

Chapter 1 : The Anatomy of Abuse - Free Template Essay Online

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The Anatomy of Abuse The Anatomy of Abuse While this paper cannot be a definitive guide to the nature of the abuser, the victims relationship with the abuser and societies part in encouraging gender bias, I hope it will add to the pool of knowledge. It is my hope that, at least in a small way, this paper will be an aid towards helping us all understand the nature of domestic abuse and those who perpetrate or encourage it. First and foremost abusers are actors. It makes no difference what gender the abusive personality is, their primary skill is to emulate normal behaviour in order to disguise their own condition. I have spoken to many victims of abuse who say that the person they met and fell in love with gradually changed into a monster. This is often one of the most confusing and distressing aspects of abuse from the victims point of view. It is also a situation that the abuser will exploit with varying degrees of vicious skill. While it is impossible to be specific on these subjects in every case, careful observation and research have uncovered certain general consistencies I want to discuss here. The question is; what is going on in the abusers mind that causes them to suddenly, or gradually, become abusive to their new partner? It appears that the abusive personality has learned, by observation and by mimicry of those around them, how to give every appearance of normality and stability for often quite extended periods of time. This means that they are able to convince new partners that they are really charming, wonderful people who should be trusted and are worthy of love and care. This act is easy to maintain in certain social situations and where the abuser has minimal contact with others in an average day. Another social situation may be one of casual friendships made in pubs and clubs. Under these conditions the actor abuser need only be convincing as a normal person for a minimum amount of time. This is why many friends of the abuser find it hard to believe that the person they think they know could be capable of such barbarity within a long term relationship. In the case of female abusers, this difficulty is compounded by social and political myths that see females only as victims and not as perpetrators. For the abusive actor, maintaining the act of normality within a long term relationship is almost impossible. The intensity of the time spent in the company of the victim means the emotional strain placed on the pretender, by their need to hide their true selves, becomes too difficult to maintain. The act breaks down and the real personality disguised beneath it rushes to the surface. To the victim, the sudden outbursts of aggression from the previously loving and charming personality they fell in love with, is both mystifying and deeply confusing. The victim, often still in love with the abuser, begins to make excuses for the abusers behaviour. Mentally sweeping it under the carpet and falsely believing that things will get better in time. This is not difficult to understand. It is natural for the victim to assume that the other person has made the same efforts as they have and this primes them to accept the abusers excuses and rationalisations of their behaviour. An abusive personality is fundamentally one of self loathing and even self hate. However, this self disgust is too painful for them to accept. Desperate to fit in with everyone else they justify the abusive behaviour they cannot avoid and deny the rest. The denial can be very profound and will drive their negative feelings about themselves very deeply within their tortured psyche. Many abusers are deeply frightened and horrified by their violent outbursts but their denial prevents them from dealing with the feelings that cause them. Therefore, when they lose control and abuse another, Related Essays:

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Other articles where Anatomie of Abuses is discussed: Philip Stubbs: life and straiter devotion whose Anatomie of Abuses (), his most popular work, consisted of a devastating attack on English habits in dress, food, drink, games, and especially sex.

