality, whereby to confirme them in their duty and allegiance to their Prince.

Some will say that there is not a readier meane whereby to draw subiects to a settled loue, then a gracious clemency to be vsed by the Prince: but in times past it would not serue, and I shall not need any far-fet presidents, let vs but remember our late gracious *Queene*, with what mildnesse and with what mercy, she ruled and gouerned forty & odde yeares, and with what disloyalty was she still requirred.

Her Maiesty thought in being gracious, she might thereby haue woon their hearts to a more iouing

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### The Description

and willing obedience, and to this ende, to drawe them to a more dutifull regard, what did she neglect, that was either besitting for a Prince to grant amongst subiects, or behouefull for subiects to receiue from their Prince? If clemency might haue mittigated the rigor of cruelty, what pardoning, what protecting, and what tollerating of offences that were daily and continually committed against her.

But for the better discouery of their ingratitude towards her Maiestie, how did shee continually grace and countenance the Nobility of that realm, not onely suffering them to triumph and tyrannize ouer their Tenants and followers, with such priuiledges and prerogatiues, as were more besitting Kings, then behouefull for subiects, but also shee bountifullly bestowed of them, contributions, stipendes, pensions, and other daily paies out of her Cofers, for the better vpholding of their decayed estates, and to haue wooon them (if it had bin possible) to her loue and their allegiance, and how som of them requited her, it is so manifestly known, as it were but lost labour any further to rehearse.

How many Gentlemen againe of that country birth, came daily into England about suites, that were still begging and craving, and were continually returned from her Maiesties Court back againe into *Ireland*, laden with gaiftes and presentmentes, that she graciously & liberally bestowed on them; who after they had passed & possessed their grants, would neuer eom in place to say *Amen*, when they heard her Maiesty praied for; but rather by their ill example

### of Ireland.

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 haue bin and are yet gouerned) deserueth no lesse to be condemned then their *Treasons* and *Rebellions*: and there is nothing so much detestable amongst the *Irish* themselues, as this vice of ingratitude.

Ingratitude is no way to be excused nor coloured, Theft, Robbery, Murther, yea *Treason* it selfe, may bee a little flourish't ouer with some blind excuse, but ingratitude can neither bee couered nor shadowed by any meanes, but remaining naked, must manifest it selfe euery where with shame & dishonour.

Not to requit a benefite receiued is ill, but this may be said to bee the frailty 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* vsed to geld such persons as were detected with this vice of ingratitude, to the end that there might bee no farther procreation of so viperous a brood: if this severity were vsed to those of the *Irish* that haue tasted of the bounty, liberality and mercy of their Princes, & haue repayed them againe with grudge, murmur, disobedience, contempt, and sometime with *Treason* it selfe, I say the *Eunuches of Ireland*, would farre exceede in number ouer and aboue all the rest that were fit for propagation.

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They haue bin still gouerned by such Princes, who shunning the seuerity of Lawes, haue rather conformed themselues to diuine mercy, then to due Iustice; they haue bin and still are, gouerned by *Christian Princes*, endued with the knowledge of the truth, that haue ruled and do rule with curtesie and clemency, but it is the imperfections of their iudgements, that maketh them to mistake the perfection of their Princes.

#### CHAP. 7.

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

**I**F I should set downe the sluttish and vncleanly obseruations of the *Irish*, as well of the men, as the Women, but especially of those manners & conditions wherunto they inuere themselues in the remote places of the Countrey, I might set downe such vnreuerent and loathsome matter, as were vnfit for euery queasie stomacke to vnderstand of.

I will not speake of those affaires belonging to Child-bearing women, that are no lesse vnchaste then vncleanly, in many their demeanors belonging to those businesses: Neither will I speake of their vnmanly manners in making of their Butter, nor of the beastly Physicke they haue vsed to apply to a Cow, when she will not giue down hir Milke.

I might speake heere what I my selfe haue seen in the North parts of Ireland, how vnhamfomely  
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### of Ireland.

the women do vse to grinde their Oat-meale.

But to speake generally throughout the whole Realme of *Ireland*, in those thinges wherein they should be most neate and cleanly, they doe shew themselues to be most sluttish and filthy; namely, in making of their Butter, and washing of their Linnen.

First, they do abuse one of the greatest blessings of God bestowed vpon that Countrey, for as God promised the children of *Israell* 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 relieued and sustained (both Summer and Winter) with Milke and Butter; but according to the Prouerbe, *GOD sendes meate, and the Deuill sendes Cookes*; so, it pleaseth God to send them plenty of Milke, but as they behaue themselues in the vsing of it, it is fit for no body but for themselues, that are of the vncleanly diet: not onely in their Milke and Butter, but in many other vnfauoury dishes besides.

It is holden among the *Irish*, to bee a presagement of some misfortune, to keepe their milking vessels cleanly, and that if they should either scald or wash them, some vn lucky misaduenture would surely betide them: vpon this conceit, all the vessels that they vse about their milke, are most filthily kept: and I my selfe haue seene, that vessell which they hold vnder the Cow whilst they are in milking, to be furred halfe an inch thicke with filth, so that *Dublyne* it self is serued euery Market day with  
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such Butter, as I am sure is much more loathsome then toothsome.

Now, in the manner of their washing, they are yet more filthie then in any other of their exercises, wherein they are most vncleanlie, and I do almost loath, but to thinke of their scouring stufte which they doe vse in the stead of Sope; but hee that came in place when they were in their Laundry, in their *Nettyng*: (as they call it) would neuer after stop his nose, if he chanced to goe by where they were scouring of a Priuy.

These and many other loathsome obseruations are vsed by the Irish, from the which they wil not be diswaded, but the vnnurtered sort among them are no lesse admiring our deecencie, then wee their rudenesse & vnciuility. And as I haue said elswher, they wil not take any presidents from the English, and long it was before they coulde bee brought to imitate our English manner, in diuers pointes of husbandry, but especially in the ploughing of their land; in the performing whereof, they vsed the labour of fiiue seuerall persons to euery plough, and their Teem of Cattle, which commonly consisted of fiiue or fixe horses, were placed all in front, hauing neither cordes, chaines, nor lines, wherby to draw, but euery horse by his owne taile; and this was the manner of ploughing when I knew *Ireland* first, and is vsed still at this day in manie places of the Countrey.

Demand of them, whie they should be so much addicted to their owne durtie demeanures, & that they should not conforme themselues to these ci-  
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### of Ireland.

uill courses which they see are to bee performed with lesse paine, and more profit; they can satisfy vs with no other reason but custome, Thus did our Ancestors.

Custome is a Metall amongst them, that standeth which way soeuer it bee bent; Checke them for their vncleanlinesse, and they plead Custome: reprehend them for their Idolatry, they say thus did our Fathers before vs: and I thinke it bee Custome that draweth them so often into rebellion, because they would do as their fathers haue done before them.

But alas! their iudgements are both blinde and lame, and they are deafe to all good counsels, they are falne into a blinde arrogancy, and they are so generally bewitched with Popery, that they will neither draw example nor precept from the English.

But I hope my generall speeches, will breed no generall offence; to say that the *Irish* are generally addicted to Poperie, it would argue but a quarrelsome disposition, to deny that truth which wee see in daily example before our eies, and the Irish themselues (I am sure) would be much offended, if they were not able to drop ten Papists, for one Protestant, throughout the whole Realme; themselues are neither ashamed, nor affraid to confesse it, and I would wee might as well trust them in their fidelity to the King, as we may beleue them in that: but they all speake faire, and they say they loue the king, and without doubt there are some small number, to whome it hath pleased God to



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open their eyes, and that doe stand assured to his Maiefty: but for the greatest number of those that be Papists, what fair semblance soeuer they make, his Maieftie may well say with our Sauour, *This people honoureth me with their lips, but their hearts are far from me.* And for these, whatsoeuer they speake with their lippes, their harts are at *Rome.* Do they not shew it through euerie part of the Realme, in Cittie, Towne, and Countrey, in their receiuing and entertaining of *Iesuites, Seminarie, and Popish Priests,* the protested enemies to his Maieftie?

With what face may they then auouch themselves to loue the King, that dooth with such feruencie embrace his Maiefties deadly enemies. I will neuer beleue them, neither can it sinke in my head, that an honest man may be brought to be in league with God and the Deuill, and to be in perfect loue and charity with them both together.

The vulgar sort of the Irish, wanting facultie to iudge of things truly as they are, and suffering themselves to be ledde and carried away with outward apparitions, are not only possessed with boldnesse to despise, but likewise with malipertnesse to impugne those meanes, that should aswell induce them to the loue and obedience of their Prince, as to the true knowledge of their God, wherin consisteth the state of their saluation.

It is ignorance that hunteth after light in darke-nesse, that beleueth shaddowes to be substancial; but Diuine knowledge, from whence proceedeth all blessings, it is the parent of Peace, of Wisdom, of Obedience, and it is the light of reason, that dis-

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### of Ireland.

couereth truth from falshood, and therefore the most resplendant ornament of Man.

#### CHAP. 8.

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

**T**He multitude of the Irish (I meane the ruder sort) are very regardlesse of their Oathes, and there are many reasons to induce it; for I haue knowne *Ireland* these forty yeares, yet (to my remembrance) I neuer knewe any man punnished for periury, by any Iudiciall course of the Princes Lawes.

They haue a custome, that vpon any controuersies amongst themselves in the Countrey, the Tenants are inioyned to sweare by their Land-lordes hand; the which Oath, if the Land-lord do by any meanes disproue, 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 haue some respect againe to their Oathes, when they are deposed vpon a Masse-booke: And I will trust him better, that offereth to sweare by bread and salt, then him that offereth to sweare by the *Bible*. I meane, amongst the greater number, that make no conscience what they swear vpon an *English booke*. 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 booke: for if they swear vpon a little Booke, they think they take but a little Oath.

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Thus, what betweene those that are simply ignorant, and the other againe that are blinded with Poperie, there will hardly be found a Iurie that wil find for his Maiestie. And heere (with al reuerēce) I must needes remember that euer renowned *Queen Elizabeth*, who would many times saie, That the *Irish* were so allyed in kindred the one with the other, and she hauing neuer a Cosine in the Country, could neuer get her right. But woe be to him, that hath his state depending vpon the verdict of a Iurie in *Ireland*, especiallie if he be a *Protestant*.

The honestie of him that should giue testimonie in any matter whatsoever, is to be reputed for more or lesse, according to the companie that hee is knowne to frequent. I do not thinke it therefore conuenient, that a Papist, that is trained vp in the deuillish doctrine of *Equiuocation*, and that they may sweare what they list, with *A mentall reservation*, is to be receiued as a witnesse against a protestant, or to be beleued or credited in any thing that he shall either say or sweare against him.

Because the two Midwives, *Shiphmah* and *Phuah* in the first of *Exodus*, tolde a lie to the King, who had commaunded that all the male children of the *Hebrewes* should be slaine, therefore saith our holy Father the Pope, it is lawfull to lie for aduantage. Methinks his holinesse might haue borrowed such another from the 12. of *Exodus*, where by the commandement of God, the children of *Israel* borrowed Jewels of Siluer and Gold of the *Egyptians*; if the Popes catholiques might haue the like liberty with Protestants, then it were an excellent mat-  
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### of Ireland.

ter to be a Papist, for then a man might both lie & steale 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 gaue full power and authority to dispence with all Popish Recusants, neither to holde wordē, promise, contract, nor protestation, what or howsoeuer, that had bin formerly conditioned, or were heereafter to be made with any Heretique (as they call him) that will not acknowledge the Pope to bee Christs 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 *Equiuocation* and *Mental reservation*, was very acceptable to the yong married wife, who in her Husbands absence being solicted by an amorous friend, she consented vnto him, vpon condition, that hee should not meddle with her lippes, neither to kisse, nor so much as to touch them; Hir louer demanded the reason, she answered; That at my marriage day, this mouth of mine made inuiolable promise to my husbände of continencie; and therefore, what my mouth hath Religiously vowed, shall Ceremoniously be kept: content thy selfe therefore with the other parts of my bodie, for my lippes are onely vowed vnto my Husband, and for him I will reserue them. I think of my conscience, this Woman was as firme 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 warrantable against Protestants, but it may sometimes serue to saue a  
vow

### The Description

vow that is rashly made to God himselfe, as the holie *Pilgrim*, that made solemne protestation to offer the one halfe of his good fortunes at the high Altar, whatsoever should betide him in his iourney. And by the way as he passed, fortuning to find a bag of Nuts, hee ate vp the Kernels, and offered vp the shels.

What call you this, *Equiuocation*, or *Mentall Reservation*? 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 holden with Heretiques.*

#### C A P. 9.

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

**M**aster *Stanhurst* 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 vsed and accustomed by the Victors.

I could wish that the Irish would submit themselves to the obedience of our *English Lawes*, for I say the Countrey is accursed, 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 vtter decay, ruine, and desolation of countries and kingdoms.

It is ignorance ioyned with obstinacie, that hath  
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### of Ireland.

not onely contemned the positive lawes of Princes in *Ireland*, but they haue likewise despised and impugned the deuine lawes of the liuing 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 vnto their Princes; and where the Gospell is generallie receiued, there is peace and tranquillity vniuersallie 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. Stanhurst* hath said) it hath been thought very expedient, for diuers 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 al our English Lawes to be written and set downe in the *French* tongue, and so they haue continued, and are still remaining at this very houre.

But heere behold the godly disposition of our gracious King that now reigneth, who comiserating the calamity of that hunger-starued Realm of *Ireland*, that hath neuer yet tasted of any thing published in their owne language, but lies, fables, and popish fantasies, that hath but led them into ignorance and error. To giue them some tast therefore of that heavenly foode, whereof they haue neuer yet felt smack or fauour; he hath caused the New Testament, together with the Booke of Common Praier, in that forme and manner as it is now vsed

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in our English churches, to be both translated into *Irish*, and to be printed in the Irish Character, that aswell the lettered sort, that can reade their owne language, as also the vnlearned, that can but vnderstand what they heare others read, may reap the benefit of his Maiesties clemency and loue towards them, that doth seeke by curtesie to winne them, that might otherwise enforce them by compulsion of Lawes.

Now, for the Irish to invre themselves to speake English, I thinke it were happy for *England & Ireland* both. If neuer a Papiist throughout that whol coutry, 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. Stamburgh* saith) should likewise follow a conquest, I protest I would not wish the *Irish* so much harme, to inioyne them to follow our English fashion in apparrell, when there is almost neuer a passage from *Chester* to *Dubhine*, but one Foole or other commeth ouer 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 proude in their apparrell; and yet the example of our English pride, hath doone a great deale of harme amongst that people.

I remember many yeares ago (when I was a little Bookish) I haue read of a pretty *Prouiso*, deuised for the preuention of Pride, an Act established, debarring all sorts of people, aswell men as women,  
from

### of Ireland.

from the wearing of any gayish or light-coloured apparrell (*Players* and *Curtizans* onely excepted) to whome free liberty was giuen to weare vvhath they themselves listed.

This did not onely incite those that were honest, to liue within the compasse of modest and comly attire, but it was alike inducement to those that were well knowne Strumpets, to shelter themselves vnder the habit of modesty, thereby to escape from being reputed infamous.

