

A T R E A T I S E  
Of Daunses, wher

in it is shewed, that they are as it  
were accessories and depédants  
(or thinges annexed) to whoze  
dome: where also by the way is  
touched and proued, that

*Playes are ioyned and knit  
together in a rancke  
or rowe with  
them.*

I. T H E S S A L. 5.

*Let euerie one possesse his vessel  
in holines and honor.*

A N N O 1581.

## *A Treatise of Daunses,*

in which is shewed, that daunses bee in-  
timents to whoredome, and that  
the abuse of playes ought  
not to be among  
Christians.



*Doubt not,*  
but that some, into  
whose handes this  
little treatise shall  
come, wil thinke me  
to be at greate lea-  
sure, that haue en-  
terprised largely to  
leuie out and handle this argument: which  
to their seeming is not otherwise of great  
impoztaunce. For be it that daunses were  
allowed or condemned, or els y they were  
putt in the rowe of thinges indifferent me  
might easily iudge accordyng to their opi-  
nion, that that should not bying great pro-  
fit or hurt to our christiā common wealth,  
seeing that ther are diuers points of grea-  
ter weight and consequēce, which trouble  
the spirits of manye learned men, & make  
afraide the consciences of the weake and  
simple

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simple ones: which poyntes haue verpe much nede to be opened and made plaine, rather the to trouble a mans selfe to wryte agaynst playes and daunses. Further moze men should be in very great forwardnes, if every thinge were so well reformed, that they werc come euen vnto daunses, that is to say, that all that which is corrupted, and those abuses which beare the sway among Christians were so cut off, and this so sick a body againe so wel restozed to his soundnes and health, that there should remayne nothing els but to debate the question of leapinges skipplings and daunses.

There will be found an other manner & sort of people, who will make no accompte at all to mocke at this matter: as indeede the world is ful of mockers, and men without Godlines, without God, and without religion. Now as concerninge these persons, they deserue no manner of answer at al, because they do as soone scoffe at the principall poyntes of christiã religion, and that which directly concerneth the seruice of God, as at matters of lesse weight and importaunce. Therefore I not much regarding or caringe for the iudgement of  
such

*the abuse of Dancing.*

rich iudges, will let them runne to the wa-  
ter with the bzidle vppon their head, or in  
their necke, as they say. But as touchinge  
the first, because they bee not altogether  
malicious and obstinate, I hope, that ha-  
uing answered their objections, and de-  
clared the reasons which haue moued, yea  
rather diuen me forward or inforced mee  
to descipher and sett out this matter, they  
will iudge my labour not to haue bene al-  
together vnprofitable.

It is then in the first place to bee wished  
and desired, that troubles beyng pacified,  
and all dissensions repressed, and put out,  
the spirits and consciences of men, should  
be assured and thorowly perswaded of that  
which appertaineth to their saluation. And  
indeede our Lorde hath stirred and raised  
by so perfect an age in al sciences & know-  
ledge, in which so many learned men, and  
of excellent learning and knowledge, haue  
so blessedly and diligently imployed them-  
selues to teach vs the order and maner to  
liue well, some after one sort and fashion,  
and some after an other, that those which  
be not yet satisfi'd, can not, or ought not  
to lay the fault in any but in themselves.

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Next all good men ought to wiſhe and deſire that thoſe which put their hande to (that is to ſay trauaile for) the reſormatiō of maners, ſhould do it with ſuch good argumentes, that there ſhoulde remayne, or be left, but euen a very litle to be corrected and amended. And yet this wiſh & deſire ſhould not let or hinder the trauaile of ſuch as do induer to pull vp by the rootes ſuch herbes as be hurtful to y<sup>e</sup> field of the Lord, be they neuer ſo ſmall and little: as I do, or which thing I labour to do in this litle boke according to the talente & graces which are geuen me from aboue.

Adde alſo that if any do deeply & reaſonably conſider this matter, I hope he ſhal not finde it ſo barren and of little edification, that it ought to be diſpiſed or troden vnder foote: for many men of quality (yea, euen in the company of notable perſonages) of name and authority, make no conſcience to demaunde and aſke whether it be yll done to daunce, demaunding alſo a ſmall or playne parcell and text of Scripture, by which it may appeare that daunces be prohibited and forbidde, otherwiſe they thinke not that they do euill in daunſing. Some others

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others goe further and alledging or rather indeede abusing some peece of the Scripture, where it appeareth that the faithfull haue leaped and daunced: they thinke verily that they haue founde the beane in the cake, as though this were a proper couerture & cloke to couer the infection and filthines of their daunces .

