

AN HOMILY AGAINST EXCESS OF APPAREL.

WHERE ye have heretofore been excited and stirred to use temperance of meats and drinks, and to avoid the excess thereof, many ways hurtful to the state of the commonwealth, and also<sup>a</sup> odious before Almighty God, being the Author and Giver of such creatures, to comfort and stablish our frail nature with thanks unto him, and not by abusing of them to provoke his liberality to severe punishing of that disorder; in like manner it is convenient that ye be admonished of another foul and chargeable excess, I mean of apparel, at these days so outrageous,<sup>b</sup> that neither Almighty God by his word can stay our proud curiosity in the same, neither yet godly and necessary laws, made of our Princes and oft repeated with the penalties,<sup>1</sup> can bridle this detestable abuse; whereby both God is openly contemned, and the Prince's laws manifestly disobeyed, to the great peril of the realm. Wherefore, that sobriety also in this excess may be espied among us, I shall declare unto you both the moderate use of apparel approved by God in his holy word, and also the abuses thereof, which he forbiddeth and disalloweth, as it may appear by the inconveniences which daily encrease by the just judgment of God where that measure is not kept which he himself hath appointed.

If we consider the end and purpose whereunto Almighty God hath ordained his creatures, we shall easily perceive that he alloweth us apparel, not only for necessity's sake, but also for an honest comeliness. Even as in herbs, trees, and sundry fruits we have, not only divers necessary uses, but also the pleasant sight and sweet smell to delight us withal; wherein we may behold the singular love of God towards mankind, in that he hath provided both to relieve our necessities and also to refresh our senses with an honest and moderate recreation. Therefore David in the hundred and fourth Psalm [Ps. 104:[14–15].], confessing God's careful pro-

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<sup>a</sup> and also] and so *from* 1582.      <sup>b</sup> outrageous] gorgeous 1623.

<sup>1</sup> See *Stat. 37 Edw. III, cc. 8–15* (repealed in the next year, *38 Edw. III, st. 1, c. 2*); *3 Edw. IV, c. 5*; *22 Edw. IV, c. 1*; *1 Hen. VIII, c. 14*, repeated in *6 Hen. VIII, c. 1*, and in *7 Hen. VIII, c. 6*; *24 Hen. VIII, c. 13*.

vidence, sheweth that God not only provideth things necessary for men, as herbs and other meats, but also such things as may rejoyce and comfort, as *wine to make glad the heart, oils and ointments to make the face to shine*. So that they are altogether past the limits of humanity which, yielding<sup>c</sup> only to necessity, forbid the lawful fruition of God's benefits. With whose traditions we may not be led, if we give ear to St. Paul, who,<sup>d</sup> writing to the Colossians, willeth<sup>e</sup> them not to hearken unto such men as shall say, *Touch not, Taste not, Handle not* [Col. 2:[21].], superstitiously bereaving them of the fruition of God's creatures.

And no less truly ought we to beware, lest, under pretence of Christian liberty, we take licence to do what we list, avauncing<sup>f</sup> ourselves in sumptuous apparel, and despising other, preparing ourselves in fine bravery to wanton, lewd, and unchaste behaviour. To the avoiding whereof, it behoveth us to be mindful of four lessons taught in holy Scripture, whereby we shall learn to temper ourselves, and to restrain our immoderate affections, to that measure which God hath appointed. The first is [Rom 13:[14].], that *we make not provision for the flesh, to accomplish the lusts thereof*, with costly apparel; as that harlot did of whom Salomon speaketh, Proverbs the seventh [Prov. 7:[16–17].], which *perfumed her bed, and decked it with costly ornaments of Egypt*, to the fulfilling of her lewd lust: but rather ought we by moderate temperance to cut off all occasions whereby the flesh might get the victory. The second is written by St. Paul in the seventh chapter of his first Epistle to the Corinthians [1 Cor. 7:[31].], where he teacheth us to *use this world as though we used it not*:<sup>2</sup> whereby he cutteth away, not only all ambition, pride, and vain pomp in apparel, but also all inordinate care and affection, which withdraweth us from the contemplation of heavenly things and consideration of our duty towards God. They that are much occupied in caring for things pertaining to the body are most commonly negligent and careless in matters concerning the soul. Therefore our Saviour Christ willeth us [Matt. 6:[31, 33] *not to take thought what we shall eat, or what we shall drink, or wherewith we shall be clothed, but rather to seek the kingdom of God and the righteousness thereof*.<sup>3</sup> Whereby we may learn to beware, lest we use those things to our hinder-

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*Margin Notes:* By "...four lessons...": Four lessons. By enumeration of lessons respectively: 1., 2.

