

A VVork vvorth the Reading.

VVherein is contayned, fiue profitable and pithy Queftions, very expedient, afwell for Parents to perceiue howe to beftowe their Children in marriage, and to difpofe their goods at their death: as for all other Perfons to receiue great profit by the reft of the matters herein expreffed.

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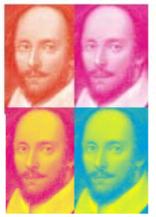
Whether the Election of the Parents is to be preferred before
the affection of their Children in Marriage.

[The Speakers are Philogus and Tychicus, "two louers of Learning".]

Phil. There is olde Cleanthes an auncient Gentleman, who is adorned afwell with the affluencie of fortune, for great poffeffions, as with the excellencie of Nature, for good properties; he hath amongst many children but one daughter (yet a *fifter* to euery *fonne*.) this mayde is very defirous to marrie, and hath made her choyce of *fuch* a one, as is both of a goodly compofition of bodie, and of a godly difpofition of minde. Yet as hee is proper and well difpofed, *fo* he is very poore, infomuch as her father by reafon of the bafeness of his linage, and bareness of his liuing, will not allow of her liking, but hath appoynted her another, which both by parentage and portion may counteruaile her calling and his contentment, yet nothing anfwerable to his daughters defire, becaufe for his yeares hee may rather bee her father than her husband, which as he cannot be the *firft*, *fo* he is *fo* farre from the latter that *she* will rather be martyred than married to him, now in this cafe whether is the affection of the childe to be preferred before the election of the father. (2,3)

Tich. Thif is as eafie to anfwere as to *afke*: The ten commandements teach children to honour and *fubmit* themfelues to their parents, therefore if they contract & couple contrary to their contentation, they rather rebell than obay them....I coulde amplifie the matter very much, but thefe are *fufficient* to *refolue* you, that children cannot match without their Parents confent. (5)

Phil. Alas, you doo not confider the innumerable inconueniences that bee incident to thofe parties which bee brought together more for lucre than loue, more for goods than good will, more by *confraint* than *confent*, nay more than that, yuo doe little way the inequalitye of yeares, the contrarietie of natures betweene age and youth, is there no difference betweene the withered Beech and the florifhing Bay tree, no oppofition betweene froft and flowers, or is it *poffible* that oxen vnequally yoked *fhould* draw well together? if you would conferr al thefe circumftances together with the accidents you *fhall* find that *fuch* an

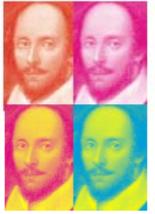


husband, is an hell to a tender Virgine, and that such a marriage, is the beginning of all misery, and no doubt he that bestows his daughter no better, shall abridge her griefe, by following her to the grave. So that I conclude, seeing marriage is of great moment, not for a moneth but a whole life time, there is no reason, but hee or shee that entred into that bond, should make their owne bargain: because it is they that must abide by it. (6,7)

Tich. You still continue your carnall positions, to confirme your craft opinion, as though the prescript rule of Gods book, were to be impugned by the naturall reason of mans braine. If a man may give his goods to whome hee will, hee may as well bestow his Children where hee thinketh best, for Children are the goods of the Parents. ...you alleadge it is good reason they should make their own bargain, because they must abide it; as though parents would feeke the prejudice of their owne children, but what libertie of liking had *Leah* to *Yaakob*, who instead of her sister *Rahel* was brought to his bed, *Gen.* 29.23. This argueth that parents would dispose their children at their pleasure. ...it is the propertie of parents, not to deale frowardly but fatherly with their children, and to bestow them not as they desire, without discretion; but as is most expedient; with circumspection... (7,8,9)

Phil. I say still, that the glory of God not the motions of men, his praise not their practices are to be preferred in euerie thing, as in this matter concerning marriage; we ought indeede to obey our earthly parents, yet we must not dishonour our eternall father, for we are taught by the Apostle *Peter* to obey God more than man. *Act.* 5.29. Wee ought to loue our worldly parents, yet we must not offend our heavenly father: for, *He that loueth father & mother more than me is not worthy of me*, (saith Christ) *Mat.* 10.37. we ought to feare our natural parents, that haue government of our bodies, yet wee must be more afraid of our celestiall Father, which preferues both bodie and soule, and is able to cast them into hell fire *Mat.* 10.28. whereupon I ground my argument, that if Parents will preferre and impose vpon their children such a match as tendeth more to profite, than pietie, more to content their greedy desire for lucre, than their childrens godly choice for loue, as this man hath doon to his daughter, neither they nor this mayde ought to depend on their Parents in this point... (13,14)

ASSIGNMENT: A WORK WORTH THE READING



For each of these, be prepared to explain your choices in the large-group discussion. Discuss each point carefully with your partner *before* you underline or highlight.

1. Underline or highlight with RED the lines or phrases which describe the man that the young woman wants to marry.
2. Underline or highlight with GREEN the lines or phrases that describe the man her father wants her to marry.
3. Underline or highlight with YELLOW the line that poses the issue to be debated.
4. Underline or highlight with BLUE the one phrase that best sums up Tychius' position.
5. Underline or highlight with PINK the one phrase that best sums up Philogus' position.
6. Underline or highlight with PURPLE the arguments Tychius uses to support his position.
7. Underline or highlight with BROWN the arguments Philogus uses to support his position.
8. In the blank space below Philogus' last words, divide the paper into two columns. Title them "Philogus" and "Tychius," and then list (briefly in your own words) the examples each uses to strengthen his arguments.