It is my hope that, at least a small way, this paper will be an aid towards helping us all understand the nature of domestic abuse and those who perpetrate or encourage it. It makes no difference what gender the abusive personality is, their primary skill is to emulate normal behaviour in order to disguise their own condition. It is also a situation that the abuser will exploit with varying degrees of vicious skill. The question is; what is going on in the abusers mind that causes them to suddenly, or gradually, become abusive to their new partner? It appears that the abusive personality has learned, by observation and by mimicry of those around them, how to give every appearance of normality and stability for often quite extended periods of time. This means that they are able to convince new partners that they are really charming, wonderful people who should be trusted and are worthy of love and care. This act is easy to maintain in certain social situations and where the abuser has minimal contact with others in an average day. Another social situation may be one of casual friendships made in pubs and clubs. Under these conditions the actor abuser need only be convincing as a normal person for a minimum amount of time. This is why many friends of the abuser find it hard to believe that the person they think they know could be capable of such barbarity within a long-term relationship. In the case of female abusers, this difficulty is compounded by social and political myths that see females only as victims and not as perpetrators. For the abusive actor, maintaining the act of normality within a long term relationship is almost impossible. The intensity of the time spent in the company of the victim means the emotional strain placed on the pretender, by their need to hide their true selves, becomes too difficult to maintain. The act breaks down and the real personality disguised beneath it rushes to the surface. This is not difficult to understand. However, this self disgust is too painful for them to accept. The denial can be very profound and will drive their negative feelings about themselves very deeply within their tortured psyche. Many abusers are deeply frightened and horrified by their violent outbursts but their denial prevents them from dealing with the feelings that cause them. Therefore, when they lose control and abuse another, there often follows what looks like deep and sincere repentance and begging for forgiveness, only to sink back into the same patterns again later on. Given enough time, even these feelings of regret and remorse will become buried and their emotional attitude to their abuse of others will harden into a cold uncaring outlook. For this reason, I believe it is vital that treatment be applied to the abuser while they still own feelings of remorse and regret. Treatment of the abuser will become progressively more difficult over time as the abuser will lack the necessary need and drive to want to reform. In order to avoid owning up to what they feel about themselves, the abuser will project their self hatred onto their victims. I will expand upon this relationship later in this document, but for now I wish to return to the abusers view of themselves and its consequences in their lives. We have seen how the abusive personality often feels about themselves, but why does this self hatred come about? There may be a myriad of reasons, but there are some common threads that I have noticed in my studies, my experience of abuse, and my observations of abusers. Many of those who become abusers report that they have grown up in abusive homes themselves or have experienced abuse later on in their lives. When probed about how these experiences have affected them, almost all report feelings of anger and even intense rage that they themselves are frightened by. However, the deep fears and anger raised in them by their abusers have little or no avenue of expression within the home. To become angry, or even show dissatisfaction with their treatment, may very well lead to an escalation of the abuse against them. This fear of retaliation drives the feelings they naturally have about their abusers deep within themselves. The only way to cope with the feelings of fear and anger is to deny and bury them, or take them outside of the home in antisocial behaviour. Adults have a tendency to recreate what they considered normal in their early life at home, within their own adult relationships. If they grew up in a chaotic and fear filled environment it is natural for them to feel at home within that kind of family dynamic. They enjoy the feelings of power they have over the victim and may well go on to kill them if early intervention is