Seeing then that many be foullie & grossely deceaued in this behalfe, and that possible for want of bepng sufficiently instructed and informed or taught touching this matter, I haue bene so much the more willing to ease them in this question, by how much I hope to profit in cōmon, that is, to do good to the greatest multitude, as also being willing hereby to satisfy some which haue earnestly and instantly required it at my handes.

Now to answer them which demand and aske a playne peece or text of Scripture in which daunces should be forbidden, let them know that there be many wicked and euill thinges which are not euidently and playnly expessed in the Scripture, to be forbidden, notwithstanding they bee of the same kynd and nature, or els depen-

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bences of some things which are therein expressed, and under which they ought to be comprehended, or els when the contrary of these things is praised and commended, we are sufficiently taught and instructed to cast them away, as things condemned by the holy Ghost, because ther is one & the selfe same reason in contrary things.

I will place, & put in the order or rowe of the first, playes and daunces: I meane such playes as by which man draweth or getteth to hymselfe, his neighbours money. It is true that wee fynd not in scripture these wordes. Thou shalt not play, but wee finde indeede these wordes. Thou shalt not steal: Now that to gayne or get an other mans money at play shoulde not be a molt manifest & plaine thievery: none of sound iudgement will denye it. For hee which hath wonne or gotten it, by what title or right can he say, that such money is his: Truly when we get or win the money, or the goods of our brother, it must be with the sweate of our face or browe, & that our laboure bringe him some profite, that is to be profitable vnto him: and euen as we receaue his money or good: so must  
hee

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hee chozow our diligence and trauaile receaue some profite. But when a man hath gortē his money by the hazard or chaunce, as a man woulde say, of play, I pray you what commoditie and profite cometh to him thereby: wee must then conclude, that this is a kind of theft: which although it be not playnly expressed in y<sup>e</sup> holye scripture, yet neuertheles it ought to bee referred to the eight commaundement, in which it is sayd, Thou shalt not steale.

The like is of daunses which wee may put in the first & second row or order. For although wee haue not any playne and expresse forbidding, where it should be sayd, Thou shalt not daunse, yet we haue a formall and plaine commaundement, Thou shalt not commit adultery, or whoredome: to which the daunses ought to be referred. Now if one woulde aske me what daunses were: I wil answere, that considering y<sup>e</sup> sway which they haue at this day amongest vs Christians, they bee nothing els but im-  
pudent, shameles, and dissolute gestures, by which the lust of y<sup>e</sup> flesh is awaked, stirred vp, and inflamed, as wel in men as in womē. Bat if honesty, modesty and sober-  
ness

A definition  
of daunses.



*A treatise against*

**Deut. 12.**  
**Ecclus. 2.**  
**1. Pet. 3.**  
**Jud. 23.**

ness, be required in apparail, & adorning of mens selues, as we see that it is commēded and commaunded in Deuteronomie, & seing that S. Paule also in his epistle to Titus, willeth that there should be among vs a sober and holy caūtenaunce, singularly and specially in women, which ordinarily be very curious in their garmentes, it is certayne and sure, that there is some popson or venym hidden vnder the grasse. And because it is so, S. Peter in his first canonicall or generall epistle, forbiddeth that women should appeare, shew, and set out themselves by theyr apparayle and neatnes. Add that in many other places of the sayd holy scripture, the diuersity and difference in attire and garmentes, is condemned, as prouoking to whoredome, and slipperines, by more stronge reason the dissolute and lewde gestures, which be practised by the proper and owne members of a mans bodye, ought to be cutt of, and banished from among christians. And S. Jude exhorteth vs, to haue, yea and that in haired the garment which is defiled by the flesh, meaning vnder this figure & manner of speech, all inticementes & allarements, which

*the abuse of damnsing.*

which might draw vs to any pollution, vnclean-  
nes, and filthynes: what ought we to  
iudge in the excellency (as a man woulde  
say) value and estimatiō of the flesh it selfe,  
which is so polluted and despoled, that it  
bringeth forth, and setteth out the polluti-  
on and filthines thereof, by villanous and  
dishonest gestures. And when S. Paule  
in his epistles to the Ephesiāns and Colos-  
sians, forbiddeth vs all corrupt, infected, &  
and filthy speech, or woordes, is there not  
at the least as much, or as greate occasion:  
yea moze or greater to condemne dissolute  
and lewd gestures: for as concerning dis-  
honest and vnmeet woordes, they be ga-  
thered or receaued with our eares onely,  
but as for villanous & dishonest gestures,  
they be so many objects, or thinges set be-  
fore our eyes, as if one shoulde set before  
vs a painted table, in which all villany in-  
fection, and filthines shoulde be liuely pour-  
traited and set out. Now that the sighte of  
all our senses is it which hath most force &  
strength to make vs incline to vncleanes  
and filthines, I will haue none other iudge  
but our Lord himselte, when he hath utter-  
ed and spoken with his mouth, that hee  
which

Eph. 4. 29  
Colos. 3.