But as the Prouerbe is, *It is not the Frocke that maketh the Friar*, so without doubt, those women are not all dishonest of their bodies, that by the outward shewes in their Attire, a man would thinke, they had sent their Consciences vnto the Stewes.

It were pittie that beutie should be Mercenary, or that by strange inuentions it should set it self to sale; And why are those beauties veiled, that Women themselves desires to shew, and euery man desires to see? But they say it is for modesty, and I commend it, but let them bee modest likewise in their Manners.

*Pithagoras* Neece was wont to say, that a Woman going to bedde with a man, ought together with her Peticote, to put off all bashfulnesse, but in the morning to put it on againe: Not like her, that when she first went to bed with a Sea-faring man, stript her selfe quite of her modesty, & could neuer finde a time to put it on againe after. But modesty (aswell in attire, as in conuersation and manners) hath euer beene the reputed Ornament  
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### The Description

of women; but to speake truth of our Gentlewomen of *Ireland*: that be of *Irish* birth, they haue little practise, either in pride or in good huswiferie; for they are for the most part alwaies busied in taking their ease. And it is holden for a seruile kinde of basenesse amongst the *Irish*, for a gentleman or a gentlewoman, to be seen in any manner of faculty, Idleness onely excepted. And this conceipt of theirs, is another occasion of ignorance, which as it engendreth many vaine & lasciuious thoughts, so it draweth after it, wicked and dishonest deeds.

To conclude this Chapter, I say, that those of the Irish that haue reduced themselues to ciuility, (were it not for their Religion) are otherwise, of very good conuersation; and aswell in their manners, as in the decencie of their apparell, they are very modest and comly, but they are so charmed by their ghostly fathers, that if an Angell shoulde come from heauen, and speake against Poperie, he should be condemned amongst them, yea and holden for accursed.

#### CHAP. X.

*Of certaine Septes and degrees among the Irish, how they are reputed.*

There is amongst the *Irish*, as amongst all the Nations of the world, diuers degrees, according to the which each man is regarded.

For the Nobilitie of that Realme, they are amongst them as Honorable, and as worthy to be honoured, as of any other Nation whatsoever; so like-

### of Ireland.

likewise againe, both of Knights and Gentlemen.

After their Gentlemen, whereof a great number of them are rude and vnciuill enough, the horsemen succeedeth in the next ranke, who is more fit to serue his lord and Captaine in an action of Rebellion, then in the seruice of his Prince.

The *Galloglas* succeedeth the Horseman, and hee is commonly armed with a Scull, a shirt of maile, and a Galoglas Axe: his seruice in the field, is neither good against horsemen, nor able to endure an encounter of Pikes, yet the *Irish* do make great account of them.

The Kerne of *Ireland* are next in request, the very drosse and scum of the Countrey, a generation of Villaines not worthy to liue: these be they that liue by robbing and spoiling the poore Countreyman, that maketh him many times to buy bread to giue vnto them, though he want for himselfe and his poore children. These are they, that are ready to run out with euerie Rebell, and these are the verie *Hags of Hell*, fit for nothing but for the gallows.

We are now come to the horse-boyes, so tearmed by their professions, which is, to keep or dresse horse; and as in *England* we cal them horse-keepers, so in *Ireland* he carries the name but of a horse boy how yong or old soeuer.

There are other *Septes* or professions, namely of *Bardes*, which are in manner of *Poets* or *Rythmers*, which do nothing but sit and compose lies. Then they haue *Harpers*, and those are so reuerenced among the Irish, that in the time of Rebellion, they will forbear to hurt either their persons, or their

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goods, but are rather inclined to giue them, & are verie bountifull, either to *Rymers* or *Fooles*.

Then is there a certaine brotherhood, called by the name of *Karrowes*, and these be common gamsters, that do onely exercise playing at Cards, and they will play away their mantels, and their shirts from their backs, and when they haue nothing left them, they will trusse themselues in straw; this is the life they lead, and from this they will not be reclaimed.

But here is now a matter to be noted, that among all these sorts and professions of the *Irish*, the child is euer desirous to imitate what his father hath bin before him. If the father hath been a horseman, the sonne will be a horseman: if the father hath beene a Galoglas, the sonne will be a Galoglas: if the father hath beene a Kerne, the sonne will be a Kerne: if the father haue been a horse boy, the son will be no better. But this is most of al to be wondred at, that if the father had bin a *Rythmer*, the son would bee a *Rithmer*; which seemeth strange vnto mee, that Poetry in *Ireland*, should succeed by discent from the father to the sonne, that must be holpen elsewhere, not only by Nature, but Art: and therefore, if their *Irish* Rymers be of such excellencie, as the *Irish* themselues will commend, I say it is wonderfull.

Euery great man in the Countrey hath his *Rymer*, his *Harper*, and his knowne *Messenger*, to run about the Countrey with Letters.

These altogither among themselues, do obserue the *Law of Complements*, and euery profession hath his

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his particular *Decorum*, I cannot commend them for their *Ciuility*, nor they do not superabound in honesty: their Vertue is, they will do nothing but what their Fathers haue done before them.

#### C A P. XI.

*Of the maner of the Irish Cosbering, and of the credulity in beleeuing of Lyes.*

There is amongst the *Irish*, a kinde of feasting or banquetting, which they call *Cosbering*, & 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 *Rythmers* & their *Harpers*; the one, to sing, and the other, to play: the songes that they vse to sing, are vsually in the commendation of Theft, of Murther, of Rebellion, of Treason, and the most of them lying fixions of their owne Collections, inuented but of purpose, to stirre vp their hearts to imitate the example of their Ancestors, making repetition how many Cowes they had stoln, how many murthers they had committed, how many times they had rebeld against their Prince, and what spoiles and out-rages they had done against the English.

The maner of their sitting in this great feasting, is this; Stooles nor Tables they haue none, but a good bundle of Straw strewed about the floure, they set themselues downe one by another: Another burden of straw being shaken ouer their legs, doth

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doth serue them to set on their dishes. Perhaps, if it bee in the time of Summer, or where the place will afford it, then in the stead of Straw they vse greene Rushes; but whether it be Straw or Rushes thus strewed ouer their legges, this is both Table and Table-cloath, wheron they vse to place their dishes.

Viſtuals they shall haue plenty, Beeſe, Mutton, Porke, Hens, Rabits, and all together serued in a great wooden platter: *Aqua vite* they must haue good store, or else it is not worthy to bee called a feast. Vpon Wednesdayes, Fridayes, and Satterdaies, they haue like plentie of fish, for vpon those daies, to eate a bit of flesh, is a more deadly sinne, then either drunkenesse or Letchery.

And commonly the *Irish* custome is, that when they are serued with flesh, they haue no bread with their meat, but if their store be such that they haue bread, their finest Manchets are ordinarily Oaten-Cakes, in this sort prepared.

First, in the remote places of *Ireland*, in the stead of Threshing their Oats, they vse to burne them out of the straw, and then winnowing them in the wind, from their burnt ashes, they make them into meale, but if I should say how vnhandsomely they doe grinde them, or if I should tel, how my selfe haue seene a woman sitting with a Mustarde-Quearne betweene her bare thighes, grinding of Oatmeale, I thinke a man would haue little list to eate of the bread; but of this Meale, as ill in complexion (to looke vpon) as a little durt vnder a mans feet, they make their Cakes, for other bread they

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they haue none, and it is but feldome when they haue this.

I might tell some other vnmanerly tales vsed by the *Irish*, in those times of *Cosbering*, but I will let them passe. And as *M. Stanihurst* saith, the antiquitie of this manner of feasting, is set forth by *Virgil*, when *Dido* entertained the *Trojan* Prince & his company; but *Maister Stanihurst* shall neuer make me beleeeue, that the *Irish* maner of *Cosbering* was drawne from that president: but the manner of our *Irish* writers, haue euer beene, to draw presidents from ancient and Worme-eaten Authorities: for with these Trifles they doe bewitch the poore ignorant people of the Country, that they make them beleeeue what themselues list to perfwade; and the *Irish* are wonderfully addicted to giue credit and beleefe, not onely to the fabulous fictions of their lying *Poets*, but also to the Prognosticating Soothsayers and Witches, like our Husbandmen of the Countrey, that doe draw all their knowledge from the Counsell of a Kalender. And if any of their wise men, or wise women (as they call them) do prognosticate either good or euill fortune, they doe more relie in their preſagements, then they do in the foure Euangelists: and sooner they will beleeeue them.

They doe beleeeue in *Charmes* and *Incantations*: then they haue words and *Spels* to driue away rats, & to heal diseases: then they haue enchanted *Gyrdles*, 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 obseruations vsed by the Irish, vpon certaine Saints Eeues, but especially on *May-Eeue*, & *Midsummer Eeue*; what watching, what ratling, what tinkling vpon pannes and candlesticks, what strewing of Hearbes, what clamors, and what other Ceremonies are vsed, and not onely in the Countrey, but in *Dublyne* it selfe, the very markes and badges of infidelity, neither obserued nor beleeued amongst any other people in the Worlde, but amongst *Infidels*, *Pagans*, and *Papists*.

And it is a wonder to see, how from these vain fantasies, so many famous impressions do arise, or rather (I may say) how many infamous lies are beleeued, and as when a man hath once gotten the end of a *Clue*, hee may winde off at pleasure what himselfe listeth; so men that are naturally inclined to nourish Nouelties, hauing once receiued any thing for truth, he thinketh it a decde of charity to impart it to his friend, and feareth not to adde something of his owne inuention, the better to make the matter to be beleeued: and thus from a particular error, by this manner of handling, it becommeth publicke: for as the flexability of our inuentions, to frame reasons vnto all manner of dreames and fantasies, are very apt and readie, so our immaginations are likewise found as easie to receiue impressions from falshoode, deriued from very friuolous and foolish apparitions: but it is commonly saide, that to bee light of beleeefe, and easily perswaded, proceedeth from a lightnesse of the wit, and weakenesse of the braine.

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#### C A P. XII.

*How Ireland was purged from all venomous wormes, by the Prayers of Sains Patrick.*

**M**Aister *Staniburst*, in his Chronicle of *Ireland*, is very angry against Maist. *Alan Cope*, that seemed to scoffe at the Irish conceite, that will needs attribute the purging of venomous Wormes from out of Ireland, to the Prayers of *S. Patricke*.

Now, although *Maister Alan Cope*, sufficiently proueth by the Testimony of seuerall writers, that Ireland was destitute of all these venomous wormes, many hundred yeares before *Saint Patricke* was borne; yet *Maister Staniburst* is so angry, that there should bee any doubt or question made of that which hath beene so long receiued and beleeued for an vndoubted truth amongst the Natiues of Ireland, that he pickes a great many of quarrels against *M. Alan Cope*; finding fault first, that he neither obserued *Decorum persona*, nor *Decorum dialogi*, and then he quarrelleth with his *Diuinity*, which (as hee saith) is farre dissonant from the Rules of Charity.

And when he hath charged *M. Cope* with many other absurdities, he setteth downe this proposition, *That like as God in his Justice punisheth a Country that is hard hearted, with Wormes and Vermin, so of his mercy they are remoued again from a Realme, that is obedient and ready to follow his Lawes and Precepts.*

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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 punnished with Frogges and Flies, and such other vermine, yet upon his shew of repentance, at the instant request of Moses, those plagues were appeased, and the wormes extinguished: why then (saith he) may it not likewise hold, that Saint Patrick, finding the Irish so prest 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 (saith he) this is not a matter of such difficulty to be believed, when it was fore-promised by Christ himselfe, who in the xxvi. of Marke saith, And these tokens shall follow them that beleue, they shall cast out devils in my name, they shall speake with new tongues, they shall drive away Serpents, &c.*

Were not these places of Scripture well spyed out by our *Irish Chronicler*, and as aptly applyed, 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 hee 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 Praiers 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 Pianct, the Nytingale, that are as meer stran-

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And yet to do the Irish no wrong, this gauling grieffe of icalouste, is no generall sicknesse in Ireland, it troubleth very few, and I account them so much the wiser; it is a kinde of frenzie, that neuer yet did good, the wise men of the world hath euer sought to restraine it by discretion.

If Histories be to be credited, *Lucullus, Caesar, Pompei, Anthoni, Cato*, and diuers other gallant men, were Cornuted: and although they themselves knew it, yet they made no stirre about it, that *Coxcombe Lepidus* onely excepted, who dyed with verie greefe that his W ife had made him Cuckold.

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

Some women there hath beene, that hath prostituted themselves, thereby to aduance her *Husbands credit*, sometimes to saue her husbands life: but this subiect is not for this place, and these pre-

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*The Description*

fidents are out of season for this age, but there hath beene Husbands knowne, that haue of themselves made Port-sale of their wiues honesties, as well for their profite, as for their preferment: as *Phaulus* the *Argian*, who through ambition, offered his wife to King *Phillip*: And as *Galba*, who bestowed a Supper of *Merenas*, and perceiuing him to cast some amorous glances on his wife, beeing risen from the Table, thrunke downe vpon his Cushion, as one oppressed with sleepe, thereby to giue him the better scope, whereby hee might persist.

It is a foolish curiosity for a man to seeke 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 hee needed no other witnesse, then what himselfe had scene, would not yet beleue his own senses, but would say, that he would neuer condemn a true dealing wife, for a false misdeeming eye. I applaude his Wisedome, that with his owne Vertue, could suppress his ovne shame.

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

CAP.

*of Ireland.*

## CHAP. XIII.

*Of the holy Saintes, that haue bin borne, bred, and brought vp in Ireland.*

**I**F a man may beleue Maister *Stanihurst* in his discription of *Ireland*, there hath bin many holy Saintes, natiues 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 brood of *Jesuites*, *Seminaries*, *Fryers* and such other, do performe stranges things, but specially for the increafe and propagation of children, not a barren woman in an house where they be lodged: for she that is not Child-bearing, a blessing from one of these of the holy order will make her so to fructify, that her husband (whatsoever he wanteth besides) shal be sure to want no Children.

But as Maister *Stanihurst* aduiseeth his reader not to be ouer credulous to beleue all that is written of those holy Saintes themselves, nor yet of their fained Miracles: so I protest, for the loue that I beare to a nūber of my *Ireland* frends, I could wish them to bee well aware of this holy brood of the *Popes* Cockrels, the prouerbe is old, and not so old as true: *That Pigeons and Priestes do make foule houses.*

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strange euentes, but the Miracles of *Ireland*, they are more foolish, more ridiculous, more grosse, and more absurd then any other, that I haue either heard or reade of. It were strange to make relation of the Miracles that haue bin wrought at the holy Crosse, but especially at Saint *Patricks* Purgatory; and it is a peece of *Reshoricke*, sometimes by seeming to affect ignorance, to set forth a subtilty; and he that should but reade, what Maister *Stanihurst* himselfe hath set downe of that miraculous place of *S. Patricks* Purgatory if he hath bin but a little touched with the Tincture of wit, will finde out the very mystery of grosse and palpable Knauery.

And as *Ireland* is full of strange Miracles, so I thinke there are more Saints known in that Countrey, then euer was heard of in Heauen, or were euer registred in the *Popes Golden Legend*.