not forthcoming. Other abusers simply come to hate their partners over time and instead of leaving the relationship, set out to destroy the other person and sometimes other people within it. All abusers enjoy the feelings of power they have over their victims at some level, but not all abusers are psychopaths. When the abuser expresses love for the victim it is often not because they feel that love, it is often because they want something from the victim that threats will not get them. My own abuser, for example, would become tender, gentle and kind whenever she wanted me to help her with something she could not manage alone. Afterwards, my efforts to help her would be ridiculed as inadequate. Some abusers will abuse others by proxy and this seems to be a predominantly female trait. I have received calls to my help line from men who have been beaten up by other men when their abusive female partner has told another man that her victim had expressed a desire to sleep with the attackers infant child, for example. Other forms of this abuse include making false allegations to family members or the state authorities in order to have someone else attack or arrest the victim. In such a case, the abuser is using the state apparatus to continue abuse after the relationship has ended. This constitutes abuse of the child concerned and the adult denied contact. I also consider false rape allegations that can utterly destroy a persons life to be abusive behaviour that is all too often unpunished by the state. For those who have experienced abuse in later life, but who had a relatively happy childhood, there may well be a subconscious element of revenge in their subsequent abusive behaviour. Even advertising on the television that portrays men as useless and stupid may reinforce her hatred of males and feed her feelings of the need to take revenge against all men for what one man has done to her. Such thoughts and feelings are covered by the umbrella term: A misandrist is a hater of men. There are many more of these women around than is popularly believed. Many of them are writing the things referred to above or are part of the organizations promoting hatred of men in our society. His thoughts and feelings of hatred and resentment towards women are embraced by the term misogynist. It is well known there are many of these men around, however, criticizing female behaviour is not the same as hating females. An important distinction needs to be made between the two for any rational debate on these issues to succeed. Yet societies in the western world actively promote single motherhood as a virtue while discouraging marriage. That this is creating a huge problem for the future and is singularly lacking in any kind of wisdom should be obvious to all. A common defensive ploy of radical feminists is to paint any and all criticism of females as hatred of them and, by so doing, pressure people chiefly men into regarding a counter argument as misogynistic in origin and therefore worthy of being ignored. I will do my best here to look at the most common traits of these relationships as I have understood them. Initially, as stated above, the victim will often have no idea their partner is abusive. This is a very dangerous thing for those with little or no knowledge of abusive personalities to attempt. It is difficult enough for a professional to help an abuser, it is certainly not something an amateur should attempt. As the ability to maintain the act of normality under the constant scrutiny of an intimate partner breaks down, so the real and disturbed person beneath the act will emerge. The first signs that all is not well may be anything from a slow escalation of irritable behaviour to a sudden explosion of violence. It is important here to make another careful distinction. Not every act of irritable behaviour or sudden aggression means a person is automatically an abuser. All of us get out of bed on the wrong side sometimes. The key indicator is the frequency with which the behaviour occurs. The most common indicator that one is living with an abuser will be that individuals need to control everything about the victim. This need to control will become all consuming over time and is common to both male and female abusers. The first, is a desire to remain hidden and the second, is a desire not to feel inferior. In order to understand these two desires it is important to realize that abusers are deeply fearful people who are terrified of the strong and overwhelmingly powerful feelings raging within them. It is this fear that drives their need to bury those feeling as deeply within as possible and then to deny them when they rush to the surface. Let us look first at the desire to remain hidden Top Within a close personal relationship it is perfectly natural for both parties to closely examine each others personalities and to explore each others feelings. This examination is what the abuser fears most. To the abuser, such a close look at who they are becomes deeply threatening. They spend their wholes lives hiding their true selves both from themselves and from society. They typically loathe themselves and often fear their capability for violence. They cannot bear coming under scrutiny. Thus, this innocent searching by their partner can often be the trigger for their abusive

reactions as they try to halt the exploration of their deeper and hidden selves by using intimidation and violence. By picking on the bright kid the others were trying to pull that child down to their level in order for them to lose their sense of inferiority. Unmerciful and constant teasing or bullying can force the bright child to conform to the wishes of the rest, and those bright kids who join the pack quickly find the persecution stops. In a similar way, the abuser tries to drag their partner down to their level. These insults will often be projections of how the abuser really feels about themselves. For example; if the abuser has strong feelings of jealousy towards the victims friends and associates, then the abuser accuses the victim of being jealous of him or her. Again, the abuser may feel inadequate in the kitchen, or driving, and so accuses the victim of being a crap cook or a lousy driver. Whatever the accusations are, they will often be delivered at high volume and in such rapid succession that the victim will be both terrified, confused, outraged and hurt, and, with so much going on at once within them, feel totally unable to respond. A sort of mental and emotional paralysis ensues that may eventually lead to the complete collapse of the victim. At this stage the abuser is almost drunk on the feelings of power over the victim and if violence is to occur it may happen at that moment of evil euphoria. The reasons why the abuser does not want to give the victim time to answer are twofold. First, the abuser has absolutely no interest in the thoughts, concerns, or feelings of the victim. Second, the abuser is not interested in dialogue, but only in control over the victim. I have spoken to many male and female victims whose abusive partners have chosen: And on and on. Abusers who fear a partner may be about to leave them will often run up huge debts for their partner. All of this behaviour is about control and dominance over the victim. All of it is negative and destructive behaviour. It is unlimited in its creative evil and the two lists above are by no means exhaustive and neither are they mutually exclusive. Each gender is as capable of these things as the other.