<sup>c</sup> which yielding] who yielding 1623. <sup>d</sup> who] omitted 1623. <sup>e</sup> willeth] willing from 1582. <sup>f</sup> avauncing] advauncing or advancing from 1571.

<sup>2</sup> Οἱ χρώμενοι τῷ κόσμῳ τούτῳ, ὡς μὴ καταχρώμενοι. Qui utuntur hoc mundo, tanquam non utantur. *Vulg.*

<sup>3</sup> Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ. Quaerite ergo primum regnum Dei et justitiam ejus. *Vulg.*

ance which God hath ordained for our comfort and furtherance towards his kingdom. The third is, that we take in good part our estate and condition, and content ourselves with that which God sendeth, whether it be much or little. He that is ashamed of base and simple attire will be proud of gorgeous apparel, if he may get it. We must learn therefore of the Apostle St. Paul [Phil. 4:[12].] both *to use plenty and also to suffer penury*, remembering that we must yield accounts of those things which we have received unto him who abhorreth all excess, pride, ostentation, and vanity; who also utterly condemneth and disalloweth whatsoever draweth us from our duty towards God,<sup>g</sup> or diminisheth our charity towards our neighbours and brethren,<sup>h</sup> whom we ought to love as ourselves. The fourth and last rule is, that every man behold and consider his own vocation, inasmuch as God hath appointed every man his degree and office, within the limits whereof it behoveth him to keep himself. Therefore all may not look to wear like apparel,<sup>4</sup> but every one according to his degree,<sup>5</sup> as God hath placed him. Which if it were observed, many one doubtless should be compelled to wear a russet<sup>6</sup> coat, which now ruffleth in silks and velvets, spending more by the year in sumptuous apparel than their fathers received for the whole revenue of their lands. But, alas, now a days how many may we behold occupied wholly in pampering the flesh, taking no care at all but only how to deck themselves, setting their affection altogether on worldly bravery, abusing God's goodness (when he sendeth plenty, to satisfy their wanton lusts, having no regard to the degree wherein God hath placed them!

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*Margin Notes:* By continued enumeration of lessons respectively: 3., 4.

<sup>g</sup> towards God] toward God 1623. <sup>h</sup> brethren] children *from* 1582.

<sup>4</sup> All the statutes cited in note 1 regulate apparel according to rank and property.

<sup>5</sup> A few sentences in this and the next two pages are taken, with very little alteration, from *Bishop Pilkington's Exposition upon Haggai 1:5–6; Works, pp. 55–57, ed. Parker Society.*

<sup>6</sup> “Russet,” like blanket, first denoted colour. The statute 37 Edw. III c. 14 ordains “that carters, ploughmen, ... and all other people that have not forty shillings of goods nor of chattels, shall not take nor wear no manner of cloth” (*Fr.* “drap”, broadcloth), “but blanket and russet wool of twelve pence” (*Fr.* “blanket et russet lanne de xii d”); meaning apparently a woollen stuff of coarse texture, which might be had either white or brown. And it is likely that these colours were not artificial, but merely the natural tinctures of the wool from which the yarn was spun. In *Fabyan's Chronicle, an. 1501–2*, cited by Richardson, we read, “Also aboute thys tyme the Gray Freyers were compelled to take theyr old habit russet, as the shepe doth dye it.” It is probable also that it was this difference of colour which determined men's choice of the blanket for their covering by night, and left the russet for the clothes in which the rough work of the day was to be done.