Wee reade of a holy saint that was long sithens in the North of *Ireland*, called by the name of Saint *Wooddage*, to whom was giuen a large portion of lands, the which were after translated to the *Bysbops* sea of *Rapo*; but some of those landes being houlden at this day from the *Bysbop* that now is, and being called in question vpon what consideration the Church liuinges should bee so detained, there is a recorde brought foorth, how a holy *Bysbop*, many hundred yeares sithens, conueied away that parcell of lād to one *Sugere a Boyle*, with these plain words, *For the use of his Daughters body*. They haue moreouer in the North of *Ireland*, an old monumēt (cald by the name of *Baughall Murry*) and this is referued onely for *O-Neale* to sweare by. There is mention made

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made of many other Saints; as Saint *Colme*, Saint *Branden*, Saint *Keuen*, Saint *Mac-Looge*, Saint *Dalocke*, and they say there are some few Saintes of a later edition: as Saint *Bedloc*, Saint *Brown*, & there is great hope that if *Tyrone* bee not already in the *Popes* Kalender that he shall not be long out.

I thinke this Saint *Colme* before spoken of, is that great Saint in the North, called by the name of *Coleme 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 *Stanihurst* in his History maketh mention of, called by the name of *Bridgit*, not that *Bridgit* who in the time of *Pope Urbane* erected a certaine order of *Nunnes*, (called *Bridgidians*) but this without doubt was a very holy woman, for she lyes buried with two men; namely with Saint *Patrick*, and *Coleme Rille*, as appeareth by an ancient Monument in the Cathedrall Church of *Downe* in the North of *Ireland*, where this inscription is to be reade:

*Hi tres in Duno, tumulo tumulantur in vno,  
Brigidia, Patricia, atque Columbapius.*

I haue not numbred Saint *Patrick* amongst these Saintes that be of *Irish* birth: for if a man may beleue *M. Stanihurst*, hee was a Welch-man borne. He setteth downe in his Chronicle the certaine place of his birth, and how comming ouer into *Ireland*, he bound himselfe Prentise to a Maister, that set him to keepe Hogs, and following his Maisters Swine in the field, one day as they were rooting, one Hogge among the rest, turned vppe with his snout a parcell of Gold; the which *Patrick* taking

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vp, brought home his Hogges to his Maister, and with that Gold, he bought his own Freedome: & thus departing againe into his owne Countrey, he trauailed after that to *Rome*, wher being instructed in the *Christian Faith*, from thence he retufnd again into *Ireland*, where he established the *Christian Religion*, & wrought a great many of Miracles more then were true.

Thus farre M. *Staniburft*, and till I had read it of his owne setting downe, in his description of *Ireland*, I would haue layed two to one, that *S. Patrick* had bin an *Irishman* borne. But I will be better aduised hereafter, both how I lay any wagers, & how I beleue any such authorities. But let *S. Patricke* be what countriman he list, I wonder how he found the *Irish* so confirmable as M. *Staniburft* reporteth, that will beleue nothing now, but what their fathers haue beleued before them.

They are now so much inclined to custom, that they will giue no place to reason, but let the stand vpon Custome as much as they list, yet truth is truth, in despite of Customes hart: but presumption is our naturall and originall infirmity, and this opinion of wisdom is the plague of man.

I think the ouer good conceit and self-weening opinion that man hath of himselfe, is the mother of false opinions, both publike & perticular, when there is nothing whereunto men are more addicted, then to giue way to their owne opinions.

It was a bold speech deliuered by *Pliny*: *This only is sure, that nothing is sure, and nothing more miserable, and yet more arrogant and obstinat then man.*

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Obstinacie, is no other thing, then a setled and firme purpose and determination, either to do, or not to do something: he that is in this manner resolute, is vnfit to receiue either councill or aduise, how wise, how learned, how behouefull, or how honest foeuer. And such men, preferring their own opinions, are the cause of many euils, & do manie times bring themselues and others into extreame dangers: and it is but lost labour to dissuade any such persons by the rules of reason, for they presuming to know more then all the world besides, do stop their eares to all good counsels, and their eyes to all daungers, and persisting in their obstinacie, without reason or iudgement, the *Brownists* themselves are not more precise, nor *sr Patricke*, (Saint *Patrick* I meane) the canonized saint of *Ireland*, was neuer more holy, then these obstinate fooles doe assume vnto themselves in their owne conceits.

Curtesies that are bestowed vpon obstinat persons, are euermore bestowed in vaine, for there is no curtesie nor clemency that can be so vsed, but the nature of obstinacie, is rather to impugn, then to make any shew of humilitie.

### CHAP. XIII.

*Of the superstitious conceits that is holden of the Irish, 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 vertue in them that the Irish do beleue, and wil confidently

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fidently auow, wee needed no other physicke nor Surgerie to heale all manner of diseases. The blind might be restored to their sight, the halt and lame to their limbs; there is no infirmity, but it might be cured at sundry sanctified and holy wels, whereof there are great plenty in *Ireland*. The City of *Dublin* is quartered out with them. First, on the East part, they haue Sai. *Prtricks* 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 Sai. *Patricks* 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 wil run by heapes, men, women, and children, and there, first performing certain superstitious ceremonies, they drinke of the water; and when they are returned to their owne homes, for nine daies after, they will sit and tell, what wonderfull things haue bin wrought by the operation of the water of Sa. *Patricks* Well.

On the west part of *Dublin* they haue Sa. *Iames* his well, and his feast is celebrated the 25. of Iulie, and vpon that day, a great Mart or faire is kept fast by the Well. The commoditie that is there to be vented, is nothing else but *Ale*, no other merchandize but only *Ale*: I thinke such another Faire was neuer heard of in any other place, where a man can not buy so much as a penniworth of pins, but what money hee hath to bestow, hee must lay it out for *Ale*, and yet it carries the name of *S. Iames* his faire.

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The multitude of rascall people that vseth to frequent this faire, are first accustomed to perform certaine ceremonies at *S. Iames* his well, in casting 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 themselues in som Brothel-booth, they sit and drinke drunke all the day after.

On the South side of the towne, they haue Sa. *Sundaies* wel: I cannot tell what countrey man Sa. *Sunday* was himselfe, but his wel is of pretious estimation amongst the Irish (I meane) amongst the Popish sort of 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 haue *S. Dolocks* well; another sanctified place ceremoniously frequented at certaine seasons, foolish and ridiculous to be spoken of; so that let the wind blow which way it list, East, West, North, or South, *Dublin* is so seated, that a Papist may go from the high crosse, with a *Blowne Sheat* right before the wind, either to an Idalatrour *Masse* within the towne, or to a Superstitious 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 themselues to such grosse & peruerse foolerie.

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I might speak of diuers other Welles, for I think there is neyther *Apostle* nor *Patriarch*, that neuer came neere vnto Ireland, and yet there be Welles, Fountaines, and other holy places, that be attributed vnto them. But if I should speake of the wonders and myracles, which they say are wrought there, it would make a more admirable history thē that of sir *John Mandevile*: It woulde vndoo all the Phyficians in *England* and *Ireland*. For at those holy Welles, and at many other of those sanctified places, the blinde are made to see, the Lame are made to goe, the Cripple is restored to his limbes, or what disease soeuer, neuer so strange, neuer so inueterate, which is not there cured.

But I am sory for *Dublyn*, the place where I my selfe do liue, the towne that of all others in *Ireland*, I do best loue, I do not therefore speake any thing maliciously (I appeale to their owne knowledges) whether I speake true or false: I haue often said, & still do say, that there be many good people in *Dublin*, and so throughout all the parts of *Ireland* besides, 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 anye thing that I shall truly report of those that be ill.

And although I direct my speech stil to the *Irish*, I make no such difference between the *English* and the *Irish*, but that I know there bee as peruerse Papists that come daily creeping out of Eng. to plant themselues in *Ireland*, that giue worse example, & are more daungerous to his Maiesties estate, than those that are naturally borne in *Ireland*.

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### of Ireland.

I dare be bould to avowe it, that there is neuer a Pulpit within the City of London (that at *Pauls Crosse* onely excepted) that is better supplied, then that Pulpit at *Christ-Church* in *Dubline*; and how many graue and learned men, that vpon a Christian Comiseration haue charitably admonished them to desist, from those blind fantasticall follies which they themselues by many years experience, haue found to proceed but from their owne vaine and superstitious conceites: but neither preaching nor teaching can so preuaile amongst them, but that they become thereby to be more froward and stubborne, and do with the more obstinacy perseuere, not so much of ignorance, but rather in despiet. But I am come now to a strange euent, a tale of Maister *Stamihurst* his owne setting down in his *History of Ireland*, and it is worth the reporting, if it be but laught at, and thus it followeth:

There is in the North part of *Ireland* a mighty *Loughe*, 30. Miles in length, and 15. in breadth, called by the name of *Lough-Earne*, but now called *Lough Sidny*, I know the place well.

This *Lough* (as Maister *Stamihurst* saith) was at the first one of these holy Welles, and was frequented and sought vnto, by the inhabitantes of those partes, for many Miraculous accidentes that was there effected.

A prescribed custome there was, (belike set downe by some angrie Saint) that the *Pilgrimes* at their departure should not leaue the Well vncouered, fore warning them afore hand, that when the spring should bee left open, the water should so abound



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bound, that it should drowne all the Countrey adioying neare about. And it happened (as Maister *Staniburst* sayeth) that an old Trot came to sanctifie hir selfe at that Well, and hauing vncovered the springe, 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 couer the Well, she made hast to still her brat, and returning backe againe to haue mended hir misse, shee was incounered with the water, which was so farre ouerflowne, that it was past her help, whereby both she, her child, and all the rest of the inhabitantes with in that territorie, were al together drowned. And here Maister *Staniburst*, fearing that his lye is to palpable and apparant, yet to the end it might be something the better beleecued, he adderth, that there is the more likelihood of truth in this story, because the Fishers in a sunny day, may see the Steeples and other Piles plainly, & distinctly in the water. And this is a larger lye and more ridiculous then the first, for to begin withall, it is well enough knowne, that the *Lough* is of no such deapth as M. *Staniburst* would perswade: large it is, and very ful of *Islands*, & somewhat deeper in one place then in another, but not so deepe to drowne Steeples. Againe, Maister *Staniburst* hath very fondly forgot a *Schoole Principle*, *Oportet mendacem esse memorem*: for Maister *Staniburst* being an *Irish-man* borne, could not be ignorant (I am sure) that in all that part of the Countrey neere about *Lough-Earne*, there was neuer yet any Steeples knowne, vlesse it bee the Steeple of  
*Armagh,*

### of Ireland.

*Armagh*, there is neuer another steeple nowe to that *Lough*, nor by a great many of miles, perhaps (as M. *Staniburst* saith) there may bee some lately builded in the bottome 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 set purpose, whereby to impugne M. *Staniburst* in his historie of Ireland; although he hath therein fabled forth a great number of vntruths: but I haue done it indeed, whereby to make manifest the light beleeve of obstinate Papistes, that are ready to giue credit to ydle lies and fantasies, then they are to beleeue the testimony of the word of God.

#### CAP. XV.

*A true description both of the Citty and Cittizens of Dublin.*

**H**E that had no other knowledge of the Citty of *Dublin*, but as it is described by M. *Staniburst*, in his *Chronicle of Ireland*, would thinke it to be far exceeding in statelineffe of building, and in many other commodities more then it is at this houre, & yet I am sure that within these forty yeares that I haue knowne *Dublin*, it hath bin replenished with a thousand chimnies, and beautified with as many glasse-windowes, and yet it maketh no such sumptuous shew: But (saith M. *Staniburst*;) *It dooth exceed in gorgeous buildings, in Martiall Obsequie, in obedience and loyalty, in largeness of*  
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*hospitalitie, and in manners and civility.* First, for the gorgeous buildings in *Dublin*, there be som other Townes in Ireland that do farre exceed it: And to speake truly, the buildings of *Dublin*, are neither outwardly faire, nor inwardly handsome: a ruynous kind of building, neither conuenient nor wel cast: neither do I thinke, that either the Masons, nor yet their Carpenters, are of skill to contriue any better.

For their *Martial Chivalrie*, I will not disauowe them, no doubt they haue able men among them, both of body & mind, but I beleue there are better souldiers in Ireland, then any be in *Dublin*. For their obedience and loyalty, let mee not flatter (if hee meanes it to the Prince) I say, that if they would mixe but a little loue with that loyalty that he speakes of, the Popes *vermin* coulde not bee so well entertained in *Dublin* as they be. It is but folly 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 largenesse of *Hospitalitie*, I will not deprive them of their right: They are bountifull enough of their meat and drinke, according to their abilities. Now lastly for their manners and civility, I confesse, *Dublin* is very well reformed, since M. *Stanhurst* writ his Chronicle. And now hee cometh againe to speake of the pleasantnesse of the scituation, & by seeming, he would make it a town impregnable. But I thinke M. *Stanhurst* had little skill in the Art of Fortification. Then he describeth

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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 protest, I hauing knowne *Dublin* these forty yeares, yet know not where to finde the one halfe of them he hath named; and a great many of those that are to be seen, when they are found, make but a sory shew in respect of the commendation he hath giuen.

Maister *Stanhurst* maketh mention of a certain Tower scitua in *Dubline*, commonly called by the name of *Lfoudes Tower*. Which as he saith, as it first tooke the name from *La Bell Lfonde*, so it seemed vnto him to be some Castle of pleasure, for Kings to recreate themselves in.

The pleasantnesse of the Tower is very well knowne, in what case it was when M. *Stanhurst* writ his *chronicle*, fitter (in good faith) to haue made a house of office, then for a Pallace to entertaine Kinges, & yet I cannot tell what manner of Kinges they had in *Ireland* in those daies; but if they had no better houses then *Lfoudes Tower* to recreate themselves in; they were the silliest Kinges that euer I heard on: but I wonder if *Copper Alty* had flourished whe Maister *Stanhurst* writ his *Chronicle*, as it doth at this day, what praises hee coulde haue published in the worthy title of that worke.

To speake the truth of *Dubline* as it descandeth. First for the Town it selfe it is comthie enough, pleasantly seated, as well for the serenity of the ayre as for the pleasing walks that are round about the City.

The Citizens themselves, are wonderfully reformed

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formed in manners, in civility, in curtesy: themselves and their wiues modest and decent in their apparell (I speake of the better sort) and they are tractable enough to any thing, Religion only excepted. I had almost forgotten to speake of honesty, but it is in Dublin as in all other places wher I haue travelled, an easie matter to play the Iugler, to make a shew and appearance of honesty, but to keepe a due rule and a formable *decorum* in our actions, thats the very point.

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

God bleffe me for speaking against pride, litcherie, d. unkenesse, or against Idolatry. I will not speake against *Dublin*, but in many parts of Ireland it is more dangerous, to be reputed an honest man, then to be a knowne knave: greater perill to bee a dutifull subiect to the King, then to be a professed *votary* to the Pope.