Chapter 3 : Stubbes on Fashion: Excerpts from the Anatomie of Abuses

The Anatomie of Abuses is presented as a dialogue between Philoponus and Spudeus that summarises 'Notable Vices and Imperfections, as now raigne in many Countreyes of the World: but (especiallye) in a famous ILANDE called AILGNA'. 'Ailgna' is an anagram of 'Anglia', another name for England.

Home Introduction It is not only modern historians and costumers that look upon the fashions of the Elizabethan era as artificial and strange; several Elizabethan writers, usually of a Puritanical bent, agreed wholeheartedly with modern sentiment. Of the multitude of authors who condemned the fashions, the habits and the overall state of contemporary Elizabethan England, none was so long-winded, wide-ranging, detailed and original in his condemnations than Phillip Stubbes. Stubbes inveighed against prostitution, gambling, gaming, dancing, theaters, taverns, drinking, swearing, landlords, lawyers, hunting, and fashionable dress, among other things. Whether or not it is true that "Every Merchant his Daughter and Cottager his Daughter" goes about in silken petticoats and taffeta kirtles, or that cloaks cost upwards of 20 pounds apiece, the details of the items of dress so condemned are painted in wonderfully clear detail. Several excerpts and quotes are to be found in subsequent publications on Elizabethan life and costume, but the original 19th century book can usually only be obtained through inter-library loan and is, more often than not, falling apart at the seams. Furnivall, has collected and annotated several dozen primary quotations and excerpts relating to Elizabethan fashion from plays, pamphlets, and books written during the end of the 16th century. In an effort to make such a valuable text more widely available to modern historic costumers, I have collected the sections pertaining to costume from the edition and transcribed them, in as original a form as possible, for perusal. For ease of reading, I have changed the Elizabethan printed f s and u v to their modern counterparts faue, for instance, is spelled as "save" , but have otherwise left all spelling intact. Furnivall included copious footnotes to the text, indicating where the text of the five editions published by Stubbes between and diverge; when possible, I have used the more easily readable or "modern" word where editions differ. In two or three instances, where a subsequent edition elaborates in more detail upon a point of costume decoration, I have used the paragraph from the later edition. The Author Anyone reading the Anatomie of Abuses can be left with no doubt that Stubbes is of a conservative bent; aside from what is revealed in his publications, however, little is known of him. The dates of his birth and death remain a mystery. He was a gentleman, either by birth or profession, and a Puritan by faith. He lived in Cheapside in , and is presumed to have survived until at least He was a prolific writer of conservative pamphlets and books, 11 of which still survive in original form and 8 in later copies. Stubbes views were considered quite extreme, even by some of his contemporaries. Thomas Nashe, in the introduction to his satirical Anatomie of Absurditie, gave his opinion of Stubbes and similar Puritanical writers quite clearly: I knowe not how it delighteth them to put theyr Oare in Anatomie of Abuses, Stubbes on Hats Some times they were them sharp on the crowne, pearking up like a sphere, or shafte of a steeple, standing a quarter of a yard above the crowne of their heades; some more, some less, as please the phantasies of their mindes. Othersome be flat and broad on the crowne, like the battlements of a house. Another sort have round crowns, sometimes with one kind of bande, sometime with an other; nowe blacke, nowe white, nowe russet, nowe red, nowe greene, now yellowe, now this, nowe that, never content with one colour or fashion two dayes to an ende. And as the fashions bee rare and straunge, so are the thinges wherof their Hattes be made, diverse also; for some are of silke, some of velvet, some of taffetie [taffeta], some of sarcenet, some of wool: For he is of no account or estimation amongst men, if hee have not a velvet or a taffatie Hatte, and that muste be pincked and cunningly carved of the beste fashion; And good profitable Hattes bee they, for the longer you weare them the fewer holes they have. Besides this, of late there is a new fashion of wearing their Hattes sprung up amongst them, which they father upon the Frenchmen, namely to weare them without bandes; but how unseemlie I will not say how Assy a fashion that is, let the wife judge. Notwithstanding, howe ever it bee, if it please them, it shall not displease me. An other sort as phantasticall as the rest are content with no kind of Hatt without a great bunche of feathers of diverse and sundrie colours, peaking on toppe of their heads, not unlyke I dare not say Cockscombes, but as sternes of pride and ensignes of vanitie; and