The Israelites were contented with such apparel as God gave them, although it were base and simple; and God so blessed them, that their shoes [Deut. 29:[5].] and clothes lasted forty years: yea, and those clothes which their fathers had worn the children<sup>i</sup> were content<sup>j</sup> to use afterward. But we are never contented, and therefore we prosper not; so that most commonly he that ruffleth in his sables, in his fine furred gown, corked slippers, trim buskins, and warm mittons,<sup>k</sup> is more ready to chill for the cold than the poor labouring man, which can abide in the field all the day long, when the north wind blows, with a few beggarly clouts about him. We are loth to wear such as our father hath left<sup>l</sup> us; we think not that sufficient or good enough for us. We must have one gown for the day, another for the night; one long, another short; one for winter, another for summer; one through furred, another but faced; one for the workingday, another for the holy day; one of this colour, another of that colour; one afore dinner, another<sup>m</sup> after; one of the Spanish fashion, another Turkey:<sup>7</sup> and, to be brief, never content with sufficient. Our Saviour Christ bad his disciples they should not have two coats [Matt. 10:[10].]: but the most men, far unlike to his scholars, have their presses so full of apparel, that many knoweth<sup>n</sup> not how many sorts they have. Which thing caused St. James to pronounce this terrible curse against such wealthy worldlings [James 5:[1, 2, 5].]: *Go to, ye rich men, weep and howl on your wretchedness that shall come upon you: your riches are corrupt, and your garments are motheaten: ye have lived in pleasure on the earth, and in wantonness; ye have nourished your hearts as in the day of slaughter.* Mark, I beseech you, St. James calleth them miserable, notwithstanding their riches and plenty of apparel, forasmuch as they pamper their bodies to their own destruction. What was the rich glutton [Luke 16:[19–25].] the better for his fine fare and costly apparel? Did not he nourish himself to be tormented in hell fire? Let us learn therefore to *content ourselves, having food and raiment*, as St Paul teacheth [1 Tim. 6:[8–9].]; lest, *desiring to be en-*

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<sup>i</sup> the children] their children *from* 1570.      <sup>j</sup> content] contented *from* 1582.      <sup>k</sup> mittons] *so in all*.      <sup>l</sup> hath left] have left *from* 1571.      <sup>m</sup> dinner, another] dinner, and another 1623.      <sup>n</sup> knoweth] know *from* 1582.

<sup>7</sup> “Their [Englishmen’s] coat must be made after the Italian fashion, their cloak after the use of the Spaniards, their gown after the manner of the Turks, their cap must be of the French fashion,” &c. *Becon, Jewel of Joy*, p. 138 *ed. Parker Society*. In the conference at Hampton Court the Puritan divines “appeared before His Majesty in Turkey gownes, not in their scholastical habits, suiting to their degrees.” *Cardwell’s History of Conferences*, p. 180, line 10.

*riched with abundance, we fall into temptations, snares, and many noisome lusts, which drown men in perdition and destruction.*

Certainly such as delight in gorgeous apparel are commonly puffed up with pride and filled with divers vanities. So were *the daughters of Sion* and people of Jerusalem, whom Esay the Prophet [Isai. 3:[16–23].] threateneth, because they *walked with stretched out necks and wandering eyes, mincing as they went, and nicely treading with their feet, that Almighty God should<sup>o</sup> make their heads bald, and discover their shame. In that day, saith he, shall the Lord take away the ornament of the slippers, and the caulcs, and the round attires, and the sweet balls, and the bracelets, and the attires of the head, and the slops,<sup>8</sup> and the headbands, and the tablets, and the earrings, the rings, and the mufflers, the costly apparel, and the veils, and wimples, and the crisping pin,<sup>p</sup> and the glasses, and the fine linen, and the hoods, and the lawns.* So that Almighty God would not suffer his benefits to be vainly and wantonly abused, no, not of that people whom he most tenderly loved, and had chosen to himself before all other.

No less truly is the vanity that is used amongst<sup>q</sup> us in these days. For the proud and haughty stomachs of the daughters of England are so maintained with divers disguised sorts of costly apparel, that (as Tertullian, an ancient father, saith) “there is left no difference in apparel between an honest matron and a common strumpet.”<sup>9</sup> Yea, many men are become so effeminate, that they care not what they spend in disguising themselves, ever desiring new toys and inventing new fashions. Therefore a certain man that would picture every countryman in his accustomed apparel, when he had painted other nations, he pictured the Englishman all naked, and gave him cloth under his arm, and bad him make it himself as he thought best, for he changed his fashion so often, that he knew not how to make it.<sup>10</sup> Thus

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*Margin Note:* By “...Tertullian...”: Apol. con Gentes, cap. vi.

<sup>o</sup> should] would *from* 1574.      <sup>p</sup> pin] *so in all.*      <sup>q</sup> amongst] among *from* 1582.