The eyes.

Mat 9.

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which hath cast his eye vpon his neighbours wife, for to couet, desyre, and wish her is already a whozemonger in his hart: behold also wherfore S. Iohn in his first  
21 Iohn. 2. canonicall or generall epistle, putteth or ioyneth with the concupiscence or lust of the flesh, the concupiscence & lust of the eyes. finally whē S. Paule placeth or putteth sobernes, modestie, and temperaunce among the effectes and fruites which the grace of God ought to bring forth in vs, doth hee not sufficiently forbidd all dissolutenes, lightnes, outrages, and disorders, as wel in our manners as in our gestures, & other manner of doinge:

But for as much as all the former argumentes are founded and grounded vpon that definition of daunces, which I haue before geueu and made, and that some men might deny it me, we must answere that which they haue bene accustomed to object against it. If it be of al I haue heard of some which denye daunces to be shamelesse and dissolute gestures, because that when they daunce, they do it not, but for a recreation of themselves and bodily exercise, yea that they vse it as a certayne thing, which of it selfe

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helfe is neither good nor euill. But let such people bee answered after this māner, that is to say, that their affection cannot so chaunge þ nature of the thing, that it doth not alwaies kepe and hold fast, his proper or owne name. We see that if one enter or goe into a Pothel huse, or Sotewes, yea without affection or mind to comit whoresome ther, yet neuerthelesse the place shal not cease or leaue of to be called a strewes, or Brothell house. Likewise let them say, that in daunsing they haue not any shamelesse or vitancus mynde, & affection, which notwithstanding, may not well, easily, or lightly be belceued, yet to it is, þ daunces cease not to be called shamelesse geitures.

But what? The question is not onely of their persons, but of a thing, which ought not to be in any vse among Christians. And moreouer this is not all, to haue respect or regard onely of a mans owne selfe, but we must loke also to our neighbours, who is he which dare assure or warrā his selfe & others, that whē he daunceth, or after that he hath daunced he hath not pricked & stirred by þ lust of the flesh in some one of þ sāders by? But þ it is so, þ effect & suite  
Declar

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declareth it, because that the daughter and sister of the Countie of Earle of A. was so enamoured or rauilhed with the loue of a very simple and base gentleman whom she had seene daunce in the court, and it printed so wel, that is, toke such deepe impression and roote in her hart, and understanding, that against the will of Father and Mother, parentes and friendes shee married him. Now let vs come to the poynt or matter, what prouoked this yong gentlewoman being rich, wise, learned, fayre, & of good countenance to loue a base man, of litle discretion, vnlearned, cockbrained, yea, which with great payne or much adoe knoweth to write his owne name, and besyde, or mozcouer very deformed in face & countenance, if not to daunce onely, and to see in him some small experience & skill to runne at the ringe?

Then will say, that shee shewed not hir wisdom, in that shee chose her husbands for dauncing onely: but what is that the flesh doth not intiffe and allure, with his snares & baytes? For albeic ther is so much difference betweene y two parties, as betweene fayre gold and leade, yea so much indeede y  
by

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by her wisdom shee kept him backe, or made him to refrayne from striking, sighing, slaying, and casting the house out at the windowes, as we say, for the least flee, which came befoze his eyes: yet so it is, that he obtayned and got her by the meane a bouclapde: notwithstanding if ther fell cut no woyle by daunsing, this were somewhat to be suppozted, or bozne withall.

But now if he reply, and say hee careth not or regardeth not, what other mē think, seying hee hath no maner of euil or naughty meaninge in himselfe. I answere, that here we see an offence geuen, and the very bond of loue broken and violated.

If or put y case, or graunt that daunsing were put & rekened among things indifferent, in respect and consideratiō of it selfe, is it meete or dutifull that for an indifferēt and light thing, a man should geue an occasion of falling or stumbling to his neighbour? But so farr of is it, that daunces should be put in the rōme and number of things indifferent, that every one ought to make an account of them, and to holde them altogether wicked, and vnlawful: in so much that I send all them againe backe  
to

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to their owne consciences, which say, that in dauncing they haue not any impudent & shamelesse affection. For the thing being so vilanous, and so infected of his owne nature, as dauncing is, it is impossible, that he which vseth it, should not bee infected, neither more noz lesse: then it is impossible to touch any filthines, and not to bee once uncleane, infected, and defyled.