these fluttering sayles and fethered flags of defiance to vertue for so they are are so advaunched in Ailgna [England] that every Childe hath them in his hat or cap: Or if any children have faire haire, thei will intice them into a secrete place, and for a penie or two, thei will cut of their haire: And to such excesse it is grown, as every artificers wyfe almost wil not stick to go in her hat of Velvet everye day, every marchants wyfe and meane Gentlewomen in her french-hood, and everye poore Cottagers Daughter in her taffatie hat, or else of woll at least, wel lined with silk, velvet or taffatie. So that a man that see the them would thinke them to have golden heads. And some weare Lattice cappes with three hornes, three corners I should saie, like the forked cappes of the Popishe Priestes, with their perriwincles, chitterlynges, and the like apishe toys of infinite varietie. But what this signifieth in thgem I will houlde my peace, for the thing it selfe speaketh sufficiently. But because this is not so much frequented amongst Women as Men, I will say noe more thereof, until I further occasion be offred.

Stubbes on Make-up The women of Ailgna use to colour their faces with certain oyles, liquors, unguents and waters made to that end, whereby they think their beautie is greatly decored: I holde this for a Maxime, that they are made of many mixtures, and sundry compounde simples, bothe farre fetched and deer bought, cunningly couched together, and tempered with many goodly condiments and holsome confections, I warrant you.

Stubbes on Ruffs They have great and monstrous ruffes, made either of Camericke, Holland, Lawne, or els of some other the finest cloth that can be got for money, whereof some be a quarter of a yard deep, yea, some more, very few lesse; So that they stand a full quarter of a yarde and more from their necks, hanging over their shoulder poynts, instead of a vaile. But if Aeolus with his blasts, or Neptune with his stormes chaunce to hit uppon the crafie bark of their brused ruffes, then they goe flip flap in the winde, like rags flying abroad, and lye upon their shoulders like the dishcloute of a slut. But wot you what? The devil, as he in the fulnes of his malice, first invented these great ruffes, so hath hee now found out also two great staves to beare up and maintaine that his kingdome of great ruffs: The other piller is a certain device made of wyers, crested for the purpose, whipped over either with gold, thred, silver or silk, and this hee calleth a supportasse, or underpropper. This is to be applyed round about their necks under the ruffe, upon the out side of the band, to beare up the whole frame and body of the ruffe from falling and hanging down So few have them, as almost none is without them; for every one, how meane or simple soever they bee otherwise, will have of them three or foure apeece for sayling. And as though Cambrick, Holland, Lawne, and the finest cloth that maye bee got any where for money, were not good inough, they have them wrought all over with silke woorke, and peradventure laced with golde and silver, or other costly lace of no small price. The skyrts, then, of these great ruffes are long and wide every way, pleted and crested ful curiously, God wot. Then, last of all, they are either clogged with golde, silver, or silk lace of stately price, wrought all over with needle woork, speckled and sparkled heer and there with the sonne, the moone, the starres, and many other antiquities straunge to beholde. Some are wrought with open woork down to the midst of the ruffe and further, some with purled lace so cloyd, and other gewgawes so pestered, as the ruffe is the least parte of it self. Sometimes they are pinned up to their eares, sometimes they are suffered to hang over their shoulders, like windmil sayles fluttering in the winde; and thus every one pleaseth her self with her foolish devices, for suus cuiusque crepitus sibi bene olet, as the proverb saith: **Stubbes on Shirts** Their Shirtes, which all in a manner doe weare for if the Nobilitie or Gentry onely did weare them, it were somedeal more tolerable are eyther of Cambricke, Holland, Lawn, or els of the finest cloth that maye bee got. And of these kindes of Shirts everie one now doth weare alike: And these shurts are wrought through out with nedle work of silke, and such like, and curiouslie stitched with open seame, and many other knackes besydes, more than I can describe. In so much as I have heard of Shirtes that have cost some ten shillings, some twentie, some fortie, some five pound, some twentie Nobles and which is horrible to heare some ten pound a peece, yea, the meanest shirt that commonly is worne of any, doest cost a crowne, or a noble at the least: **Stubbes on Doublets** Their dublettes are noe lesse monstrous than the reste; For now the fashion is to have them hang down to the middle of their theighes, or at least to their privie members, beeing so harde-quilted, and stuffed, bombasted and sewed, as they can neither woorke, nor yet well plaie in them, through the excessive heate thereof: Now, what handsomnes can be in these dublettes which stand on their bellies like, or mucche bigger than, a mans codpeece so as their bellies are thi their bellies are thicker than all their bodyes besyde let wyse men judge; For for my parte, handsomnes in