<sup>8</sup> slops: loose trowsers. So too the Geneva Bible of 1562, and the Bishop’s Bible in 1568. The Vulgate has *periseclidas*; our Authorised Version *the ornaments of the legs*. Gesenius explains the original word to mean a sort of chain which eastern ladies wore to fetter their legs and keep them from striding as they walked, in fact, to make them *mince* or take short steps *as they went*. The Homilist has omitted one article of dress after *the bracelets*, which in the Vulgate is called *mitras*, in the Geneva Bible *bonnets*, in the Bishops’ Bible and in our own *mufflers*.

<sup>9</sup> Video et inter matronas atque prostibulas nullum de habitu discrimen relictum. *Tertull. Apolog.* VI; *Opp.* I, 134.

<sup>10</sup> See the first chapter of “The fyrst boke of the Introduction of knowledge, the which doth teache a man to speake parte of all maner of Languages, and to knowe the usage and fashion of al maner of countreys...: made by Andrew Borde, of Phisicke Doctor.” The Dedication bears the date of 3 May 1542. The book, a thin volume in quarto, was “imprinted at London” without date by “Wyllyam Copland.” It was reprinted by Messers. R. and A. Taylor in 1814.

with our phantastical devices we make laughingstocks to other nations; while one spendeth his patrimony upon pounces and cuts,<sup>11</sup> and other<sup>r</sup> bestoweth more on a dancing shirt than might suffice to buy him honest and comely apparel for his whole body. Some hang their revenues about their necks, ruffling in their ruffs; and many a one jeopardeth his best joint, to maintain himself in sumptuous raiment. And every man, nothing considering his estate and condition, seeketh to excel other in costly attire. Whereby it cometh to pass that, in abundance and plenty of all things, we yet complain of want and penury, while one man spendeth that which might serve a multitude, and no man distributeth of the abundance which he hath received, and all men excessively waste that which should serve to supply the necessities of other.

There hath been very good provision made against such abuses by divers good and wholesome laws;<sup>12</sup> which if they were practised as they ought to be of all true subjects, they might in some part serve to diminish this raging and riotous excess in apparel. But, alas, there appeareth amongst us little fear and obedience either of God or man. Therefore must we needs look for God's fearful vengeance from heaven, to overthrow our presumption and pride, as he overthrew Herod [Acts. 12:[21–23].] who in his royal apparel, forgetting God, was smitten of an angel, and eaten up of worms. By which terrible example God hath taught us that we are but worms' meat, although we pamper ourselves never so much in gorgeous apparel. Here we may learn that which Jesus the son of Sirach teacheth [Ecclus. 11:[4].], *not to be proud of clothing and rai-*

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*Margin Note:* First ¶, last sentence: The cause of dearth.

<sup>r</sup> and other] another *from* 1563 D.

<sup>11</sup> “Pounces” were holes pierced or punched out, no doubt in some ornamental pattern and worked round with the needle: “cuts” were made with shears from the outer edge into the piece so as to leave loose ends, and were also finished with needle work. “Ther is also the costlewe furring in hir gounes, so moche pounsoning of chesel to maken holes, so moche dagging of sheres.” *Chaucer, Canterbury Tales, The Persones Tale*, “De Superbia,” vol. II, p. 314, ed. Oxf. 1798, where “dagging” is an old word for jaggng or cutting into slips. See *Richardson*. “The lorde mayer had iiij. footemen all in whyte sylke, cutte, ruffed, and pounced.” *Hall's Chronicle, Hen. VIII, an. 31. fol. 235 b*, cited by *Richardson* on “Ruff”. There is an amusing story of a gown “made as full of cuts as” the tailors “sheeres” could “make it”, in *Camden's Remains*, pp. 198–199, ed. 1614. See also Petruchio's interview with the tailor in *The Taming of the Shrew*, IV, 3; ad the *Old Play* cited by *Stevens on Shakespeare*, vol. IX, p. 151, ed. 1803.

<sup>12</sup> See note 1.