Men are not to be deemed by their outward appearance: for Infidels, and those that haue no beleefe in Christ, will counterfeit holinesse: he is but a foolish Painter, that cannot paint both white & blacke with one Penfill. I will neuer beleecue him to be an honest man, that will first sweare obedience to his Prince, and then will submit himself to the seruice of his Pope; that will goe to Church openly, and heare a Masse priuily; that will listen a little to the Preacher when he is in the pulpit, but will neuer come nere a Communion.

God

### of Ireland.

God keepe me from being an honest man, according to the description that I see made of honesty now adaies. And I say *Heraclitus* was but a fool to passionate himself with comiserating the follies of his age; but I thinke *Democritus* would laugh till he were ready to burst, if hee were nowe liuing in *Ireland*, to see the commixture of manners & dispositions, how they are now carried.

I will talke no more of ydle 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.

Who knoweth not this to be true, that knoweth Dublin; the Papists themselves do reioice in it, and they not loue to dissembler the matter, but they will shew it both by wordes and deedes, that they are so, and will be so accounted; and I thinke they would be angry with him that should otherwise report it.

Among many other priuiledges that they haue, one amongst the rest is, that if there bee any Man within the Citty (be he free, or be he forraigne) if he doe seeme to finde fault at their entertaining of Iesuits and Popish priests, they may by their Charter, be at their choyse whether they will loue him or may.

If any man that is free-borne in the Citty, that is conformable to his Maiesties proceedings, and doth shew himselfe a dutifull subiect to his Prince, it is at the Sheriffes choyse, whether he will bidde him home to dinner or no.

But *Dublin* is not yet so destitute; but that there

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there are some, aswell learned Diuines, as other graue and godly Cittizens and Towns-men, that God hath blessed with the light of his word, to spy out all the Pageants of Popery, that do daily inuour themselues to giue good example, seeking no lesse to aduance the glory of God, the honor of their Prince, the good of their Countrey.

#### CAP. XVI.

##### *Of some defects in the gouernment of Dublin.*

**T**His inclination to Popery, wherunto the greatest number of the Cittizens of *Dublin* are so much adicted, is not onely preiudiciall to things appertaining to piety and godlinesse, but it is hurtfull to matters that are belonging to ciuill gouernment; for this diuersity in Religion, causeth opposition, and that the Maistracy of the towne being principally swayed by those of the Popish crew (that doth far exceed the rest in number) bringeth a tolleration of Popish inoranties.

First, where it is the vse and custome of euery well gouerned City or Towne, that on the Sabbath day, during the time of the diuine Service, there is a generall restraint to all Inne-keepers, Taverners, Alehouse-keepers, and to all sortes of victualers to shut vp their doores; & not so hardie as to retaine any guests within the house, or to serue either Wine, Beere, or Ale, without the house, till the Service and the Sermon both bee ended: and that this might be the better performed and ferre vnto, they haue certayne sworne men to make

search,

### of Ireland.

search, and to present all such as shall bee found to offend in the premisses: the which offenders, by all Officers that be of worth, bee they *Mayors*, *Baylives*, or *Sheriffes*, are euermore seuerely and sharply punished.

But in *Dublin*, then in the time of diuine seruice, and in the time of the Sermon, as well in the forenoone as in the afternoone, euen then (I say) euery filthy Ale-house is thronged full of company, that as it were in despight of our Religion, do sit drunken and quaffing, and sometimes defiling themselues with more abominable exercises: so that the Sabbath day, which God hath commaunded to be sanctified and kept holy, is of all other dayes most prophaned and polluted, without any reprehension or any manner of rebuke. And although many godly *Preachers*, and some other of the better sort of the *Cleargy*, hath inuoued a reformation, so farre as their Commission doth warrant them, the which (indeede) is but by the way of exhortation to admonish and perswade: but those that haue authority to punnish and correct, and doth challenge to themselues a special prerogative, to mannage all affaires whatsoever within their City, are for the most part of them so blinded with Popery, that they can neither see, nor be perswaded that this dishonoring of the Sabbath day is any offence at all.

I cannot tell from whence it should proceede, whether of ignorance or despight, that they should keepe so many Popish holy daies in *Dublin* (more then euer were heard on in *England*) the which be-  
cause

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cause they are allowed by the *Pope*, are therefore kept, as it were in contempt of his Maiesties proceedings.

There be some that are numbred in the *Beade* of Saints, and haue their Feasts solemnly celebrated amongst the *Irisb* (especially at *Dubline*) that of my conscience are damned Deuils in Hell.

I know this will bee grieuouly taken, and our Papiſts will ſay my cenſure is very vncharitable, & more then becometh a Chriſtian to auouch, but blind men can iudge no colours. And if our *Catholiques of Dublin*, could duely conceiue how horrible a ſinne it is, for a Subiect to become a conſpirator, a Rebell, or a Traytor to his Prince, they wold ſooner pronounce *Thomas Becket* to bee a damned villaine in the pit of Hell, then euery yeare to celebrate his feaſt with ſuch ſolemnity as they are accustomed. I might ſpeake of ſome other ſuch like holy ones, that bee inrouled in the *Popes* Calender: And there is ſcarcely one weeke in a yeare, but we haue one Popiſh holy-day or other ſolemnized at *Dubline*, more then they haue at London, and yet I thinke there be as wiſe men in *London*, as any be in *Dubline*; and as true, and as loyall to their Prince; but the *vidimus* of the matter is, our *Londoners* are neither vowed nor ſworne to the *Pope*. Can there bee a more dangerous matter, then where impiety becometh to bee lawfull, and by the Magiſtrates leaue and liking, to take the cloake of vertue. I might ſpeake here of *Fryers*, *Ieſuites*, and other of the pole-ſhorne order, well knowne to be his Maieſties vowed and proteſted enemies, that

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that are yet entertained, vpholden and maintained in *Dublin*, not without great contributions allowed vnto them, by the Papilticall ſort of the Cittizens, that will grudge and murmure to giue a Souldier a nights lodging, that is drawne in by the Lord Deputy, but for the guard of himſelfe, and of his Maieſties Caſtle, and for the preuention of trayterous praetiſes.

This harbouring and vpholding of Traytors, muſt neceſſarily either put his Maieſty to a charge for his owne ſecurity, or leaue his eſtate in a deſperate condition, euermore ſubiect to the plots and praetiſes of his capitall enemies. And I can ſee no reaſon why his Maieſty ſhould be drawne to an expence, by the miſdemeanors of his falſe hearted Subiects, but that they themſelues ſhould be made to feele the penalty of it, if not in their perſons, yet in their purſes.

But in *Dubline*, his Maieſty ſhould haue little neede of Souldiers, or of any other martiall men to put him to charges, were it not for the contemptuous demeanor of the Popiſh ſort of the Cittizens: but if vpon any vrgent occaſion, there bee but one hundred of Souldiers to bee ceaſed amongſt them, the which they themſelues by their obſtinate impugning his Maieſties proceedings, doth many times inforce, 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 aſſured to his maieſty, both in duty and obedience; and would not onely drawe contributions from Forrainers and Strangers, ſuch as haue neither Trade nor Traffique in the Towne, but would likewiſe inforce it from his Maieſties Pencioners, and other Gentlemen, that are there attendant vpon the State, if they haue but a houſe or a chamber

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within their Liberties.

And they do not onely shew an vnwillingnesse to his Maiestie in these trifling matters, but they do likewise make manifest their ingratitude by many other meanes. And whereas their Corporation hath been dignified by seuerall *Kings and Princes of England*, with many large priuiledges, and that they haue the whole trade and traffique amongst themselues, no man to buy or sell within their liberties, vnlesse he bee a freeman, yet vpon any imposition, though it dooth properly belong vnto the Citty, and not so much but for an annuall rent, which they are to pay to his Maiesty for those lands and liberties that they doe hold from his Highnes, yet they would exact it from strangers, that are neither free, nor haue any manner dealing in the Citty, but to spend their money, which only the Cittizens doth gaine by; & there is neither merchandize, nor any manner of commodity that is brought from *Spaine*, from *France*, from *Flanders*, or from any other part of *England* or *Scotland*, but they will haue the whole bargaine to themselues, not suffering any man that is not free, to buy for his owne prouision, no, not so much as a drinking glasse, but it must bee had from them, and by that meanes he shall be inforced to pay double the price.

Thus the freemen, by vertue of their Priuiledges, will reap the whole commodity among themselues, and they would make the Forraigners to pay their rent, and to become contributors to any impositions whatsoever it shall please them to assigne, and yet in their demaundes, they haue neither certaine summes set downe, what any man ought to pay, nor whoe they be that should pay, but the Sheriffes of Dublyn

are

### of Ireland.

are the men that do cease at their pleasure whome they list, and doth impose vpon euery man what they list; so that if the Sheriffes of Dublin be a little stuf in the head with a Pope (the disease being so common amongst them, that there are very few that doeth escape it) where they cease a Papist at fixe pence, they will aske a Protestant tenne shillings, the which if the party denaies to pay (or at the least to satisfie them to their owne content) they will breake open a doore, contrary to Lawe and equitie (and I beleue farther then their Charter will reach vnto, if it were well overlooked) they will carry away with them any goodes whatsoever they be, that they can finde.

I could speake of many other matters, and I could speake by experience: for although I bee not a Freeman of Dublyn, yet I was thus much behoulding to the two late Sheriffes, that because I would not giue them tenne shillings which they had imposed vpon me, at their owne will and pleasure, (I know not why nor wherefore, vnlesse 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-comming for one night, & this (I hope) be very well knowne, by the same token, that the verienext Sunday after, I coule haue met with one of them, in *Hang-mannes Lane* at an Idolatrous Masse.

But I cannot blame them, though they bee somewhat sparing of their purses vnto the Prince, for without doubt, they are at greater expences with the *pope*; but if they coule drawe in his Maiesties Pencioners, and those Gentlemen that are to attend his Highnes

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seruice,

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seruice, to bee contributors with them to those payments it pleased them to impose, I would more commend their wisedomes, then I can do their honesties.

This description of the gouernment of *Dublin*, cannot be a generall reproach to the Cittizens vniuersally: for as I haue saide before, so I say still, that *Dublin* is replenished with many worthy Townes-men of all sorts; and amongst the *Aldermen* themselues, there are are some few that are well knowne to be assuredly confirmed, both to God and to his Maiesty, and that doth hate and detest this Iesuited generation of the Popes Risse-Raffe: but they are ouerswaied with the multitude, the Papists do farre exceede them in number; and doe they not impugne the Prince himselfe? then alasse what can they doe, in a matter that could yet neuer be redressed, neither by the prescript of law, nor by the intimation of loue.

But were not this contemptuous disobedience of Subiects, enough to bereaue his Maiestie of his royall disposition: but I confesse, it is not good to put a Prince into any icalousie, or to bring him into any doubt or suspition of his Subiectes; for these are meanes, not onely to trouble a Princes mind, but also many times to betake himselfe to those extraordinary resolutions as might be offenciue. But it is very expedient for a Prince to haue due intelligence, aswell of his enemies as of his doubtfull friendes, in what estate they remaine, what determinations they hould, and to haue knowledge of their enterprises, what courses they vndertake, and what purposes they pretend, but especially those Princes that are incertaine and vnassured of the loue of their Cittizens and Subiects.

C A P.

*of Ireland.*

C A P. XVII.

*Of the Trade and Traffique that is vsed in Dublin, and from whence they doe exact their greatesst Commodity.*

**T**He Citty of *Dublin* is principally vpholden by the *English*; for the Lord *Deputy* holding there his Maiesties estate, and the whole body of the Councell of that Realme, together with the Captaines, Pencioners, all Officers, as well appertaining to the Army, as to the foure Courtes, all their seruants, frendes and followers, being there for the most part resident; this maketh the Cittizens to raise their prises in all thinges, their Houses, Chambers & Lodginges, are dearer rented in *Dublin*, then they be in London.

It is the nicitie of the *English* (that are euery day innouating & deuising of new fashions) that helpeth the away with their Sattins, their Silkes, their fine cloath, both woollen and linnen, their new striped stufes, their lace of Gold, of Siluer, of silke, and a number of other gaudy deuises, that the *English* do vse to buy at vnreasonable rates, that wold neuer be vented amongst the *Irish* themselues.

The trade that they commonly vse is but to London, from thence they do furnish themselues with all sortes of wares for their shoppes, for shipping they haue none belonging to the Towne that is worth the speaking of, yet they will bee called Merchantes; and hee 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 sel earthen Pottes and Pannes, sope, Ormeale, Trenchers, and such other like trash, is no lesse then a Merchant: there be shopkeepers in *Dublin*, that all the Wares they are

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able to shewe, are not worth a poore *English Pedlers Packe*, and yet all these bee Merchantes. But now to speake the truth, there are severall Cittizens of *Dubline*, that are very wealthy and men of good ability, that haue there Shoppes well replenished withall sortes of wares, as wel Mercery, as Grocery, and Drapery, both linnen 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 Merchantes of *Dubline*.

But I am now to speake of a certaine kinde of commodity, that outstretcheth all that I haue hitherto spoken of, and that is the selling of Ale in *Dubline*, a Quotidian commodity, that hath vent in euery house in the Towne euery day in the weeke, at euery house in the day, and in euery minnute in the houre: There is no Merchandise so vendible, it is the very marrow of the common wealth in *Dubline*: the whole profit of the Towne standes vpon Ale-houses, and selling of Ale, but yet the Cittizens a little to dignifie the title, as they vse to call euery Pedler a Merchant, so they vse to call euery Ale-house, a *Tauerne*, whereof there are such plentie, that there are whole streates of *Tauerne*s, and it is as rare a thing, to finde a house in *Dubline* without a *Tauerne*, as to finde a *Tauerne* without a Strumpet.

This free Mart of Ale-selling in *Dublyne*, is prohibited to none; but that it is lawfull for euery Woman (be she better or be she worfe) either to brewe or else to sell Ale. The better sort, as the Aldermens Wiues, and the rest that are of better abilitie, are those that do brew, and looke how many housholders there are in *Dublyne*, so many Ale-brewers there be in the Towne, for euery Housholders Wife is a Brewer

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Brewer. And (whatsoeuen she be otherwise) or let her come from whence shee will, if her credit will serue to borrowe a Pan, and to buy but a measure of mault in the Market, she sets vpp Brewing: then they haue a number of young ydle Huswiues, that are both verie loathsome, filthie and abhominable, both in life and manners, 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 do brue, and they sell it forth againe by the pottle, after twoe pence for a Wine quart. And this (as I take it) is a principall cause for the tolleration of many enormities; for the gaine that is gotten by it must needes be great, when they buy mault in *Dublyn*, at haulfe the price that it is sold for at London, and they sell their drinke in *Dublyn*, at double the rate that they doe in London: and this commoditie the Aldermens wiues and the rest of the Women-brewers do finde so sweet, 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 euen knowe to be the very Nurseries of Drunkenesse, of all manner of Idlenesse, of whordome, and many other vile abominations.

I haue hitherto spoken but of Ale-brewers, that are almost as many in number as there bee dwellinge houses in the Towne. There be likewise some three or foure that haue set vppe Brew-houses for Beere, whereof they are accustomed to make of two sortes; that is to say: Strong Beere, and Ordinarie: their ordinarie Beere they doe vse to serue to the Englishe, that are there inhabiting in *Dublyn*, that doeth keepe Seruantes and Families, and this Beere they do prize



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at fixe shillings the Barrell, which according to their measure, amounteth to xlviij. s. the tunne, and in *London* their iiij. s. Beere, that is solde after the rate of xxiiij. s. the tunne, is better Beere by oddes.