*The beginning of daunces.* And that it is so, let vs know what, or a little serch and seeke out the beginning of daunces, and we shall fynd that men cannot geue them a better noz more apt and proper definition, then that which hath bene brought heretofore. For if wee would in this matter refer our selues to thē, which haue written of the antiquities, as well of the Grecians as of the Romains, yea, and that to some Poets, we shall fynde how that daunces haue taken their beginning, from Pagans and Heathen men, which haue then first vbled them, when they did sacrifice to their Gods. For being plunged into very thicke, & as it were palpable darknes, after that they had forged and aduised Gods according to their owne fantasy, they thought and supposed that they should  
bee

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hee delighted and pleased, with the selfe same delightes and pleasures, wherein, or wherewith they delighted themselves.

¶ Thereupon we neede not doubt hereof, but that it was þe deuil which did guide and leade them, whom al superstition, false religion, and erronious doctrine pleaseth, about all thinges, speciallpe when such a toy and trifle is accompanied with al wantonelic and villanie. Now that such manner of doing, that is to say, custome of Pagans and heathen men, hath bene followed and practised, by the children of Israel, after that hauing sacrificed to the golde calf, they gaue themselves to play, the scripture assureth vs thereof, in the xx. chapiter of Exodus.

Afterward men began to daunce in open playes, spectacles, and shewes, fro which notwithstanding the people were driuen, prohibited, and forbiddē, for feare lest they should be constrained there to behold and see, an vn honest, and vnseemly thinge, for their sere or kynd. Afterwarde when in a small space of tyme all benefit and shame did begin, to vanish and weare away, then mens daughters and womē were admitted



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and receaved to daunces: and yet withall it is true, that this was a part by the selues, and in p̄tue places.

Finally a litle t. me after, men haue so far disordered themselues, and broken the bondes and limits of honesty, that men & women haue daunced together, or as we would say, in mingle mangle, and namely and specially in feastes and banquets, in so much that we see, that this wicked and ungodlye custome, hath stretched forth it selfe euen vnto vs, and hath yet, or already the sway at this daye, more then euer it had.

Beholde the beginninge of daunces, together with their fruits and properties, which if they be well considered, and deeply weighed by scum and rype vnderstandinge, it will not, or shall not bee thought straunge & maruallous, that I condemne them; hauing indeede on my syde as well the authority of the doctozs of the Church, as of the fathers which were found or present at certayne auncient, and olde councels.

Augustine  
against De-  
mocrasap. 6.

Saint Augustine in his booke against  
Ierit

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Petilian, speaketh in this manner: The Bishops haue alwayes accustomed to re-  
presse and beate downe bayne and wanton  
daunles: but there are at this day some,  
which are found in daunles, yea, and they  
themselues daunle with women, so farre  
of is it, that they reppoue, correct, or amēd  
such a greate vice.

And vppon the thirtie and two psalme,  
he condemneeth also, or lykewyse the daun-  
les which be had or used on the Sondates  
or Lordes dayes.

Augustine  
vppon the  
32. pfa.

Saint Iohn Chrysostome in the fiftie &  
sixt homily vppon the booke of Genesis,  
intreatinge or speaking of the marriage of  
Iacob, doth very much condemne daunles-  
calling them diuillish.

Chysof. in  
the 6. homil  
vpo Gen.

The like is founde in the fourty and  
righte Homily. And vpon the fourteenth  
chapter of Saint Mathew, speakinge of  
the daunspynge of Salome, the Daugh-  
ter of Herodias, hee sayth, that when  
a wanton daunspynge is hadde, or used,  
the Deuill, daunfeth by and by, or alto-  
geather.

Chysof. in  
the 48. ho-  
mily vpon  
Gen.  
Chysof. in  
14. chap. of  
S. Mat.

In the counsell of Laodicea, which was  
holden

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In the 53. canon. holden in the yeare 368. ther was a cano<sup>n</sup> made, in these proper tearmes, or wordes. It muir not be admitted that the Christi-  
ans, which either goe or come to maria-  
ges, leape or daunse, but that chastlye &  
soberly they sup or dyne, and as it is seem-  
ly and conuentent for christians. Likewise  
in the yeare 676. there was holden & kept  
the first councell of Constantinople, where  
daunses were forbiddē, principally to wo-  
men as greatly hurtfull.