them I see none, and muche lesse profyte. And to be plaine, I never sawe any weare them, but I supposed him to be a man inclined to gourmandice, gluttonie, and such like. For what may these great bellies signifie else than that either they are such, or els are affected that way? Stubbes on Old-Fashioned Dress I have heard my Father, with other wyse Sages affirme, that in his tyme, within the compasse of foure or five score yeres, when men went clothed in black or white frize coates, in hosen of Huswyves carzie of the same color, that the sheep bore them the want of making and wering of which clothe, together with the excessive wearing of silks, velvets, satens, damasks, taffeties, and such like, hath and doth make many a thousand in Ailgna as poore mendicants to begge their bread wherof some were strait to the thigh, othersome little bigger: But if the whole gowne be not silke or velvet, then the same shall be layed with lace, two or three fingers broade, all over the gowne, or els the moste parte. Or, if not so as lace is not fine enough sometimes, then it must be garded with great gards of velvet, every gard foure or six fingers broad at the least, and edged with costly lace; and as these gownes be of divers and sundrie colors, so are they of divers fashions, changing with the Moon, for some be of the new fashion, some of the olde, some of this fashion, and some of that, some with sleeves hanging down to their skirts, trayling on the ground, and cast over their shoulders, like Cow-tayles. Some have sleeves much shorter, cut up the arme, drawne out with divers and sundry colours and pointed with silk-ribbons very gallantly, tyed with true-looves knottes for so they call them. Than have they petticots of the best cloth that can be bought, and of the fairest dye that can be made. And sometimes they are not of cloth niether, for that is thought to base, but of scarlet, grograin, taffatie, silk and such like, fringed about the skirts with silk fringe of chaungable coloure. But which is more vayn, of whatsoever their petticots be, yet must they have kirtles for so they call them, either of silk, velvet, grograin, taffatie, saten, or scarlet, bordered with gards, lace, fringe, and I cannot tell what besydes. So that when they have all these goodly robes upon them, women seeme to be the smallest part of themselves, not natural women And not withstanding that their Parents owe a brace of hundred pounds more than they are worth, yet will they have it, quo iure quave inivria, eyther by hooke or crooke, by right or wrong, as they say, wherby it commeth to passe that one can scarcely know who is a noble woman, who is an honorable or worshipfull Woman, from them of the meaner sort. But if they would consider tht their clothes be non of theirs, but the poores, they would not heap up their presses and wardrobes as they do. God commandeth in his law, that there be no miserable poore man, nor beggar amongst us, but that every one be provided for and maintained of that abundance which God hath blessed us withal. But we thinke it a great matter if we geve them an old ragged coate, dublet, or a paire of hosen, or els a penny or two Stubbes on Cloaks They have clokes there also in nothing different from the rest, of dyverse and sundry colors, white, red, tawnie, black, greene, yellowe, russet, purple, violet, and infynite other colors: Some short, scarcely reaching to the gyrdlestead, or waist, some to the knee, and othersome trayling upon the ground almost liker gownes than clokes. Then are thei garded with Velvete gardes, or els laced with costly lace, either of golde, silver, or at leaste of silke three or fower fingers broad doune the back, about the skirts, and every where els. And now of late they use to garde their clokes rounde about the skirtes with bables, I should saie Bugles, and other kinde of glasse, and all to shine to the eye. Besides al this, thei are so faced, and withal so lined as the inner side standeth almost in as much as the outside: But how soever it be, the day hath been when one might have bought him two clokes for lesse than now he can have one of these clokes made for, they have such store of workmanship bestowed upon them. Stubbes on Hose Then have they Hosen, which as they be of divers fashions, so are they of sundry names. Some be called french-hose, some gally-hose, and some Venitians. The french-hose are of two divers makings, for the common french-hose as they list to call them containeth length, breadth, and widnes sufficient, and is made very rounde. The other containeth neither length, breadth nor widenes beeing not past a a quarter of a yard wide wherof some be paned, cut and drawne out with costly ornaments, with canions adjoined reaching down beneath their knees. The Gally-hosen are made very large and wide, reaching downe to their knees onely, with three or foure guardes a peece laid down along either hose. And the Venetian-hosen, they reach beneath the knee to the gartering place to the Leg, where they are tyed finely with silk points, or some such like, and laied on also with rewes of laces, or gardes as the other before. And yet notwithstanding all this is not sufficient, except they be made of silk, velvet, saten, damask, and other such precious things beside: In times past, Kings would not disdaine to weare a paire of hosen of a