Their strong Beere is commonly vented by these Ale-house Queanes, Tauerne-keepers, (as they call them) and this they do take at xij. s. the *Dubline* Barrell, and that is iust after the rate of xvj. s. a London Barrell, which amounteth to iiij. l. xvj. s. the tunne, shameful for the Magestrates of the Towne to suffer, considering the cheapnesse of Mault.

Here is now to bee considered, that there is almost neuer a Householder in *Dubline* (whatsoeuer Trade he otherwise vseth) but hee will haue a blinde corner in his house reserued for a Tauerne, and this (if hee haue not a Wife of his owne to keepe it) shall bee set out to one of these Women-Tauerne-keepers, shee taketh in drinke both Beere and Ale, after the rate of xij. s. the *Dubline* Barrell, she payeth moreouer to the party of who she hireth her Tauerne, vj. s. out of euery Barrell that she vttereth: if she doth not get vj. sh. more for her selfe, she will neuer be able to keepe her selfe honest, so that here is xxiiij. s. made out of euery Barrell of Beere, which commeth iust to ix li. xij. s. a tunne. How shamefull a thing to be suffered in a well gouerned Citty, let wise men iudge, for with those that be called honest, I will not meddle.

I haue beene so long amongst these filthy Alehouses, that my head beginnes to grow idle, and it is no wonder, for the very remembrance of that Hogges wash which they vse to sell for ij. d. the Wine quart, is able to distemper any mans braines, and as it is neither good nor wholesome, so it is vnfit for any mans drinking,

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drinking, but for common Drunkardes; but I wil here leaue my women Tauerne-Keepers to Maister Maior of the *Bull-Ringe* to looke vnto, and I will now haue about with our *Dubline* Bakers, that will be sure to sell their Bread at double the price that they buy their Corne: and although there haue beene seuerall Maiors of the Citty which haue seemed to be angry at the matter, yet as long as I haue knowne *Dubline*, I neuer knewe Maior, but hee was either ashamed or afraid to reforme it. But there be some that wil make ilfaured reasons, and will say, that the Bakers haue such a kind of dexterity, that they will make any Maior both deafe and blind: I cannot tell how it commeth to passe, but the Bakers do make a good shift for themselues, for they neither reforme their owne bread according to the prizes of Corne, neither will they suffer the cuntry-Bakers vpon the Market dayes, to bring in bread that is reformed to a true assise.

Thus the Magestrates of *Dubline* doth tollerate and beare with a number of inormities, vnfit to bee tollerated in any well gouerned Citty, the which (as I suppose) they do the rather wink at, whē they know well enough that this extortion that is exacted by selling of Bread and Beere, doth pinch none but the *English*, 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 abillity worthy to bee spoken of) but he hath a Farme in the COUNTRY, that yeeldeth him Corne, both for Bread and Beere, enough to find his owne house; but the *English* that must goe to the Bakers and the Bruers, are made to pay dearely for it (and so they do for euery other thing that they buy) and as the *Irish* do know all this well

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enough, so they haue therefore the lesse care to redrese it: and yet if the Lord Deputy should but withdrawe himselfe but for two yeares together into any other part of the Countrey, the greatest part of the Cittizens of *Dublne*, would bee ready to begge, that do now dwell in a malicious conceite against the *Englsh*.

#### CAP. XVIII. Of the Ambition of the Irish.

**T**He *Irish* are very Ambitious of *Fame* and renowne, but it is with *Herostatus*, that fought to leaue himselfe in recorde by burning the *Temple* in *Ephesus*; so the *Irish* do hunt after *Fame*, and to leaue themselues registred to posterity, they will kill, they will murther, they will rebell, and what action so vngracious which they will not attempt, to leaue an odible memorandome to their lowlie *Bardes* and *Rithmers*, that can writ in the commendation of nothing but of vice and villany.

By this example of the *Irish*, wee may distinguish 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 *Crocodill* flieth him that followeth it, and followeth him that flyeth it; no wonder then though there bee great difference in their values that imploy them for *Fame*, from those againe, that indeuours for *Vertue*.

This vaine ostentation, wee see whereunto it lea-  
deth: and hee that seeketh renowne in a wrong boxe,  
either by vnlawfull attempts, or base indeuours stum-  
bleth

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

Amongst the wise, a man is esteemed but only for his vertues. For *Offices*, authority, & *Riches*; al these, are but the gifts of *Fortune*, but for a man to be exalted to a dignity, and to bee deemed worthy of the place by a common consent, that marke is vnfallible, for there magnificence doth manifest & make known it selfe.

The office of a Prince doth craue obedience in his *Subiects*, but our affections are still depending of his vertues: if thus to a Prince, what hope is there then left to a *Peasant*, that hath neyther vertue, witte, nor honesty wherewith to blesse himselfe withall, and wil yet throngh himselfe into a *Dignity*, and onely but to make it durty.

*Nero*, demanding of a Souldior why he hated him, was answered: Because (saide 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 *Swaines*. For when I see a fellow that is but base of birth bare of of honesty, barren of wirt, and that is but dropt into a dignity without desert, I neuer look vpon such a creature, but methinks I see a Iacke anapes in a farrin sute. This is a base *Ambition*, and right of the *Irish* stampe, for there is not a people vnder the sun, that are more desirous to be famed then the *Irish* or that will aduenture vpon more desperate resolutions then they, and but to leaue themselues in record in some one of their *Rymers* rolles.

The miserable malefactor at the very houre of his death, when he is going to execution, doth euen then affect Fame, and is much more desirous that his lookers on should see him take his death with resolution and without feare, then hee is to reconcile himselfe vnto God, and is more ashamed that it should be said, that his countenance began to change with faintnesse of courage, then he is of the crime that he hath committed, how abhominable soeuer. And all this, but that he might appeare constant; and to whome, but to those that do behold him, that are commonlie more inconstant then the wind.

Sir *Thomas More*, whome *Bellarmino* (in his letter to *George Blackwal* the Popes *Archpriest*) so confidently avoweth for so worthy a Martyr, was sicke of this disease, and at the last houre, 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 wise to be good to his beard, telling him, that he should find his necke so short, that if he were not very warie in the performace of his businesse, it might proue a blemish to his reputation.

Methinks it to bee but an vnseasonable conceit, at the last houre of a mans life to fall a iesting with the world for vaine ostentation, and neglecting to seeke the fruition of eternall felicitie, to rest himselfe vpon the smoake applause of Fame.

It may sometimes serue for a shroude to shelter a shame, but it is an ill chose time, to fall a iesting with the Hangman, when he may play too much vpon the aduantage, if not by viuacitie or quicknesse of wit, to thrust backe a iest vpon the Iester himselfe, yet *Ex officio*, he may do it by action, that doth pinch nerer the quick

quicke, then the bitterest words.

But if *More* were a Martyr as *Bellarmino* would haue him, I say he was but a mocking Martyr, that would fall a scoffing with the executioner, at that very stant when he was to take off his head.

But I haue heard of some others that haue been of this merry disposition, and I thinke aswell worthy to be Martyrs as *More*; one amongst the rest that was condemned to the Gallowes, and when the hangman came to fasten the halter about his necke, hee desired him of all friendship, that he would not bring the rope too neere his throat: for (said he) I am so ticklish about that place, that without doubt I shall hurt my selfe with vnreasonable laughter.

Such another, going to the place of Execution, desired the officer to shun 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 ought a Cittizen a little money that dwelt in the same street, and he feared that if hee should see him passing by, he would arrest him, and bring him vnto some trouble of the law.

I must not forget one more of these merry conceited fellowes, who going to the gallowes to be executed, was admonished by his ghostly father to take his death patiently, assuring him, that though his dinner were somewhat sharpe and harsh, yet he should find a ioyfull supper in Heauen. Alasse (said the malefactor) thats but a cold comfort to mee, for I neuer vsed to eate any supper.

We cannot iudge of any mannes assurance by the boldnesse of his death: for it falleth out many times, that men in those cases, wil make great shew of resolution

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lution and courage, but for ostentations sake, and there is not a people that are more inclined vnto that then the *Irish*; but amongst those that haue most valiantly resolued themselues to execution, it is yet to be doubted whither in so dangerous an intent, constancy, or obstinacy had the preheminance.

Euery Cowarde can dispise death in misery, for to the distressed, life is but a scourge, and death their only solace: but hee that can indure the calamity of all misfortunes with patience and constancy, more rather deserueth the Chariot of Triumph then *Caesar* himselfe. Those that in the times of execution are seene to runne to their end and to hasten on the execution, they do it with resolution, but because they will defeat themselues of time to consider of the horrour of death, for it grieues them not to be dead, but to die.

*Helio gabulus*, the most disolute man in the world, had a resolution to die some desperate death, as it might appeare by those prouisions he had made for the purpose; for first, he built a stately Tower from whence he might cast himselfe, hee also caused cordes to be made of gold and Crimsin filke, wherewith to strangle himselfe; he further prouided a ryche golden Rapier of purpose to murder himselfe; and hee prepared poysons, and kept them in boxes of *Emeraldes*, and *Topases* thereby to poyson himselfe.

Euery man that dares aduention to desire death, cannot be said to be resolued to; dye for many a man that hath seemed to be wish for death, hath fainted againe, when they haue becne put to the tryall.

Pouerty, misery, diseases, & death it selfe are subiects of a heavy burthen, that do waigh and grieue, especially those mindes that are but of the common stamp,

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stamp: we had neede therefore to be very wel instructed both how to sustaine, and how to combat with those kindes of accidentes. The best aime we can take whereby to iudge of a mans death, is but to consider of the manner of his life: for haue we knowne him to liue constantly and quietly, it is likely hee should then die resolutely and reposedly, for it is to be supposed, that hee that knoweth how to liue, knoweth likewise how to dye.

Amongst all the benefites that Vertue bestoweth of vs, the contempt of death is most aproued and precious: and as the place is vncertaine where death loo- keth for vs, we must therefore be the more vigilant to expect him euery where, for the premeditation of death, is but a fore-thinking how to liue and die well. It skillles so much the lesse when death doth come, so we be prouided for it, for all the time that we liue, we do but steale it from death, and the continuall worke of life, is in the end-determined by death.

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

I might haue enlarged this Chap. with other matter of some perticular persons in *Ireland*, that haue fought to make themselues famous amongst theyr Country-men, by those endeouours, that were directly preiudiciall to the dignity of the Prince, but I will here 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 courtes 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 frō all manner of venemous Wormes, and it is the Pope that hath poisoned it ten times worse with his *Locust vermine* of Friers, Monks & Iesuites, & he hath so infected the whole Countrey with Toades, Frogs, & padocks, that in the habite of popish priests do keepe such a continuall croking in the eares of the poore people, that they haue made them deafe to all good counsell. It is only the poison of the Popes doctrine that inciteth to seditions, to Rebellions, and that setteth subiects against their Princes. Look into *Bellarmines* writings, that hath taken such paines in behaulfe of the Pope, and you shall finde, that all his Bookes are stuffed with no other Doctrine, but that Popes may degrad Emperors, kings, Princes and potentates, may abrogate their Lawes, may dispense with their subiects for their allegiance, that they may take Armes against their Soueraignes, that they may rebell; yea, and although Treason and murder be the most hatefull offences that any man can commit, and are most abhorred and detested of all men, yet they are admitted, maintained, and vpholden by the pope, and he doth not onely tollerate those offences, but he doth likewise giue pardons and dispensations to his villaines, both to practise and execute them, as that holy Pope, that gaue *Parry plenarie* indulgence and remission

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### of Ireland.

mission of all his sins to murder *Queene Elizabeth*.

A filthy Religion, that hath abased the simplicity of all natures, and defiled the people of so many Nations, not onely through Idolatry, and superstition, but also by blood-shedding, and detestable murders, as though it were lawfull and no offence (if it be done vnder the colour and shew of Religion) to abandon all honesty and shamefastnesse: insomuch, that such horryble and detestable crewelty hath been showne, that their *Alters* haue beene oftentimes inbred and stained with mens blood, as though God were pleased with those horrible murders, practised and committed by those abominable wretches, that care not how they defile themselues 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 poore people of that Countrey, and hath set them so opposite, that they despise to learne any thing from the *English*, bee it neuer so necessary, that doth but appertain either to Ciuillity, 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 fitteth their turnes, that are so adected and inclined to vndertake 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 holinesse, and sanctimony; and so desirous are they which followe the rule and discipline of Christ, by immitation to exprese the gracious goodnesse and mercy of God, that in the same they repose the whole sum of Religion: therefore

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neither prouoked with taunts, they are any thing moued, and being vexed with slanderous reports, they are not yet kindled with anger; and although they bee sometimes prouoked with iniuries, they do not go about to bee reuenged: nay, rather they suppose that triall to be laid vpon them, that they by a heape and multitude of good turnes, should abate the edge of their enemies wrath.

Whilst the Popes doctrine had ouerwhelmed the Realme of England, with the misty fogs of darknesse, what commotions, what rebellions, & what tumults were stirred 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 heauenly doctrine, they submitted themselues to that duty and obedience, which the rule of Gods worde both prescribeth and commaundeth to subiectes: yet after this, when Queen *Marie* had againe reestablished the Idolatrous Religion of *Rome*; when Hell was broken loose, and that the Devils themselues had stirred vp the hearts of our English Popelings to all cruell tyranny, that they left no torture nor torment vnattempted, that might haue wrought the subuersion and ouerthrow of Christian Pietie: what a multitude both of men and women, suffered themselues to be tortured and cruellly tormented, through all the partes of the Realme for the Faith of Christ, without any manner of resistance: and although this horrible cruelty had continuance for fise whole yeares together, yet where was their heard of a Rebeli that offered to arise in armes, or by any meanes to oppose himselfe against that monstrous tyranny.

The Christian Faith was first established by preaching.

### of Ireland.

ching, and the Disciples and those that followed Christ, preuailed still by suffering: the Pope vpholdeth his doctrine, onely by persecuting, by murder, by Treason, and by tyrannie; such diuersity there is betweene the doctrine of Christ, and the doctrine of the Pope.

It is truly reported of the *French K.* that was lately cruelly murdered, who many years since lying before *Rome*, had intelligence of an enterprize that should haue bene attempted against his life, and being well informed of the party that had vndertaken it, the king chancing to descry this Gentleman thus described vnto him, caused him to be called, who comming before his presence, the King perceiuing him already begin to tremble, as one doubting some bad measure, saide vnto him: I am fully perswaded, you fore-imagine what I haue to charge you with, and your countenance doth already bewray it, but I am so well instructed in the businesse you haue taken in hand, that if you would goe about to hide it, you shoulde 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 Villaine, that sawe himselfe thus discovered, beganne to hold vp his hands and to plead for mercy: but the King interrupting him in his pretence, saide vnto him; Did I euer do you any wrong? Haue I euer offended any friend of yours? or how happeneth it? or what might mooued you to conspire and enterprize my death?