*ment, neither to exalt ourselves in the day of honour, because the works of the Lord are wonderful and glorious, secret and unknown, teaching us with humbleness of mind every one to be mindful of the vocation whereunto God hath called him.*

Let Christians therefore endeavour themselves to quench the care of pleasing the flesh. Let us use the benefits of God in this world in such wise that we be not too much occupied in providing for the body. Let us content ourselves quietly with that which God sendeth, be it never so little. And, if it please him to send plenty, let us not wax proud thereof, but let us use it moderately, as well to our own comfort, as to the relief of such as stand in necessity. He that in abundance and plenty of apparel hideth his face from him that is naked *dedspiseth his own flesh*, [Isai.58:[7].] as Esay the Prophet saith.<sup>13</sup> Let us learn to know ourselves, and not to despise other. Let us remember that we stand all before the Majesty of Almighty God, who shall judge us by his holy word, wherein he forbiddeth excess, not only to men, but also to women: so that none can excuse themselves, of what estate or condition soever they be. Let us therefore present ourselves before his throne, as Tertullian exhorteth, with the ornaments which the Apostle speaketh of, Ephesians the sixth chapter [Eph. 6:[14–15].], *having our loins girt about with the verity, having the breastplate of righteousness, and shod with shoes prepared by the Gospel of peace*. Let us take unto us simplicity, chastity, and comeliness, submitting our necks to the sweet yoke [Matt. 11:[30].] of Christ. Let women be subject to their husbands, and they are sufficiently attired, saith Tertullian.<sup>14</sup> The wife of one Philo an heathen philosopher, being demanded why she ware no gold, she answered, that she thought her husband's virtues sufficient ornaments.<sup>15</sup> How much more ought Christian women, instructed by the word of God, content<sup>s</sup> themselves in their husbands! Yea, how much more ought every Christian to content himself in our Saviour Christ, thinking himself sufficiently garnished with his heavenly virtues!

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<sup>s</sup> God, content] God, to content *from* 1571.

<sup>13</sup> Cum videris nudum, operi eum, et carnem tuam ne despexeris. *Vulg.*

<sup>14</sup> Proditte vos jam medicamentis et ornamentis exstructae Prophetarum et Apostolorum, sumentes de simplicitate candorem, de pudicitia ruborem, depictae oculos verecundia et os taciturnitate, inserentes in aures sermones Dei, adnectentes cervicibus jugum Christi. Caput maritis subijcite, et satis ornatae eritis. *Tertull. de Cult. Fem.* II, 13; *Opp.* I, 734.

<sup>15</sup> Ἡ Φίλωνος γυνὴ ἐρωτηθεῖσα διὰ τί μόνη τῶν ἄλλων ἐν συνόδῳ οὐ φορεῖ χρυσοῦν κόσμον ἔφη, "Ὅτι αὐτάρκης κόσμος μοι ἐστὶν ἢ τοῦ ἀνδρὸς ἀρετῆ. *Stob. Florileg.* 74 (*al.* 72), 54.

But it will be here objected and said of some nice and vain women, that all which we do in painting our faces, in dyeing our hair, in embalming our bodies, in decking us with gay apparel, is to please our husbands, to delight his eyes, and to retain his love toward<sup>t</sup> us. O vain excuse, and most shameful answer, to the reproach of thy husband. What couldest thou more say to set out his foolishness, than to charge him to be pleased and delighted with the devil's tire? Who can paint her face, and curl her hair, and change it into an unnatural colour, but therein doth work reproof to her Maker, who made her, as though she could make herself more comely than God hath appointed the measure of her beauty? What do these women but go about to reform that which God hath made, not knowing that all things natural is the work<sup>u</sup> of God, and things disguised and unnatural be the works of the devil; and as though a wise and a Christian<sup>x</sup> husband should delight to see his wife in such painted and flourished visions,<sup>y</sup> which common harlots mostly<sup>z</sup> do use, to train therewith their lovers to naughtiness; or as though an honest woman could delight to be like an harlot for pleasing of her husband?

Nay, nay, these be but the vain<sup>a</sup> excuses of such as go about to please rather others than their husbands. And such attires be but to provoke her to shew herself abroad to entice others: a worthy matter. She must keep debate with her husband to maintain such apparel, whereby she is the worse housewife, the seldomer at home to see to her charge, and so to neglect<sup>b</sup> his thrift by giving great provocation to her household to waste and wantonness, while she must wander abroad to shew her own vanity and her husband's foolishness. By which her pride she stirreth up much envy of others, which be so vainly<sup>c</sup> delighted as she is. She doth but deserve mocks and scorns, to set out all her commendation in Jewish and ethnic apparel, and yet brag of her Christianity. She doth but waste superfluously her husband's stock by such sumptuousness, and sometime<sup>d</sup> is<sup>e</sup> the cause of much bribery, extortion, and deceit in her husband's occupying,<sup>f</sup> that she may be the more gorgeously set out to the sight of the vain world, to please the devil's eyes, and not God's who giveth to every creature sufficient and moderate comeliness,