In the can-  
non 22. The third councell of Toletum, condem-  
neth the peruerse and wicked custome of  
suche people which occupied themselves  
in vile and infected daunses: and aboue all  
vppon the Sondayes, and holy dayes wh<sup>ch</sup>  
they shoud haue imploied themselves in  
seruice of God.

Article 23. According to these Canons, there was  
made by the estates lately holden at Orl-  
ans, in y<sup>e</sup> yong age or minority of Charles  
the 9. an article, in which, amongst other  
thinges all iudges are forbidden to permit  
or suffer any publicke daunses, vppon the  
sondayes, and other solenne holy dayes.

Ent in the first place it were to be des-  
sed, and wished, that this ordinance might  
be

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be straitly obserued and kept. Secondlye, that it were moze generall, that is to say, that it did wholly and altogether forbid daunses, as wicked and unlawful thinges: for if we be Christians indeede, we ought not to suffer, that some poze and blinde Pagans should surmount and ouercome vs in honesty & modesty. We fynd that amongest the Romains, they which were ouermuch geuen to daunsinge, caried, or bare with them so greate a note or marke of infamy, & sklauder, that they oftentimes accounted and esteemed them unworthy to exercise or haue a publicke and honozable office: as appeareth by the censure, punishment, and correction, of Domitian, who, for thys only cause, cast out of the Senate a citizen of Rome, as vnnecte and unworthy of such a degree of honoz. Salu. in his Oracion against Catilina, speaking of a certaine woman, named Sempzonias, sayeth that shee could daunse moze delicately and fynely, then did appertaine to an honest and good woman. Cicero much repprocheth and bypoyndeth, yea and constantly objecteth, to Gabinus the studying and practisinge of daunses, as an infamous thing. He doth

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like in his Phillipikes agaynst Anton-  
us, and in the oration of Durcna, he sayth  
that a sober man neuer daunceth, neither  
a part of priuily, neyther in an honest &  
moderate banquet, vniclesse perhaps hee be  
vnwysc, or out of his wic.

Dauisers  
are foliish &  
senseles per-  
sons.

Varro writeth, that Scipio was wont to  
say, that there was no difference at all be-  
tweene a furious, outragious, or mad man  
and a dauiser, sauing that this man, that  
is to say, the dauiser was then onely mad  
when he daunced, and the other was so all  
his life long. From thence cometh the  
Latine prouerbe, that dauisers play the  
fooles, or wantons, but it is with measure.

Here wee evidently and playnly see, in  
what estimation and regard daunces were  
among Pagans and infidels, which trulye  
could not iudge otherwise therof. I speake  
of them which had the best and moze sound  
iudgement, and which were able to weigh  
and consider, as well the daunces them-  
selues, as their so pretious fruites, and ex-  
cellent effectes. For if it be, y after feastes  
and banquets, men commonly see, or geue  
themselues to daunce, and after that men  
be full of wyne and good meates, they bee  
the

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then prouoked & prickted forwarde, by the prickes of the flesh, to what end serue such manner of gestures, if not, to make manifest & set out their intemperancy. Now if mē would refer it, or hynge it to bodily exercise, this would be very foolishly done. For þ body of her owne health, requireth not to be so shaken, tossed, and as a man woulde say, hunted after meate, for feare to hinder digestiō, as the Physitiō placed it amonge their rules of diet. Howeouer seeing þ men may exercise themselues in many other manners and sortes of exercises, hee, as mee thinketh opēly sheweth, þ he hath not modesty, nor temperance, nor his health it selfe in estimatiō, þ is, he esteemeth & regardeth not, &c. which cholet daunsing for his exercise. Daunses then were neuer heretofore otherwise accounted of, nether be at this present otherwise thought of, thē mere vilany, & a most certaine, plaine, and euident testimony of þ filchines & intemperācy of them which delighted themselues therein. Now, that so it is, the Proverbe sayeth, De la pause, vient la Danse: from the pance cometh the daunce: And if we durst ioine thereto whozedom their elder daughter, we shal find that she followeth after immediatly.

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Math. 14.  
Mark. 6

which thing we shall easily fynd, if we cōsider the most ordinary & common effectes of daunsing. what was the cause that Herode so lightly promised, to that goodlye daunser Salome, the daughter of Herodias, euen the one halfe of his Realme, and kingdome, but that by her vilanous, and shameles daunsing, shee had stirred vp and set on fyre his concupiscence and lust wha was already a villanous adufterer, and infamous whozemunger, so that the delighte and pleasure which he toke therin, prouoked him to be willing to make so excelliue and vnumeasurabie a recompence: *Howeuer* let vs marke moze narrowly in Genesis, that which is wrytten of Dina y<sup>e</sup> daughter of Iacob, and we shall find that daunses were partly the cause of her rauishing, or deflowring. For albeit, that in that place, there is no expresse mention made of daunses, yet so it is, that when it is sayde, that Dina went to see the daughters of y<sup>e</sup> countrey or land, there is some appearance and likelihod that the daughters had this custome, to assemble themselues together to daunse, and that to the end, that in shewing the nimblenes of their body, their bewty, and