The Gentleman with a verie fainte trembling voice, and a selfe-accusing looke, answered him againe: That no particular occasion had euer moued

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him to doe it, but the interest of the generall cause of his faction, for that he was perswaded by some of his ghostly fathers, that to root out (and in what manner of sort foeuer) to make away so great an enemy vnto their Religion, would be an execution full of pietie, and a worke of supererogation.

Well then (said the King) I will shew you the difference of our Religions: yours perswades you to kill me hauing neuer done you wrong, but mine wils me to pardon you convicted as you are: go your wayes therefore and auoid out of my sight, and let mee neuer see you here againe, and henceforward be better aduised in your enterprises, and take honest 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 serue to little purpose, if they make against the Pope; all the testimony that the holy scriptures can afford, will neuer be credited in that point. We beleue in *Ireland*, that when Christ came to worke the saluation of the world, hee did not finish the work he came for, but left the greatest part of the businesse to be performed by a Popish 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 receiue benefits and blessings from the Prince, but we know not how to render that obedience that belongeth to Subiects. My conclusion is, that as men cannot make knowne their dreames till they bee awake, no more can these acknowledge their faults till they meane to amend.

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## C H A P. XX.

*How the Papists of Ireland are neither afraid nor ashamed to manifest themselues.*

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, aswell by wordes as by deeds to be professed Papistes; they are not affraid 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 al 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 reckon with the Vsurer, after ten in the hundred throughout the whole Realme, 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 shal need no other testimony then their own demeanors, and I would bee glad for their owne sakes, that they could conuince mee of slander: 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 so publikely to manifest it. For, as they do shew themselues to be apparently malicious 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 Polc-shorne order, that they

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these lines, the which if I woulde goe about to confirme by any authoritic drawne from the holy Scriptures, I know it would be to very litle purpose, when there is no testimony that can be alledged, either frō *Peter*, or from *Paule*, or from any other of the *Apost.* 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 concerne the Irish, I haue neither inferred preidents, nor inforced other matter, but such as they themselues are best acquainted withall, and what is most frequent and conuerfant to their owue experiments. And there is not a Nation vnder the sun, that are more apt to make collections of accidentes that shall happen, or that will soner refer them to presagements of misfortune, then will the Irish.

And although our Papists of *Ireland*, are generally compacted of a dull mettall, that hath little sence or feeling but of ignorance & arrogancy, yet thus quick sighted they be, to looke into those euents that doth make nothing at all for their purpose, and are starcke blind on the other side, to discerne of those matters that do especially concerne themselues.

If they woulde but remember, what a number of runnagate shakerels the Pope hath sent from time to time, laden with his trash: with his *Bulls*, with his *pardons*, with his *Blessings*, and with his *Ban-bells*, which they take to be a strong *Superfediās* against all perils & dangers, what or wheresoeuer; and yet if there were but halfe that sanctitie in them that they suppose, they could not all miscarrie, some of them would take effect; for they are assuredly perswaded, that he that can but furnish himselfe with a litle holy-water, an holie can-

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candle, an *Agnus dei*, a paire of hallowed beades, or with some such other of the Popes trinkets, he is free from al misfortunes: & yet they haue seen the popes *Holy-banner* that was brought amongst them from *Rome* 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 liues, and sent a many of Traitors heads to *Dublin*.

They saw what becam of the Popes two holy prelates, *Allyn* and *Saunders*, whom the Pope had sanctified 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 slain in the field among a number of other Rebels, and the other finished a traytorous life by a miserable death, and died in the *Woodes*, and as it was supposed, was deuoured by *Wolues*: but others say, he died in the *Wood Clannedi*, partly thorough famine, and partly of the Irish *Ague*.

They haue seene how many confederats, how many conspiracies, how many practises of Treason hath bin plotted, hom many detestable exploits haue been vadertaken, yet all of them discovered, and the practisers stil confounded, our silly Papists of *Ireland* haue not onely heard of these things with their eares, but they themselues haue likewise seen it with their eies. But they profite nothing, neither by hearing, nor in beholding: they can woorder at them, and they can say with the *Egyptians*, when they sawe the Miracles wrought by *Moses*; *The signe of Gods here*, but they haue



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neither prouoked with taunts, they are any thing moued, and being vexed with slanderous reports, they are not yet kindled with anger; and although they bee sometimes prouoked with iniuries, they do not go about to bee reuenged: nay, rather they suppose that triall to be laid vpon them, that they by a heape and multitude of good turnes, should abate the edge of their enemies vnrath.

Whilst the Popes doctrine had ouerwhelmed the Realme of England, with the misty fogs of darknesse, what commotions, what rebellions, & what tumults were stirred 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 heauenly doctrine, they submitted themselues to that duty and obedience, which the rule of Gods worde both prescribeth and commaundeth to subiectes: yet after this, when Queen *Marie* had againe reestablished the Idolatrous Religion of *Rome*; when Hell was broken loose, and that the Devils themselues had stirred vp the hearts of our English Popelings to all cruell tyranny, that they left no torture nor torment vnattempted, that might haue wrought the subuersion and ouerthrow of Christian Piety: what a multitude both of men and women, suffered themselues to be tortured and cruellly tormented, through all the partes of the Realme for the Faith of Christ, without any manner of resistance: and although this horrible cruelty had continuance for fise whole yeares together, yet where was their heard of a Rebell that offered to arise in armes, or by any meanes to oppose himselfe against that monstrous tyranny.

The Christian Faith was first established by preaching,

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ching, and the Disciples and those that followed Christ, preuailed still by suffering: the Pope vpholdeth his doctrine, onely by persecuting, by murther, by Treason, and by tyrannie; such diuersity there is betweene the doctrine of Christ, and the doctrine of the Pope.

It is truly reported of the *French K.* that was lately cruelly murdered, who many years since lying before *Rome*, had intelligence of an enterprize that should haue bene attempted against his life, and being well informed of the party that had vndertaken it, the king chancing to descry this Gentleman thus described vnto him, caused him to be called, who comming before his presence, the King perceiuing him already begin to tremble, as one doubting some bad measure, saide vnto him: I am fully perswaded, you fore-imagine what I haue to charge you with, and your countenance doth already bewray it, but I am so well instructed in the businesse you haue 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 Villaine, that sawe himselfe thus discovered, began to hold vp his hands and to plead for mercy: but the King interrupting him in his pretence, saide vnto him; Did I euer do you any wrong? Haue I euer offended any friend of yours? or how happeneth it? or what might mooued you to conspire and enterprize my death?

The Gentleman with a verie fainte trembling voice, and a selfe-accusing looke, answered him againe: That no particular occasion had euer moued

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him to doe it, but the interest of the generall cause of his faction, for that he was perswaded by some of his ghostly fathers, that to root out (and in what manner of sort soeuer) to make away so great an enemy vnto their Religion, would be an execution full of pietie, and a worke of supererogation.

Well then (said the King) I will shew you the difference of our Religions: yours perswades you to kill me hauing neuer done you wrong, but mine wils me to pardon you convicted as you are: go your wayes therefore and auoid out of my sight, and let mee neuer see you here againe, and henceforward be better aduised in your enterprises, and take honest 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 serue to little purpose, if they make against the Pope; all the testimony that the holy scriptures can afford, will neuer be credited in that point. We beleue in *Ireland*, that when Christ came to worke the saluation of the world, hee did not finish the work he came for, but left the greatest part of the businesse to be performed by a Popish 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 receiue benefits and blessings from the Prince, but we know not how to render that obedience that belongeth to Subiects. My conclusion is, that as men cannot make knowne their dreames till they bee awake, no more can these acknowledge their faults till they meane to amend.

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## CHAP. XX.

*How the Papists of Ireland are neither afraid nor ashamed to manifest themselues.*

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, aswell by wordes as by deeds to be professed Papistes; they are not affraid 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 reckon with the Vsurer, after ten in the hundred throughout the whole Realme, 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 shal need no other testimony then their own demeanors, and I would bee glad for their owne sakes, that they could conuince mee of slander: 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 so publikely to manifest it. For, as they do shew themselues to be apparantly malicious 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-shor order, that they

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do both harbour in their houses, and vphold with their purses (without doubt) to their great charge & expences, considering the abhominable number of those *Balamites*, that doth so abound throughout that whole Realme, in City, town & Countrey, that doth daily practise against his Maiesties gouernment.

And what Prince in the world would indure to be thus crossed by this contemptuous demeanor of vndutifull subiectes, and would not make them to feele the penalty of their wilfull disobedience, but that excellent Maiestie that is not onely inclined to all gracious clemency in his owne person, but with the like royall disposition hee hath so provided, that his Ministers and those that he putteth in Authority in that Realm, doth behaue themselves in their gouernment with that mercy & mildnes whereunto he himselfe is addicted.

If I should speake of the gouernment, how it is managed at this present, by that most honorable Gentleman, the Lord Deputy that now is, who is likewise assisted with diuerse other of his Maiesties Counsaile of that Realme, Men in like maner of great wisdom and iudgement; I might perhaps faile in making a true relation of their worth and worthines. I do therefore appeale to the *Irish* themselves, when they did euer know *Ireland* to be better supplied, either with a *Deputy*, either with a Counsell, either with a Clergy (I meane those of the Clergy that haue bene inuested by a lawfull Authority from the Prince) or that the affaires of that Realme, were euer known to be managed with more mildnes, with more mercy, or with more loue and lenity then now they be: and I would but demand of them againe, when they did euer know the *Papists of Ireland* to be more peruerse, more obstinate,

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stinate, or more apparantly contemptuous then now they are. I could yet say more, but I will wade no further in this, and I am sure the papistes themselves (although they will not let to lie for adantage, yet) they will not for shame deny this truth. The papistes of Ireland are (as in other places) of two kinds, the *seducers*, and the *Seduced*.

The *Seducers* are those, that vnder a little shewe of litterature, or vnder the pretence of being Trauellers, that they can say they haue bin in *Spain*, or at *Remes*, or at *Rome*, or that haue bin *Iesuites*, or that carrieth the marke of a *Monk*, of a *Frier*, or a *runnagate Priest*, that can but say a *Masse*, or read our *Ladies psalter*; any of these shewes, any of these pretences, or any of these tytles, 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 giue him that reputation amongst the multitude, that he shall be beleueed, and he shall be beloued; for men are commonly beleued, as they are beloued.

And these seducing spirits vnder a counterfet shew of holinesse, are still endeuoring to peruert the simpler sort of his Maiesties poore subiects, 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 haue said to be seduced, are the vnlearned and ignorant sort, that are abused and misled, by the onely inducements of those counterfait *Hypocrites*, thus formerly described.

Now, if there be any comiseration to be had to a people that are thus enchanted, these are to be pittied, and it is for their sakes onely that I haue endeoured these

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these lines, the which if I woulde goe about to confirme by any authoritie drawne from the holy Scriptures, I know it would be to very litle purpose, when there is no testimony that can be alledged, either frō *Peter*, or from *Paule*, or from any other of the *Apost.* 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 concerne the Irish, I haue neither inferred pre-fidents, nor inforced other matter, but such as they themselues are best acquainted withall, and what is most frequent and conuersant to their owne experiments. And there is not a Nation vnder the sun, that are more apt to make collections of accidentes that shall happen, or that will soner refer them to presage-ments of misfortune, then will the Irish.

And although our Papiests of *Ireland*, are generally compacted of a dull mettall, that hath little sence or feeling but of ignorance & arrogancy, yet thus quick fighted they be, to looke into those euents that doth make nothing at all for their purpose, and are starcke blind on the other side, to discerne of those matters that do especially concerne themselues.

If they woulde but remember, what a number of runnagare shakerels the Pope hath sent from time to time, laden with his trash: with his *Buls*, with his *pardons*, with his *Blessings*, and with his *Ban-bels*, which they take to be a strong *Super sedias* against all perils & dangers, what or wheresoeuer; and yet if there were but halfe that sanctitie in them that they suppose, they could not all miscarrie, some of them woulde take effect; for they are assuredly perswaded, that he that can but furnish himselfe with a little holy-water, an holie can-

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candle, an *Agnus dei*, a paire of hallowed beades, or with some such other of the Popes triinkets, he is free from al misfortunes: & yet they haue seen the popes *Holy-banner* that was brought amongst them from *Rome* 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 liues, and sent a many of Traitors heads to *Dublin*.

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haue no grace to repent, it doth but hardē their harts, it armeth them with despite both against God, and against the Prince.

#### C A P. XXI.

*The inconuenience of Poperie, how it hurteth in Ireland.*

**M**Ight we now iudge of the tree what it is by the fruit, or (as the Papiſts themſelues are accuſtomed) to deeme of all cauſes by their owne effects, Popery could not hide it ſelfe, but that it would appear in it owne likenesse, loathſome to euery eie. But it is very eaſie for a man to winke at that, which himſelfe is vnwilling to ſee; but if we would not bee enemies to our own diſcretions, to diſcern of things with iudgement and reaſon, though reaſon it ſelfe be but a gadding inſtrument, and is many times miſſed by our owne affectiōs, it could not yet lead vs ſo far aſtray, but it would vndoubtedly confirme vs, that poperie is the onely plague-fore, that hath ſo poyſoned Ireland.

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

It is Popery that hath alienated the heartes of that people, from that faith, fidelity, obedience, loue and loyaltie, that is required in Subiects towards theyr Soueraignes.

It is Popery that hath ſet afoot ſo many rebellions in Ireland, that hath coſt the liues of multitudes, that hath ruyned that whole Realme, and made it ſubiect

to

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to the oppreſſion of Theeues, Robbers, ſpoilers, murderers, Rebels and Traitors.

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

I haue knowne Ireland long, and I haue heard of many odible exploites that hath bene accompliſhed, by Murther, by Rebellion, by Treason, and by many other villanies; but they haue bene euermore plotted, conſpired, acted, and performed by Papiſtes: It is the Papiſt that is ſtill the Authour, the vndertaker and the Executioner of all manner of villanies, how barbarous, how cruell, or how odible ſoeuer.

God be thanked, *Ireland* was yet neuer ſo deſtitute, but there hath been a number of good people natiues of that Countrey, that hath zealouſly and religiouſly profeſſed the Goſpel, yet I neuer heard of any of thoſe that was euer tainted, ſtained, or detected with any of theſe capitall crimes: no, it belongeth to Popery, it is a parcell of the Popes doctrine; for hee auoweth it to be a worke meritorious, for any of his Diſciples to lie, to flatter, to counterfeit, to diſcemble, or to enter into any action, be it neuer ſo baſe, be it neuer ſo abiect, be it neuer ſo ſeruile, yet if they can by any of theſe meanes compaſſe a plot of villanie, they may doe it by preſcription, he giueth them Bulls, he giueth them Pardons, he giueth them Diſpenſations.

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 beter pleaſed, then in thoſe that will im-

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pugne and exploite against the Prince. The better therefore to countenance the matter, and to giue themselves oportunitie, they pretend great loue and loyalty, they will protest subiection, perhaps they will go to Church and heare a Sermon, and what care they for raking of an oath which they neuer mean to keep, the Pope is able to forgieue all, and this is the way to giue them credit, whereby they may practise what they list, and how they list, they know well enough: But if I would goe about to infer presidents, I might be infinite in example, to shew what murders, what massacres, what treacheries, and what Treasons haue bin performed, which the *Irish* could neuer haue been able to haue effected, but by that honest repose there hath bin had of their fidelity, and by that countenance and credit that hath bin giuen them by the Prince.