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<sup>t</sup> toward] towards *from* 1567.      <sup>u</sup> is the work] are the work 1623.      <sup>x</sup> and a Christian] and Christian *from* 1567.  
<sup>y</sup> visions] visages 1623.      <sup>z</sup> mostly] most 1623.      <sup>a</sup> but the vain] but vain *from* 1570.      <sup>b</sup> so to neglect] so neglect *from* 1582.  
<sup>c</sup> so vainly] as vainly 1623.      <sup>d</sup> sometime] sometimes *from* 1563 B.      <sup>e</sup> sometime is] sometimes she is 1623.  
<sup>f</sup> occupying] dealings 1623.

wherewith we should be contented, if we were of God. What other thing doest thou by those means but provokest others<sup>g</sup> to tempt thee, to deceive thy soul, by the bait of thy pomp and pride? What else doest thou but settest out thy pride, and makest of thy undecent<sup>h</sup> apparel of thy body the devil's net, to catch the souls of them which behold thee? O thou woman, not a Christian, but worse than a paynim, thou minister of the devil, why pamperest thou that<sup>i</sup> carrion<sup>j</sup> flesh so high, which sometime doth stink and rot on the earth as thou goest? Howsoever thou perfumest thyself, yet cannot thy beastliness be hidden or overcome with thy smells and savours, which do rather deform and misshape thee than beautify thee. What meant Salomon to say of such trimming of vain women, when he said [Prov. 11:22], *A fair woman without good manners and conditions is like a sow which hath a ring of gold upon her snout*, but that the more thou garnish thyself with these outward blazings, the less thou carest for the inward garnishing of thy mind, and so dost but defoul<sup>k</sup> thyself by such array, and not beautify thyself?

Here, hear, what Christ's holy Apostles do write. [1 Pet. 3:3–5] *Let not the outward apparel of women, saith St. Peter, be decked with the braiding of hair, with wrapping on of gold, or goodly clothing: but let the mind and the conscience, which is not seen with the eyes, be pure and clean: that is, saith he, an acceptable and an excellent thing before God. For so the old ancient holy women attired themselves and were obedient to their husbands.* And St. Paul saith [1 Tim. 2:9–10], *that women should apparel themselves with shamefastness and soberness, and not with braids of their hair, or gold, or pearl, or precious clothes, but as women should do which will express godliness by their good outward works.*<sup>16</sup>

If we<sup>l</sup> will not keep the Apostles' precepts, at the least let us hear what pagans, which were ignorant of Christ, have said in this matter. Democrates<sup>m</sup> saith, "The ornament of a woman standeth in scarcity of speech and apparel."<sup>17</sup> Sophocles saith of such apparel thus: "It is not an ornament, O thou fool, but

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<sup>g</sup> others] other *from* 1571. <sup>h</sup> thy undecent] the undecent *from* 1582. <sup>i</sup> pamperest thou that] pamperest that 1563 A.

<sup>j</sup> carrion] carreyn, carreine, *or* carren *in all*. <sup>k</sup> defoul] deform 1623. <sup>l</sup> If we] If ye *from* 1567. <sup>m</sup> Democrates] *so in all*.

<sup>16</sup> Τὰς γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτὰς, μὴ ἐν πλέγμασιν ἢ χρυσῷ ἢ μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ, ἀλλ', ὃ πρέπει γυναῖξιν ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν. Mulieres in habitu ornato; cum verecundia et sobrietate ornantes se, non in tortis crinibus aut auro aut margaritis vel veste pretiosa, sed quod decet mulieres promittentes pietatem per opera bona. *Vulg.*

<sup>17</sup> Δημοκρίτων. Κόσμος ὀλιγομυθίῃ γυναικί' καλὸν δὲ καὶ κόσμου λιτότης. Stob. Florileg. 74 (*al.* 72), 38.