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and utery conceyts, they might bee coue-  
red and despyred of young men, as indeede  
Dina was by Sichem. And in this cur-  
tyme and age, do not men daily see many  
such thinges, which daunles bying with  
them? The example by mee heretofore  
brought forth and alledged, ought to serue  
for an example to all great lords, to with-  
draw their daughters from such baices.

But setting al the rest aside, do wee not see  
that daunsing hath cost, this holy man, and  
great prophet of God so deare, that it hath  
taken away from him the head from aboue  
his shoulders.

By the way so meane of daunsinge, the  
chilozen of Israell, were willing to geue  
honour to an ydole, to a calke of Gold, to a  
dead thing, and which they themselves had  
molten & framed after the imitatio & man-  
ner of pagans, which in such a sort & fashi-  
on serued their gods. Wee not these thinges  
sufficient to make a mā flie daules, & to pro-  
uoke a christian man to haue thē in abhomi-  
nation, & to abhoze them as things which  
haue ordinarilpe, and commonlpe serued  
to idolatry, and haue prouoked to whoze-  
dome, and haue chaūged and altered many  
daughters



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daughters of good house and stocke, from the loue and fauour of their parentes, and finally haue caused infinite murtherers: murtherers I say, for in all þ 3. peeces of Scripture before alledged, we euer fynd ther the death of some. In the daunse before Herod the death of Iohn Baptist. In the rape or rauishing of Dina, Sichem, his father, & all his subiectes, died there. In þ worshiping of the golden calfe, where the childrē of Israel daunsed and leaped so nimble, cherefully, & merily, before that their belly was full, there died then aboute thre thousande in recompence of their ioy and gladnes. If then we would consider the illnes, and effectes, which come from daunses, & þ fayre or goodly fruites which they bring forth, wee would neuer thinke, but that the heares would stand vpright vpon our very heads when the question is of daunling.

It remaineth now to answer the, who would serue themselves with certaine parcels and peeces of the scripture, in which mention is made, that the faithfull people haue daunsed. First they alledge þ which  
Exo. 15 20. is written in Exodus, that Mary the prophetesse, þ sister of Aaron, who after that  
God

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God had ouerwhelmed and drowned Pharao & his army in the red sea, toke a taberret in his hand, & being attended, or waited vpon by other women, song with them a song to the lord: as also Moses, and the children of Israelsong another.

The like is founde in the booke of Samuel, after that Dauid had slaine Goliath, that many women came out of all the townes of Israel singing and daunsing before King Saule, with tabours, rebeckes, and other instrumentes of harmonie, or musicke,

But when these which loue to leape and daunse, seeing there is here spoken not onely of daunses, but also of taberrets and other musicall instrumentes, do thinke that they are already in the hall of leapinge or skipping, and do daunse according to the note and measures that the Minstrels and Pipers wil sound or play to them: inferringe that the holy scripture before alledged maketh for them, and that by it daunses are approued, they are indeede foully deceaued and very farre of from their reckoninge, because that reckoning without the host, it was meete for them to reckon thus.

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For it is most certaine that there is as much difference betwene their daunces, and those which holy men haue vsed, as there is betwene marriage and fornication. I meane betwene cha. t. ty & whozedom. And euen as it is no manner of way permitted or suffered to committe whozdom, so our daunces and the vsage of them may not be allowed nor receiued. But to cut it short, that is to say, to be short, wee can not gather that any appareance or shew of euil, or any signe of wantonnes or dissolutenes, was euer found in the daunces of holymē, but altogether contrariwise, they therein behaued themselves with such honor, fear, and reuerence towards God, the whole matter it selfe being accompanied, with so great honesty and sobernesse, as nothinge more. And in which mens deede 3. pointes are to be considered and marked, which can not be at any hand found in the p̄p̄hane and wicked daunces of our tyme.

