

**HAY ANY WORKE FOR
COOPER: BEING A REPLY
TO THE "ADMONITION TO
THE PEOPLE OF ENGLAND"**

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Hay Any Worke for Cooper: Being a Reply to the "Admonition to the People of England" by
Martin Mar-Prelate

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MARTIN MAR-PRELATE

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o Samuel Hopkins to the Library of
Harvard College 1866.

Puritan Discipline Tracts.

11 HAY ANY WORKE FOR COOPER;¹² //

BEING

A REPLY

TO THE

"ADMONITION TO THE PEOPLE OF ENGLAND."

BY

MARTIN MAR-PRELATE.

Re-printed from the Black Letter Edition.

WITH

AN INTRODUCTION AND NOTES.

LONDON:

JOHN PETHERAM, 71, CHANCERY LANE.

1845.

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INTRODUCTION.

"HAVE you any work for John Cooper" appears to have been one of the cries of London, according to a print in that scarce and curious volume, "Tempesta's Cries of London," folio 1711.

There are two or three allusions in the present Tract to its author, which, though they afford us no means of judging who he was, will satisfy us that he was the author also of the "Epistle" and the "Epitome." "I haue onely published a Pistle, and a Pitomie, wherein also I graunt that I did reasonably Pistle them," says he at p. 60; and again at p. 41, "*I am alone*. No man vnder heauen is priuy, or hath bin priuie vnto my writings against you, I vsed the aduise of non therein. You haue and do suspect diuers, as master Paggett, master Wiggington, master Udall, and master Penri, &c. to make Martin." It has been inferred, with very great probability, that John Penri was the author of the Epistle, and it is remarkable that the author here puts Penri last, against

whom and Udall a much stronger suspicion existed than against Eusebius Paget and Giles Wiggington.

The "More Work for Cooper," so often referred to, was never wholly printed, for it was during the printing of it that the press was seized, together with several unfinished pamphlets, and the persons engaged on it; but whether the whole work exists in any form is very doubtful.

The original of the present Tract is in black letter, altogether consisting of 58 pages. It was, without doubt, printed with the same types as those used for the Epistle and the Epitome; and the date of publication may be referred, with some degree of certainty, to the earlier part of the year 1589, because he speaks in the beginning of the pursuivants who were sent about the country to seek for him, which was towards the latter end of the year 1588, and a little further on he says, "I loue not the ayre of the Clinker or Gatehouse *in this colde time of Winter.*"

J. P.

London, February 10, 1845.

Hay any worke for Cooper :

Or a briefe Pistle directed by Waye of an
hublication to the reverende Byshopps, counselling them,
if they will needs be barrell'd vp, for feare of smelling
in the nostrils of her Maiestie and the State, that they would
use the aduise of reuerend Martin, for the prouiding of their
Cooper. Because the reuerend T. C. (by which mysticall
letters, is vnderstood, cyther the bounsing Parson of
Eastmeane, or Tom Coakes his Chaplaine)
*[hath shew'd himselfe in his late Admo-
nition to the people of England]*
to bee an vnskilfull
and a beccyfull
tubtrimmer.

Wherein worthy Martin quits himselfe like a man
I warrant you, in the modest defence of his selfe and his
learned Pistles, and makes the Coopers hoopoes
to flye off, and the Bishops Tubs to
leake out of all crye.

Penned and compiled by Martin the Metropolitan.

Printed in Europe, not far from some
of the Bounsing Priestes.



A man of Worshipp, to the men of Worship,
that is, Martin Marprelate gentleman, Primate, and
Metropolitane of all the Martins whersoever. To
the Iohn of al the sir Iohns, and to the rest of the
terrible priests: saith have among you once againe
my cleargie masters. For

O BRETHREN, there is such a deale of loue growne of
late I perceiue, betweene you and me, that although I
would be negligent in sending my Pistles vnto you: yet
I see you cannot forget me. I thought you to bee very
kinde when you sent your Parcivaunts about the coun-
trie to seeke for me. But now that you your selues
haue taken the paines to write, this is out of all crie.
Why it passes to thinke what louing and carefull
brethren I haue, who although I cannot be gotten, to
tell them where I am, because I loue not the ayre of
the Clinker or Gatehouse in this colde time of Winter,
and by reason of my busines in Pistlemaking, will not-
withstanding make it knowne vnto the world, that they
haue a moneths mind towards me. Now truly brethren,
I find you kinde, why ye do not know what a pleasure
you haue done me. My worships books were vn-
knowne to many, before you allowed T. C. to admo-
nishe the people of England to take heed, that if they
loued you, they woulde make much of their prelates, and
the chiefe of the cleargie. Now many seeke after my

bookes, more than euer they did. Againe, some knew not that our brother Iohn of Fulham, was so good vnto the porter of his gate, as to make the poore blinde honest soule, to be a dum minister. Many did not know, eyther that Amen, is as much as by my fayth, and so that our Sauour Christe euer aware by his fayth : or that bowling and eating of the Sabboth, are of the same nature : that Bb. may as lawfully make blinde guydes, as Dauid might eate of the Shew bread : or that father Thomas tubtrimmer of Winchester, good old student, is a master of Arts of 45. yeares standing. Many I say, were ignorant of these thinges, and many other prettie toyes, vntil you wrote this prettie booke. Besides whatsoeuer you ouerpasse in my writings, and did not gainsay, that I hope wilbe iudged to be true. And so Iohn a Bridges his treason out of the 448. page of his booke, you graunt to be true. Your selues you denie not to bee pettie popes. The B. of sir Dauids in Wales, you denie not to haue two wiues, with an hundred other thinges which you do not gainsay : so that the reader may iudge that I am true of my worde, and vœ not to lye like Bb. And this hath greatly commended my worshippes good dealing. But in your confutation of my book, you haue shewed reuerende Martin to be truepenie in deede: For you haue confirmed, rather then confuted him. So that brethren, the pleasure which you haue done vnto me, is out of all scotche and notche. And shoulde not I againe be as readie to pleasure you? Naye, then I shoulde be as vngrateful towards my good brethrē, as Iohn of Cant. is to Thomas