a shame, and a manifest shew of thy folly.”<sup>18</sup> Socrates<sup>n</sup> saith that “that is a garnishing to a woman which declareth out her honesty.”<sup>18</sup> The Grecians use it in a proverb, “It is not gold or pearl which is a beauty to a woman, but good conditions.”<sup>18</sup> And Aristotle biddeth that “a woman should use less apparel than the law doth suffer; for it is not the goodliness of apparel nor the excellency of beauty, not the abundance of gold, that maketh a woman to be esteemed, but modesty and diligence to live honestly in all things.”<sup>19</sup> This outrageous vanity is now grown so far, that there is no shame taken of it. We read in histories that, when king Dionysius sent to the women of Lacedemon rich robes, they answered and said that “they shall do us more shame than honour,” and therefore refused them.<sup>18</sup> The women in Rome in old time abhorred that gay apparel which king Pyrrhus sent to them, and none were so greedy and vain to accept them.<sup>20</sup> And a law was openly made of the senate, and a long time observed, “that no woman should wear over half an ounce of gold, nor should wear clothes of divers colours.”<sup>21</sup>

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<sup>n</sup> Socrates] *so in all*.

<sup>18</sup> Ταῖς Λυσάνδρου θυγατράσιν ὁ τύραννος ὁ Σικελικὸς ἱμάτια καὶ πλόκια τῶν πολυτελῶν ἔπεμψεν· ὁ δὲ Λύσανδρος οὐκ ἔλαβεν, εἰπὼν, Ταῦτα τὰ κόσμια καταισχυνεῖ μὲν μᾶλλον ἢ κοσμήσει τὰς θυγατέρας. πρότερος δὲ Λυσάνδρου Σοφοκλῆς τοῦτο εἶπεν·

Οὐ κόσμος, οὐκ, ὦ τλήμων, ἀλλ’ ἀκοσμία  
φαίνοιτ’ ἂν εἶναι σὼν τε μαργότης φρενῶν.

κόσμος γὰρ ἐστίν, ὡς ἔλεγε Κράτης, τὸ κοσμοῦν· κοσμεῖ δὲ τὸ κοσμιωτέραν γυναῖκα ποιοῦν· ποιεῖ δὲ ταύτην [*al. τοιαύτην*] οὐ χρυσὸς οὔτε σμάραγδος οὔτε κόκκος, ἀλλ’ ὅσα σεμνότητος, εὐταξίας, αἰδοῦς ἔμφασιν περιτίθησιν. Plutarch. Conjug. Praecept. XXVI, p. 141 D. In Stob. Florileg. 74 (*al. 72*), 48, where the words of Crates are given, the Latin version of κοσμεῖ δὲ τὸ κοσμιωτέραν γυναῖκα ποιοῦν in Conrad Gesner’s edition, published at Zurich in 1543, is *Ornat autem quod honestiorem mulierem facit*.

<sup>19</sup> *Sumptu autem et vestitu et apparatu minori etiam utatur quam leges permiserint civitatis, considerans quod nec vestimentorum nitor nec excellentia formae nec auri magnitudo tantum valet ad mulieris laudem quantum modestia in rebus ac studium honeste decoreque vivendi. Aristot. Oeconom. Aretino interprete II, i, 4, ed. Paris. 1526, fol. 141 a.* Leonardo Bruni of Arezzo, known by the name of Aretinus, addressed to Cosmo de’ Medici his translation of the Economics of Aristotle, dividing the work into two Books. Of his second Book no Greek text has ever been found, and Bruni’s Latin was annexed to Book I (as capp. vii and viii) by later editors, who published the true Book II. But Bekker omits it altogether, and modern critics have no doubt that it was composed by Bruni himself. See *Goettling, Praefat. ad Aristot. Oeconom. ed. Jenae 1830, p. XIX, not*.

<sup>20</sup> *Patruni nostrorum memoria per legatum Cineam Pyrrhus non virorum modo sed etiam mulierum animos donis tentavit. Nondum lex Oppia ad coercendam luxuriam muliebrem lata erat: tamen nulla accepit. Oratio M. Porc. Catonis ap. Liv. 34, 4.*

<sup>21</sup> *Tulerat eam [sc legem] C. Oppius ... in medio ardore Punici belli, ne qua mulier plus semuncia auri haberet, neu vestimento versicolori uteretur. Liv. 34, 1. Anno vigesimo post abrogata est quam lata. Ibid. 8.*