First the occasions which thrust them forward to do it, was such a greate ioy which they had conceaued of the fauoure which God had shewed to them, that they coulde not conceale, or kepe hidden, but  
needes

*the abuse of daunsing.*

needes must manifest it, & set it abroad, by  
alþ meanes and wayes that they could in-  
uent or deuise. Which thinge also Dauid Psal. 68.  
declareth in the sixty and eight psalme, say-  
ing, the Lord hath geuen an argument, oc-  
casion or matter vnto the women, who also  
haue song accordingly: It was the a selfe  
(as a man would say) or publicke thanks  
geuing, which they rendered, or gaue vnto  
God, singing or setting forth him to be the  
author of their deliuerance. What fellow-  
ship, agreement, or likeness, can there bee,  
betweene the daunce of those holy fathers,  
and these which wee behold nowe at this  
day among christians. Is it a question whe-  
men daunce to acknowledge or confesse  
the graces & goodnes of God, to thanke  
him therfore, reioicing themselves in him?  
When the lusty and fyre man should holde  
a young damosel, or a woman by the hand,  
and keeping his measures he shall reuolue  
himselfe, whirle about, & shake his legges  
aloft (which the daunser call crosse ca-  
pping) for pleasure, doth not she in þe meane  
while make a good theecde, playing at the  
sporis on her behalfe? but I pray you what  
can ther be there of God, of his worde, of  
ho-

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of honestye in such folliesnes? I holde my  
tounge, that is, I speake nothing of their  
wordes, amorous deuises, or deuises of  
loue, wanton communicacions or speeches  
or markes such knowne to the Ladye, or  
Gentlewoman. It is true, that a man will  
say to me, that he must reioyce and be me-  
ry, which thing also I graunt, but yet not  
with a worldly, dissolute, and leuse ioy.

The seconde pointe is, that euen as the  
people of Israell were instructed in y<sup>e</sup> ser-  
uice of God by very many ceremonies, and  
outward manners or fashions, so when they  
would honor him, and geue him some due-  
ty which they did owe, they did not content  
themselues to do it with the harte, and  
with the mouth, but by and by they added,  
and ioyned there withall some outwarde  
gestures, to witnes that, which was with-  
in. Euen vnto this present or hetherto we  
haue founde very little affinitye or agree-  
ment betweene the daunces of the aunci-  
ent patriarches, and of good and religious  
people, and these, which we vse at this pre-  
sent, or in these dayes.

It is certaine and true, that the dauncers  
of our tyme would very fayne make them  
selues

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scues equall wth them, and be in the selfe same degree of honoz: sauing notwithstanding, that they content not them selues to haue a shameles and villanous harte, but they will also discover and lay open their own shame & villany, by dissolute gestures.

The third and last poynt sheweth vs the fashion of the nations or people of y<sup>e</sup> East, the outward gestures, and custome receaued among the, contrary herein to the westerne people. The reason is because euery nation hath alwayes some proper and perticuler inclination, which another hath not. Howeuer those which draw nigh vnto the East and South, are by reason of y<sup>e</sup> heate, more easie to moue themselves, and consequently to make or shew gestures, then they are which be in y<sup>e</sup> East, or North who by reason of the cold be more heavy & weighty: From whence it cometh, that the Italian in his communications or speeches, but specially if he speake with an affection or good hart, intermingleth and useth so many gestures, that if an English man should see him a farre of, not hearing his words, would iudge him out of his wits or els playing some comedy vpon a scaffold

Let

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Let a man on the other side beholde an Aſſe  
main or German in the Pulpit, and hee  
would thinke him benumbed, and impo-  
tēt, or lame in all his members or partes,  
of his bodie.

And to confirme this, lett vs beholpe  
and call to remembzaunce, how the aunci-  
ent Romains were remoued farr from the  
opinion and mind of the Greks. These, is  
the Greekes, esteemed daunsing verpe  
much, and all these which knew howe to  
heipe and comfort themselves with an in-  
strument of musicke. The other, that is the  
Romains made very small account of both  
daunsyngs, and lesse of the dausers them-  
selues. Here appeareth the difference of  
Climates, and of such as dwell vnder those  
climates. From thence it cometh that the  
people of the East partes did beake and  
rent in peeces their garmentes when they  
had vnderstanding of euil newes. Where-  
foze they did lye weltering and tumblinge  
vpon the ground, put on sackcloth, put on  
ashes, or dust vpon their heads, yea then;  
when they pretended to shew some repen-  
tance, and to manifest or set out an inward  
greefe: all which thinges would bee sounde  
and

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and thought ridiculous, foolish, and to be  
laughed at amonge nations & peoples, on  
this side of them: And if that womē should  
take tabourets in their handes, as we read  
that the women of Israel haue done: would  
not men thinke that they were out of their  
witt: which notwithstanding was not foolish  
or thought straung among the Israelites,  
because this was the custome of the nation  
and people. It is true, that a man may also  
referre the tabourets & other instrumentes  
of musicke to the ceremonies of Moses  
law: which ceremonies haue bene aboli-  
shed at the coming of Iesus Christ, in so  
much that at this day where we are vnder  
the Gospell, wee must vse the same more  
liberty, and sparingly, & with greater mo-  
desty: but all that, hath nothinge common  
w<sup>th</sup> the daunces of this present time or age.