It is by our trust that they compass their treason. & it is our sufferance that inableth them in all their mischiefe, and what they performe by fraud, by falshood, by periury, by breach of faith and fidelity, is still ascribed vnto them, for wit, for pollicy, for valiance, and is euermore reputed to their glory and our disgrace.

If I were demaunded of the drift of my lines wherevnto they tended, I could not well make aunswere on the suddaine, yet I haue a meaning; but I am brought into the laborinth of the *Metaphisickes*, who wading in a matter past their reach, would conclude of some thing, but they know not what: I would approue by reasons, that the *Irish* are not to be trusted, because they haue already so often deceived: And yet I do reprove my selfe, for I know there be in Ireland, a number of worthy subiects that cannot be detected, nor their fidelity and trust to their Prince by any means impea-

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impeached, and these doe not onelie deserue to be countenanced, but likewise to be cherished; yet the Traitor of Ireland, as well in words, in looks, in apparance, and in the whole course of his conuersation, doth so nearly resemble and imitate the true meaning man, that they cannot be discerned nor distinguished by their outward shewes. It were therefore a desperate matter (and of no small aduenture) to commit a trust to those that are so hardly discerned. I will therefore conclude nothing, yet I say, for him that is a knowne Papist, I would neuer trust his word, his promise, his vow, nor (if it were for the Princes seruice) I would neuer trust his oath, for Papists when they sweare fastest, they commonly lie fastest:

I haue discouered my selfe to the full, and although I haue thereby made my follie the more apparant, perhaps it may yet giue some little blaze of light to those that be wise, for wise men may learne more from fooles, then fooles from wise men: but the onely part to play the foole well, is amongst fooles to seeme to be wise, yet I could be contented to play the foole a little, and so to be accounted amongst our *Irish Catholikes*, if they would vouchsafe, but to draw a little spark of wisdom from my ouer much folly.

There were many matters more to be wished for, but wishing in Ireland is out of date, and our English Recusants do know it well enough; they haue therefore so planted themselves through euery part of Ireland, that they are more pernicious in their example, then the *Irish* themselves.

I may now conclude (and I hope with a good conscience) that the Popery of Ireland, is the bar that excludeth all regard of duty, both to God and the King.

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## CAP. XXII.

*Whether there be any possibility that the Irish should maintaine a warre against the Kings Maiesty.*

**T**HE 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 summes of Treasure.

But methinkes, it cannot be called a warre, that is maintained by Subiects against their Soueraignes: It is for Princes to make warre that are absolute, not for Peasants that are dissolute: And for this Papistical generation, that are euermore seditiouslie contending against their Soueraignes: I cannot do them so much credite, to say they maintaine warres, but that they stirre vp tumults, discensions, vprores, commotions, insurrections, and giue them the best Titles that can be applied, and they are but rebellious, and they themselues are Rebels & Traitors that do first vnder-take them.

Now, that the *Irish* should haue any meanes or ability to beare out a rebellion against our gracious King, I thinke there is no Souldier so vnwise to as-sure it.

Wars 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, wherewithall to maintaine a warre, consisteth in Otmeale and Butter: their wisdom is our

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our ouer-fightes, their strength our sufferance; And they haue euer beene more beholding to their English friendes with their *Irish* hearts, then to their wit, their pollicie, their valiance, their wealth, or to any other thing that Iteland could afford them.

They are altogether vnfurnished of all manner of warlike necessaries, either for defence or offence, neither are they able so to fortifie themselues in any ground of aduantage, but that we are stil able to fetch them out by the eares, either by force or by engine: they cannot deale so with the English: for they haue neither Artillirie 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 slenderly fortified.

And I would but learne how it were possible for a people (howe valiant or politique focuer) that hath neither Mint to make pay, shipping to transport, that hath no manner of prouision, no store, nor store-houses furnished with Munition, Pouder, Shot, Peeeces, Pikes, Armory, Weapons, nor with a number of other Ingines and Implements belonging to the War, without the which, a warre cannot bee maintained; They haue no prouision for cariages, but what themselues are able to carry vpon their backs, neither are they able to leauy new forces, nor haue they meanes to supplie their olde, with conuenient necessaries belonging to an Army. Now if it bee possible, that a people thus distitute, should be able to wage Warre against so mightie and puissant a Prince, I will neuer trust experience againe so long as I liue. But let vs looke into their ability, what they are able to performe

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forme in the day of fight, and notwithstanding that I can take no exceptions to their ability of body, yet being neither armed, with Corflet, nor Pike (not in any conuenient number nor in able fort) by this defect they are not able to make a stand vpon any firme ground, where our horf-men are either able to charge or chace them, neither as they able to indure the encounter of our armed Pikes: so that vpon any equall ground, that yeldeth no other aduantage then the vertue or valiance of him that doth command, and where Horf-men & foote-men may be both brought to serue, the *Irish* are not able to abide.

The Horfe-men of *Ireland*; againe, are not fit to serue in the time of fight, neither against Horfe nor foote, vnill it doth come to a flat running retraite, and then in a chace they are good for execution, but otherwise, they can stand in little steede.

The reason is, by defect of their appointment, for they are armed with a Skull, a Shirt of Maile, and a Staffe, which as they vse to cary, is of no seruice, but for execution in a chace: and their Horfe likewise, being as slightly furnished with a Padde, wherein the Rider hauing neither Stirrups nor stay, no otherwise then if he should sit on the bare Horfe backe, is therefore quickly vnhorfed and easely ouerthrowne.

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

I know I shall bee encountered heere with presidents, and they will tell me of more then twenty several

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uerall Traitors, that hath maintained Rebellions against our late gracious Queene: what sums of money they haue spent her; how many men they haue consumed hir, and yet how little she preuailed against them, notwithstanding hir great expence, & the many yeares expired in their pursute.

To the end therefore, to make discouery why there was no better seruice performed, I will vnrip those occasions, that were the lets and impediments: the which being made manifest, may giue some light for his Maiesties future seruice in that Realm, and therefore I hope not altogether vnecessary.

### CHAP. XXIII.

*Of those lets and impediments that defeated her Maiestie, in her seruices against the Irish.*

**I**T is not vnknowne to all the world (I am sure) in what magnificent manner our late gracious *Queene* behaued her selfe against the King of *Spain*, the *Monarch* of this part of the world, that hath kingdomes at command, that hath *Indies* vpon *Indies*, both of siluer and Gold to make pay to Souldiers, and to beare his expences: that had the prime choyce of skilfull Captaines, and of Martial men of all sorts that *Europe* could afford, that left no practise vnattempted, that either *Spain*, *Rome*, or Hell it selfe could plot or conspire. And all this (and much more then I haue spoken of) employed for many yeares together, to haue ruined and subuerted this worthy Princeesse whom he so much maligned: but she, not only prevented him in all his purposes, but she many times inuoyntred him, as well by Sea as by Land, and triumphed in several

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notable victories, and severall employtes performed against him, sometimes at home in his owne dominions, yea almost at his owne Court gates.

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

I answer, because she was neuer so soundly advised, nor faithfully Counsell'd how to prosecute the *Irish*, as she was to encounter the *Spaniard*.

It will bee yet againe replyed, what might be the reason that her Maiestie should bee better advised against the *Spaniard*, then against the *Irish*? Alas, who is ignorant of the cause, it is well enough knowne, that there was neuer any great affinity betweene the *English* and the *Spanish*, vnlesse a little betweene Merchantes for trade and traffique. But her Maiestie had not a Counsellor in *England*, that was a *Spaniard* born, or that was combined with the *Spanish*, either by Marriage, either by fostering, either by gossiping, or by any other meanes wherby to confirme loue & friendship betweene them: but as they were all noble and honorable personages, so they were firme and assured aswell in their loyalty to their Prince, as in their loue to their Countrey, and therefore in all their Counsell's and consultations, they more respected the honour of their Prince, and the good of their Countrey, then they did their owne priuate profits.

Now in *Ireland*, there were diuers 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 meanes,  
that

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that I neuer knew so arrant a *Traitor* in *Ireland*, that was destitute of *English* friendes, that would vnder-take in his behalfe, yea although he were out in open rebellion, that, they durst not apparantly aduenteure, yet by secret meanes and practises, they would both straine themselues and try their friendes, to helpe out a *Traitor* when it cam to a pinch.

Of this combination betweene the *English* and the *Irish*, I might speake more then perhaps would bee thought necessary to bee openly published; and it should seeme, that our progenitors many ages since, finding out the inconueniences, what hurt it did, seeking meanes therefore to preuent it, they established by act of Parliament, that no man of the *Irish* birth, should haue charge or bee put in trust, with any Castle or place fortified, belonging to the Prince. They were likewise prohibited, from diuerse principal affaires, and amongst these prohibitions, the *English* were likewise inioyned, neither to Marry, foster, nor combine with the *Irish*.

I thinke our auncestors were not more carefull, then we be now, but it should seeme, they employed their cares better then we do now.

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

The first, is grounded vpon foresight or prouidence, for those of the *English* that haue settelled themselues with Landes or liuings in the Countrey, do finde it to bee a matter of approued policy, to combine with those of the *Irish*, that are most likeliest

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to play the Traitors, especially, if they bee bounding or bordring vpon him: for he thinketh by these meanes, not onely to saue his lands and tenementes from the spoyle of the party himselfe that is most likelie 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 scape scot-free, from the spoile of others: from which conceit of theirs, this prouerbe doth arise: *That it is good to haue a Rowland for an Olyuer*: or after our English interpretation; *a Theefe to encounter a Theefe*.

A second reason, that induceth the English to bee so vndertaking for the Irish, is grounded vpon consideration, peradventure some hundred Cowes, some times more, and sometimes lesse: for gifts and presents, though they consist but in Cowes, in horse, or in ready money it selfe, will be receiued, and hee that knoweth howe to steale from one, and what to giue to another, shall find friends.

Now, a third reason, and that which most inforceth the English to stand so firme for the Irish, is, for that it concernes our owne free-hold: for wee are so linked and combined with them, what by marryeng, what by fostring, and what by one meanes or other, that we must not see them quaike, wee must not see them confounded, but their hurts will be to our own detriments, if not of our selues, yet of our children, of our brethren, of our Cosines, of our wiuies, of our allies, of our friends, or of some other such of our families, as we must put to our helping handes, wee must not see them vtterly ouerthrowne.

Who will demand now, how the Irish haue been able

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able so to dally with their Priuce, & to continue their rebellions as in times past they haue done, when they haue bin still bolstered out by the English, when they haue had such friends, that (if they could not preuaile in Ireland) durst aduenture to write into England, yea sometimes to the Queene hir selfe, and vnder those plausible pretences of profit and pollicie, would perswade, what a sparing it would be, both of money & of mens liues, that a Traytor that had committed infinite spoiles, and spent hir Maiestie huge summes of money, should be brought in by composition, by pardon or by protection, and how many waies it would be auailable to hir Highnesse, that he should be receiued to mercie.

And how many of these haue I knowne, that after they had receiued all these fauours, and hauing againe strengthened and enabled themselues, haue watched their oportunities, but so commit new stealths, 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.*

**A**S I neuer knew the Irish to want English friends that did vphold them, so they are neuer destitute againe of some others, to procure them pardons.

This Port-sale of pardons, hath been the vtter vndoing of Ireland: for what betweene those pardons that were sent from the Pope, and the other againe that were obtained from the Prince, euery Traytor, euery Rebell, euery murtherer, euery Theefe & eue-

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ry Robber, might put in practise what he listed, without dread or danger, for the Pope he dispensed on the one side, and the Queene she pardoned on the other, and thus between them (as time and occasion serued) it was holden for the high way to preferment, for a man to play the traitor, and to stirre vp Rebellion: for he that was found to be most dilligent, most daungerous, and most desperate, in the execution of Treason, should not onely bee sure to haue a pardon, but hee should bee likewise gratified with a pension, or with some daily pay, from out of the Princes Co-fers.

Now, who would forbear to be a Traitour, or a Rebelle, or a Theefe, or to enter into any mischiefe whatsoeuer, that could stil warrant himselfe a pardon for a few stolne Cowes?

This generality of pardons and protections, did much harme in Ireland, for they still gaue encouragement to the ill disposed to aduventure of any enterprise, and to do any maner of villany what themselues listed, and there wanted not those that were fauorites and followers to the Lord Depury, that were stil hunting after suites, that obtained both Pardons and protections, and manie other Grants, that were so preiudiciall vnto the seruice of our late gracious Queen, that she had been better to haue giuen them stipends of some thousandes by the yeare so haue maintained them in England, rather then to haue suffered them to haue made such Traffique in Ireland, as they did at that time.

As these Pardons were the onely encouragements to giue daring Traitours to attempt against their Prince, so they were againe the verie cause of dismay, whereby

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whereby to terrifie the subiect from the seruice of his Soueraigne: for when a Traitour was out in rebellion, those that were bordering vpon him; that had best knowledge in the strength and fastnesse of his Countrey, durst neuer serue against him; for they knew wel enough that there was not a Rebelle in Ireland so foolish, but that he had English friends to procure him a pardon, and then they were sure that the winding vp would be (as it hath beene in many other things) that he that should oppose himself to serue his Prince faithfully, should bee left to the spoile of a Traitour, who hauing once made his owne peace by pardon or protection, would liue to be reuenged of as many as had serued against him.

Is it now so much to be wondered at, that her maiestie could haue no better seruice performed against her Rebelles in Ireland, when by her ouer much clemency, shee defeated her selfe of their seruices, that were best able to stand her in stead.

I might speake further of Pardons, that hath beene many waies more preiudicial, 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 Traitours in Ireland: and so long as a proclaimed traitor shall be able to compasse either pardon or protection, so long the Prince shall haue no seruice performed against any Rebelle, either by English or Irish, that are dwelling neere about him, and that can best serue 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 bene more ouer-reached, then in manning the Warres against the *Irisb*, that were still prosecuted with delays, and dallying out the time with deluding parlies (which they tearmed times of *session*) but vnder those coloured-treaties, and counter-faire truces, though wee let slippe both time and occasion, yet the enemy forgat not to take all aduantages. For in those dallying times of their deluding parlies, the Rebels recouered *Conaugh*, they tooke *Eniskaline*, *Monohan*, the *Blackwatre*; they supplied themselves with Wine, with *Aqua vite*, with Armor, with Weapon, with Powder, with Shot, and with all other necessaries whatsoever they wanted, from al the parts of *Ireland*; yea, from out of *Dublinc* it selfe.

The Presidents are innumerable, what practises haue bene performed in the time of parlies. And as *Alexander* wold not admit of any of these night-stoln victories, so amongst the *Romaines*, these entertaining of Truces was banished as an enemy to their ancient proceedings, who were still desirous to fight by Vertue, but not by deceit.

He only is iudged to be ouercome, that is not vanquished by craft, nor by fraud, nor by fortune, nor by chance, but onely by meere valiance.

The time hath bene, when it was neuer deemed to be a worthy victory, where the enemies courages were

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were not daunted by true valiance and magnanimitie.