Noble, tenne Shillings, or a Marke price, with all the rest of their apparel after the same rate; but now it is a small matter to bestowe twentie nobles, ten pound, twentie pound, fortie pound, yea, a hundred pound on one paire of Breeches. Stubbes on Boot-hose They have also boothose which are to be wondered at; for they be of the fynest cloth that may be got, yea, fine inough to make any band, ruffe or shyrt needful to be worn: And would God this weare all: So that I have knowen the very nedle work of some one payre of these bootehose to stand, some in iiii pound, vi pound, and some in x pound a peece. Besides this, they are made so wyde to draw over all, and so longe to reach up to the waste, that as litle, or less, clothe would make one a reasonable large shurte. This is nothing in comparison of the reste. Stubbs on Stockings Then have they nether-stocks to these gay hosen, not of cloth though never so fine for that is thought to base, but of Jarnsey worsted, crewel silk, thred, and such like, or els at the least of the finest yarn that can be, and so curiously knit with open seam down the leg, with quirks and clocks about the ancles, and sometime interlaced with gold or silver threds, as is wonderful to behold. And to such insolency and outrage it is now grown, that every one almost, though otherwise verie poor, having scarce fortie shillings of wages by the yeer, wil be sure to have two or three paire of these silk neither-stocks, or else of the finest yarne that may be got, though the price of them be a Royal or twentie shillings or more, as commonly it is; for how can they be lesse, when as the very knitting of them is worth a noble or a royall, and some much more? The time hath beene when one might have clothed all his body well for less than a pair of these neither-stocks wil cost. Stubbes on Shoes To these their nether-stocks, they have corked shooes, pincnets, and fine pantofles, which beare them up a finger or two inches or more from the ground; wherof some be of white leather, some of black, and some of red, some of black velvet, some of white, some of red, some of green, rased, carved, cut and stitched all over with silk, and laid on with golde, silver, and such like: Wherfore, to disclose even the bowels of my judgement unto you, I think they be rather worne abroad for nicenes, then either for any ease which they bring for the contrary is moste true, or for any handsomnes which is in them. For how should they be easie, when a man can not goe steadfastly in them, without slipping and sliding at every pace ready to fall doune: Againe how should they be easie where as the heele hangeth an inch or two over the slipper on the ground? Insomuch as I have knowen divers mens legs swel with the same. And good reason, for els how could they see the devil in them? And above al things they must have their silk scarffes cast about their faces, and fluttering in the winde, with great tassels at every end, either of gold, silver or silk. But i know wherfor they wil say they weare these scarfes; namely, to keep them from Sunburning; When they use to ride abroad, they have invisories, or masks, visors made of velvet, wherwith they cover all their faces, having holes made in them against their eyes, whereout they look. So that if a man, that knew not their guise before, should chauce to meet one of them, he would think hee met a monster or a devil; for face hee can see none, but two brode holes against her eyes with glasses in them. Stubbes on Drapers Of Drapers I have little to say, saving that I think them cater cosins, or cosin germans to the merchants. For after they have bought their cloth, they cause it to be tentered, racked, and so drawne out, as it shall be both broader and longer than it was when they bought it almost by halfe in halfe, or at lest by a good large sise.