But perchance some dainty dame will say and answer me, that they must do something to shew their birth and blood, to shew their husband's riches: as though nobility were chiefly seen by these things, which be common to those which be most vile; as though thy husband's riches were not better bestowed than in such superfluities; as though, when thou were<sup>o</sup> Christened, thou didst not renounce the pride of the world<sup>p</sup> and the pomp of the flesh. I speak not against convenient apparel for every state agreeable, but against the superfluity, against the vain delight to covet such vanities, to devise new fashions to feed thy pride with, to spend so much upon thy carcase, that thou and thy husband are compelled to rob the poor to maintain thy costliness. Here how that noble holy woman, Queen Hester, setteth out these goodly ornaments (as they be called), when, in respect of saving God's people she was compelled to put on such glorious apparel, knowing that it was a fit stale<sup>q</sup><sup>22</sup> to blind the eyes of carnal fools. Thus she prayed [Esth. 14:16]: *Thou knowest, O Lord, the necessity which I am driven to, to put on this apparel and that I abhor this sign of pride and of this glory which I bear on my head, and that I defy it as a filthy cloth, and that I wear it not when I am alone.* Again, by what means was Holofernes<sup>c</sup> deceived but by<sup>r</sup> the glittering shew of apparel? which that holy woman Judith did put on her, not as delighting in them, nor seeking vain voluptuous pleasure by them; but she ware it of pure necessity by God's dispensation, using this vanity to overcome the vain eyes of God's enemy. Such desire was in those holy noble<sup>s</sup> women, being very loth and unwilling otherwise to wear such sumptuous apparel, by the which others should be caused to forget themselves. These be commended in Scripture for abhorring such vanities, which by constraint and great necessity, against their hearts' desire, were<sup>t</sup> compelled to wear them for a time. And shall such women be worthy commendations, which neither be comparable with these women aforesaid in nobility, nor comparable to them in their good zeals<sup>u</sup> to God and his people, whose daily delight and seeking is to flourish in such gay shifts and changes, never satisfied, nor regarding who

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*Margin Note:* ζ [Judith 10:3–4, 23, 12:15, 16:8–9].

<sup>o</sup> were] wast 1623. <sup>p</sup> the world] this world *from* 1571. <sup>q</sup> stale] stable *from* 1582. <sup>r</sup> deceived but by] deceived by 1623.  
<sup>s</sup> those holy noble] those noble *from* 1567. <sup>t</sup> desire, were] desire, they were 1623. <sup>u</sup> zeals] zeal *from* 1582.

<sup>22</sup> stale: lure, decoy. In obedience to Prospero's command,  
 "The trumpery in my house, go bring it hither  
 For stale to catch these thieves,"  
 Ariel returns "loaden with glistering apparel." *Shakespeare, Tempest*, IV, 1.

smarteth for their apparel so they may come by it? O vain men, which be subjects to their wives in these inordinate affections. O vain women, to procure so much hurt to themselves, by the which they come the sooner to misery in this world, and in the mean time be abhorred of God, hated and scorned of wise men, and in the end like to be joined with such who in hell, too late repenting themselves, shall openly complain with these words [Wisd. 5:8–9, 13]; *What hath our pride profited us? or what profit hath the pomp of riches brought us? All those<sup>w</sup> things are passed away like a shadow. As for virtue, we did never shew any sign thereof; and thus are we<sup>x</sup> consumed in our wickedness.*

If thou sayest that the custom is to be followed, and the use of the world doth compel thee to such curiosity; then I ask of thee, whose custom should be followed? wise folks' manners, or fools'? If thou sayest, the wise; then I say, follow them, for fools' customs who should follow but fools? Consider that the consent of wise men ought to be alleged for a custom. Now, if any lewd custom be used, be thou the first to break it; labour to diminish it and lay it down; and more laud afore<sup>y</sup> God and more commendation shalt thou win by it than by all the glory of such superfluity.

Thus ye have heard declared unto you, what God requireth by his word concerning the moderate use of his creatures. Let us learn to use them moderately, as he hath appointed. Almighty God hath taught us to what end and purpose we should use our apparel. Let us therefore learn so to behave ourselves in the use thereof, as it becometh<sup>z</sup> Christians, always shewing ourselves thankful to our heavenly Father for his great and merciful benefits; who giveth unto us *our daily bread*, that is to say, all things necessary for this our needy life; unto whom we shall render accounts for all his benefits at *the glorious appearing of our Saviour Christ*. [Tit.. 2:13.] To whom with the Father and the Holy Ghost be all honour, praise, and glory for ever and ever. Amen.

<sup>w</sup> All those] All these *from* 1582. <sup>x</sup> are we] we are *from* 1563 B. <sup>y</sup> afore] before *from* 1582. <sup>z</sup> as it becometh] as becometh *from* 1563 B.