But for the seruices in *Ireland*, rest is euermore dangerous then rashnesse, and although it bec a foule imputation for a Commander, to be reputed headie or haire-brain d, yet amongst the *Irisb*, expedition that is sometimes vnseasonably taken, is more auailable, and hath euer concluded with better successe, then this temporziing & trifling out the time with delays and delusions. For, the Rebel of Ireland, must haue no leisure to take his breath; he must be hunted like the Fox that is new rouzed from his den, he must be chased from Couert to Couert; and ply him thus but one three Weekes or a month, and you quail his courage, his edge is taken off, and his pride is sodainly abated. But would ye haue a president, let me put you in minde of the Traitour *Odougherty*, one of the Gallants of the North of Ireland, a Champion of such worthinesse, that the Papists were in great hope, that he would haue proued no lesse then a second *Tyrone*; but will you see what became of this mirrour of magnanimity, he compassed a plot of Treachery, and of Treason both, but such a plot as he could neuer haue effected, but by the trust that was reposed in him by the English. For this is the ground worke of all their villanies: we aduance them, wee countenance them, we credit them, and wee inable them; and this trust, and this confidence which we repose in them, giueth them matter to worke vpon; and by this meanes, *Odougherty* performed his enterprife without resistãce; and as he neuer strooke stroke in the exploiting of his villany, so he neuer strooke stroke after, till his heade was taken of, neither durst he euer 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 expedition and delay, for as *Odougherty* was speedy in the execution of his mischief, the Lord Deputy made as quicke a dispatch for the prosecution of reuenge, and making a speciall choice of a selected company for the following of that seruice, there was one amongst the rest (sir *Thomas Ridgway* by name) who of a voluntary disposition (without weeting or knowledge of his dearest friendes) conuicied himselfe from his own house, and cam to the place of seruice with the foremost man, and with the like speede he so persued the Rebelles with such iudgement, valiance and industry (and many times with a farre lesse company then the Rebelles were in number) that they expecting a more leisirable pursute, such as *Tirone* and other *Traitors* had had before them (being now deprived of that hope) they begane to faint at the first, and were in a short space as easely surprisid.

Sedition durst neuer yet attempt any thing 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 dilligence of the *Treasurer*, that brake the neck of this rebellion in a much shorter time then hath been accustomed: And as this president of theirs may giue a further light for his Maiesties future seruice, so by this it may appeare, that if the *Irish* be wel followed with a direct course, they are of no such ability, as some ignorant men haue dreamed & beleueid.

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#### CAP. XXVI.

*How Tyrone was still supplied with Souldiours, and all other prouisions for warre, as the Queenes charges.*

**T**HE greatest matter reputed to bee in the *Irish* in times past was this, they had Trechery to contract a plot of *Treason*, and wit to conceale till they had performed it, and that being once effected, their greatest courage afterwards, whereby to maintaine their Traiterous attempts, consisted in the hope of a pardon; in the meane time, they kept themselues like foxes in their dennes, and wee hunting and ferri-ting after them, if sometimes by casualty, we fortun- ed to fight vpon them, they trusted better to their heeles then they did to their handes.

It will be sayed, that the *Irish* in the time of *Tyrones* Rebellion, shewed themselues to bee men of better worth, then I do seeme to account of them. And it is truth, that in that Rebellion of *Tyrones*, they put the *Queene* to a great expence of Treasure, and continu- ed the warre a much longer time then hath former- ly beene accustomed; but how it cam to passe, that the *Irish* were so inabled on the sodaine, to maintaine their Rebellion, and to continue it as they did, whe- ther it were by any new supply either of strength, co- rage, force, or fortune, or by any other ability either of body or minde, inspired or infused into them more then their predecessors haue had before them, this would be knowne. And this I thinke were not vnne- cessary to be descouered.

I will not speake how *Tyrone* was befrended by the English, neither will I make any repetition, how the English souldiours were generally enfeebled & brought

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so 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 been enough to haue abated the courages of the most able minded men, yet that was not it that made *Tyrone* so potent as hee shewed himselfe, nor that did so much enable him against his Prince.

The matter that strengthened him, was the continuall supplies, aswell of men as of munition, armor, weapon, powder, shot, hee was still furnished with Souldiors, ready armed and trained at her Maiesties costs and charges, and it was hir Maiesties purse that releued him from time to time, with those supplies, that he himselfe (otherwise) had neuer beene able to haue compassed.

Our Auncestors many years since, that had some speculation in the Irish disposition, foreseeing well enough the danger that might insue, by training them vp in any warlike discipline, thinking to preuent the inconuenience, they ordained by statute, that no Englishman, seruing in that Countrey with command, should retaine into his Company of one hundred souldiors, aboue three Irishman at the vtmost, and these were entertained rather for guides then for any other expectation that was hoped for by their seruice.

Whilst these obseruations were charily obserued, the Irish wer not able to make any encounter against the Prince: and Ireland was able (not onely) to beare it owne expences, but also to contribute to the princes Cofers, some twenty or thirty thousand pounds, per An. as appeareth by auncient records that are yet

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to be seene.

By this wee might conclude, that it is better for wayfaring men, to treade those tracts already traced out to their hands, then to seeke vnknowne waies, that if they do not sometimes leade astray, are sure at all times to leade the furthest way about: for if those Presidents left by predecessors, had bin by vs as carefully obserued, as they were by them wisely prescribed, the rebellious sort of the *Irish* had not beene so wel inabled to haue maintaine their rebellions, as now of late they haue done: But *Tyrone* was the man that the Irish did extoll, and *Tyrone* was the man that was beholding to his English friends; hee was beholding to those deluding parlies, to those deceitfull times of fessation, that gaue him still opportunity to helpe himselfe by many aduantages: sometimes when hee was driuen (as it were) to the very last gaspe, & when he was not longer able to hold out, then there was a parle procured: by means whereof, he releued himselfe with all manner of necessaries, and would lightly enterprise something, that was both to the disadvantage and dishonour of the Prince.

I haue already made mention of a prescript, wherein our English Captaines were inioyned, that in euerie company of one hundred, they should not retaine aboue two or three that were of the Irish birth, but during the whole season of *Tyrones* rebellion, there were some companies, that for euerie three of the *English*, there were three and twentie of the *Irish*; and to speake truely, it might haue beene called a speciall and a choise company, that had not three *Irish* for one *English*. How it fell out that our English Captaines were thus inclined to entertaine the Irish, and to discharge

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charge the English, I shall not neede to make relation; there was a reason why, but they raked vp all the Irish that were to bee gotten, that there was not a Horse-Boy left in the Countrey, but he was armed & trained, and when hee had committed insufferable spoiles, away he went to the enemy.

The Rebels themselues sent as many Rogues as they were able to procure, to be thus armed and trained, & to watch their oportunity to performe some exploit of villanie, and so to make their returne.

Besides this, there were whole companies of the Irish raised at hir Maiesties costs and charges, & that receiued her daily pay, that were as arrant Traitors, as any were with the Rebels, and committed as manie spoiles, killing and burning onely excepted.

All these, still furnished *Tyrone* with daily supplies of Souldiers that were thus armed and trained at her Maiesties charge, and he had the like helps to supply himselfe with many other wants, but especially with powder and shot, wherwith he was stil releued from out the Queenes store; somtimes by those *Irish* bands and companies, that made more prouision for the rebels, then they did for themselues.

Sometimes again by some Gentlemen of the countrey, who vnder the pretence of making themselues strong against the Rebelles, woulde fetch out of the Queenes store, Powder, Shot, Armour, Weapon, and what besides was there to be had, wherwith they still supplied *Tyrone*, who otherwise had neuer beene able to haue maintained one good daies fight.

I might yet speake further, how that euery pedling fellow that kept a Shoppe, was suffered to sell Peeces, Powder, Swords, and such other implements

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of War, not allowable for euery man to sell, & (considering the state of the Countrey) not sufferable for euery man to buy.

I will heere couclude, how all that extraordinarie Wisdome, pollicie, and valiance, that was attributed vnto *Tyrone*, was but our ouer-sights, our negligences, and our winking at that which was apparant vnto euerie Wise-mans eyes: and let the *Irish* proiect vnto themselues what they list (I say) if *Tyrone* had beene as well hunted after as *Odougherty* was, he must haue come vnto the verie selfe-same Market that *Odougherty* did.

### CAP. XXVII.

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

I Neuer read of any such pollicie, where a rebellious people, that were euerie day readie to reuolte from their dutie vnto their Soueraigne, should be permitted to exercise chiuallry, or should be inured with the practise of Armes: but I could set downe a number of presidents; how prudent and polittique Princes, when they haue beene so continually vexed and vrged by rebellious Traitors, haue not only prohibited them from the vse of weapons, but haue also restrained and depriued them from all manner of practises appertaining vnto Warre, by the seuerity of Lawes.

I knowe amongst the Nobilitie of Ireland, there hath

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hath beene (as there are still) manie honourable persons (& so there are of manie other Gentlemen) that without all doubt are as forward, as readie, and as willing to serue their Prince, as any other who soeuer. But to speake truly, sithence I haue knowne Ireland, I neuer knew anie of the Nobilitie of that Realme, that was able to performe anie seruice (that was woorth the speaking off), with their owne Countrey-men, in the behalfe of their Prince, no not against a mean Rebell: such a one as in a priuate quarrell, durst not lifte vpe a sword against anie Noble man, that did dwell neer or border vpon him. And this is a matter to be admired, that any thred-bare Rebel should be so apt and hardie to oppose against the Prince, and so timorous againe to offend a Nobleman of his owne Countrey: and it is no lesse strange, that euery Nobleman of Ireland should be potent enough to right his owne causes against anie of that ragged rabble, that dares but look awry vpon him (as I could shew may presidents) and can performe nothing in the seruice of his prince, no not against the most basest Rascall, that euer marched vnder the Title of a Rebell.

The Misterie of this matter is easie to be decided, for although I know that amongst the Nobilitie of Ireland, there be somethat would be both willing & desirous to do the Prince vnfaigned seruice in their own persons, yet they themselues know well enough that they shall neuer be followed in those indeouours: their owne household seruantes would faile 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 seruice of his Prince: they are so vowed and protested to the Pope, that they

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they will not be induced to serue their prince, at the leastwise, not in that due respect of loue, that subiects are bound and doe owe vnto their Soueraignes. Perhaps in som priuate quarrell between themselues, they may perform som exploit the one against the other, but it shall be don more in reuenge of their owne mallice, then for any loue they owe to the seruice. There is nothing, wherein the Irish do more priuily deride vs, then in this conceit that we haue of their helpe: & therefore they haue hatched vp this pretty intergatory: *Where was it euer knowne, that one wolfe would prey vpon another.* And it hath euer beene thought a most dangerous thinge, to haue friendes and enemies both of one Nation. But I know the Irish did neuer want friends, to perswade that their seruice is verie behoouefull: it may sometimes serue 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 entry, to shut vp the wicket, and then set ope the great gate.

The Irish do but betray the seruice and strengthen the enemie (I speake of the multitude) and to haue them trayned as heretofore they haue bin, (especially those that are so much addicted to the Pope) I say it is dangerous, and a grosse oversight. I haue hitherto displaid, (though not all that I know) yet so much as I think necessary, the which although it please not all, yet I would bee glad it shoalde proue profitable to some. I haue but glanced at things, by giuing them a touch and awaie, which if I shoulde enlarge but as they deserue, I might write a whole volume in folio.

The vertue of things is not so much in their magnitude as in their qualitie, and so likewise of reason, which beeing wrapped in a few words, haue the best tongue.

My purpose is to profit, not to please; to intice, not to intrap; to counsell, not to controule; and I rather desire to



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make my friends penitent, then leaue them insolent.

I haue directed my lines but to the forming of good manners, and moderating of affections, and who can be silent in these matters here handled, if he loue his prince. And yet I know, that nothing can bee so well or prouidently spoken, but mallice will finde matter whereat to carpe and repine: yet I hope my good intent will be the rather born with al, in that I do but set down precepts of good counsell, but not decrees to be resolued on.

I hope it will be accepted of by some, that will reape profit by it, and find fit aduertisements and examples for them to imitate: which if it doe, I shall thinke my time and labor the better bestowed: if otherwise, my care is the lesse, because it hath contented my selfe, in keeping me from Idleness.

But I know some will say, it were as good be ydle, as ill occupied: Tis true. There is no endeouour wherein a man may busie himselfe, that is more distastfull then the writing of books (especially if they be of a reprehending humor) but it is to those that haue guilty consciences, but to men of pure and honest life, they little force what any man can either write or speake against them.

I may speake something by experience, for I my selfe haue been mistaken, and am reputed to bee an open enemy to Ireland, and all but for writing a Booke, entituled, *The Survey of Ireland*, wherein I haue laboured nothing, but the discouery of the Pope.

But such is the malignity of Papists, that they cannot indure to haue their Idolatry checked; no not with pre-fidents and examples that are drawn from the holy scriptures.

Certaine Pagans offering outragious violence to a Religious Christian, mocking and vbraiding him for his

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Religion, they asked him in the end, what profite hee had by his Christ: Is not this a singular profit, quoth he, Not to be moued with your bitter wordes, but to pardon and forgiue the wronges you do vnto me.

I answer with the Christian: Let the Papists ly and slander how they list, I thanke God, I am taught by the Religion I professe, to put vp all wronges and iniuries, whatsoeuer they can offer vnto mee, and not only to forgiue them their vbraiding and deprauing of me, but also pray to God that hee woulde so open their eies, that they may see the right way of their saluation.

I hope there is no man that will accuse me of partiality, to say I haue more forbore to speake againste the follies of the English, then againste the manners & customes of the Irish: or that I doe otherwise distinguish betweene them, but value them both alike, the good, to be good, and the bad, to be bad. I confesse I haue bin very plain with the Cittizens of *Dublin*, but it is those that are only addicted to the Pope, it is with those that haue so be-pusseld themselues in Popery, that they yeeld to a number of disorders, that are no lesse odious in the sight of God; then iniurious to the King: yea & to eclipsing the reputation of their City if they did but well admitt themselues, with discreet consideration.

Perhaps it will be imputed to me for an offence, that I haue so avowed the greatest number of the Irish to be papists: But if Popery be so Catholike a matter as they themselues do beleue, I haue then doone them great honour and credit: so to repute them, but if it be a doctrine that seduceth, and that draweth subiectes 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 heere protest before the face of the liuing God, and do further auow it by that Religion that I do openly professe, that I do know neuer a Cittizen in *Dublinc*, nor any other person that is a natiue borne in *Ireland*, that I do either hate or dislike; no, nor hee that hath done me the greatest wrong, but do wish him as wel as I wish to my selfe, that god would make vs all wise, and set vs in the right tract that leadeth to life euerlasting.

This is all the malice I beare them, this is all the hurt I meane them, to this end and porpose I haue 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 secluded the *English* and the *Irish* from that perfect loue and amity, which else would be embraced on both partes aswell to the glory of God, as to the great benefit of this Country.

God bring it onco to passe, that wee might all ioyne 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 loue, this is all that I wish for, and this is all that I haue indeuoured.

FINIS.