These three poyntes being dispatched  
we fynd and see cleerely, what affinity &  
agreement there is, betweene these two  
maners of daunces. Our dauncers do yet  
further alledge an other parcel or peece of  
the scripture w<sup>ritten</sup> in the booke of the  
Kinges, where it is said, that David lea-  
ped and daunced befoze the Arke of the  
LORD.

2. Sam. 6.



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Lord. But so far of is it, that this serueth  
Mark this them to mayntayne their daunles, that I  
you that fol would not wish to haue a more proper, fit,  
lowe daun- playne, and agreeable place to confute the,  
sing scholes For if Dauid had had a like affectio in his  
daunle, as they haue in theirs, that is to  
say, to please the gentlewomen and Lea-  
dies, as our daunlers endeuor, studie & de-  
uise to please their minions and flattering  
dames, Michol his wife, had neuer moc-  
ked him. He might then haue daunled more  
pleasantly, and after a fashion more agree-  
able to the flesh: and for trueth, hee might  
haue done it being light or nimble by na-  
ture, and able or meete to do al thinges.

But the aunswere which he made his  
wife Michol, very well declareth, that hee  
pretended or purposed no other thinge but  
to set out by outward gestures, the great-  
nes of the ioy which he had conceaued in  
his hartte, because of the presence of God.  
This was (sayd he) before the Lord which  
I haue done in this behalfe: it appeareth  
by this aunswere, that his affection was  
not in or on the world, and that he cared not  
much for the iudgement of Michol, and of  
al other worldlyngs, because he would not  
please

*the Use of Daunting.*

please them, nor satisfy or feede their lust  
and goodly eyes, by his daunting. Where-  
foze we must conclude that David condem-  
neth the worldlines of his wife, and such  
other as shee: yea in that that shee was pu-  
nished by barrennes, which followed ther-  
bypon. It is an evident argument, that  
God approued or allowed the doing and  
saying of the Prophet.

Now if al they, which make dauntinge  
their god, would imprint this in their hart  
and vnderstanding, they should reccae &  
use the same, rather to their condemnatio,  
then to be so much without afozehead, that  
is to say, shameles, that they woude abuse  
the scripture, to couer their vncleannes &  
infection. For this is a most detestable &  
abhorrible sacriledge, to make the un-  
speakeable truth of God to serue our wic-  
ked and most shamefull affections. Adde  
thereunto that he will greuously & sharp-  
ly punish all such scoffers, and prodigall  
persons which do so much prophane y ma-  
iesty and excellency of his name, and that  
diuinity, which is contayned and expres-  
sed in the holy scriptures. Moreover, whē  
we so disguise and chaunge the nature of  
things

*Note poss  
that delights  
in your art  
of daunting*

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Chap. 5. 20.

Daunces  
not indiffe-  
rent.

things that wee call good euill, and the  
euil good, we ought to assure our selues of  
the curse of God, pronounced by the pro-  
phet Isaiab, sayinge : cursed (sayth he) be  
they, which say that euil is good, and that  
good is euil, which put darkenes for light,  
and light for darknes, which geue some  
things for sweete, and sweete for sower &  
bitter. But I demaund of alke now, whe-  
ther they which allow daunces, and place  
them among indifferent things, do not call  
good euill, and euil good? and by conse-  
quent do not inflame and kindle the wrath  
of God vpon them themselues, and al their  
fauours or fauourers.

All which things beyng considered, I  
hope that diuers knowing what euil, and  
mischief there is in daunces, will giue the  
ouer and cast them away, thinking or sup-  
posing, that in that, that thei haue retained  
& faouored them, euen vnto this present,  
they haue rather done it thoroowe igno-  
rance, than thoroowe stubburnesse or selfe  
will. But as concerning others, whiche  
will perseuer and continue in their disso-  
lutnes and loosenesse: the Lord withdraw  
and plucke them therefrom, when it plea-  
seth

*the Use of daunsing.*

seth him, least they incurre oꝝ runne head  
long into his wꝛath and vengeance, which  
hangeth ouer their heads, foꝝ that they  
haue obstinatelie and stubburnlie  
gaine safte and withstood,  
so manifest & plaine  
a tructh.  
( \* \* )

¶ Prayse be to  
G O D.