The Anatomie of Abuses Philip Stubbs (fl.) Anatomie of Abuses, The, by Philip Stubbes, was entered upon the Stationers' Register in ; republished by the New Shakspeare Society in under the editorship of Frederick I. Furnivall.

Via British Library Source: Richard Jones, , pp. Are filthy plays and bawdy Interludes comparable to the word of God, the food of life, and life itself? It is all one, as if they had said, Bawdry, Heathenry, Paganry, Scurrility, and Devilry itself, is equal with the word of God; or that the Devil is equivalent with the Lord. The Lord our God has ordained his blessed word, and made it the ordinary means of our Salvation; the Devil has inferred the other, as the ordinary means of our destruction; and will they yet compare the one with the other? If he be accursed that calls light darkness and darkness light, truth falsehood, and falsehood truth, sweet sour, and sour sweet, then, a fortiori, is he accursed that says that Plays and Interludes be equivalent with Sermons. Besides this, there is no mischief which these Plays maintain not. For do they not nourish idleness? Do they not draw the people from hearing the word of God, from godly Lectures and Sermons? For you shall have them flock thither, thick and threefold, when the Church of God shall be bare and empty; And those that will never come at Sermons will flow thither apace. The reason is, for that the number of Christ his elect is but few, and the number of the reprobate is many; the way that leads to life is narrow, and few tread that path; the way that leads to death is broad, and many find it. This shows that they are not of God, who refuse to hear his word for he that is of God hears God his word, says our Saviour Christ but of the Devil, whose exercises they go to visit. Do they not maintain bawdry, insinuate foolery, and renew the remembrance of Heathen Idolatry? Do they not induce Whoredom and uncleanness? Nay, are they not rather plain devourers of maidenly virginity and chastity? For proof whereof, but mark the flocking and running to Theatres and Curtains, daily and hourly, night and day, time and tide, to see Plays and Interludes; where such wanton gestures, such bawdy speeches, such laughing and fleering, such kissing and bussing, such clipping and culling, such winking and glancing of wanton eyes, and the like, is used, as is wonderful to behold. Then, these goodly Pageants being done, every mate sorts to his mate, every one brings another homeward of their way very friendly, and in their secret conclaves covertly they play the Sodomites, or worse. And these be the fruits of Plays and Interludes for the most part. And whereas you say there are good Examples to be learned in them, truly so there are: If you will learn to become a Bawd, unclean, and to devirginate Maids, to deflower honest Wives: If you will learn to murder, slay, kill, pick, steal, rob, and rove: If you will learn to rebel against Princes, to commit Treasons, to consume treasures, to practice Idleness, to sing and talk of bawdry, love and venery: If you will learn to deride, scoff, mock, and flout, to flatter and smooth: If you will learn to play the Whoremaster, the Glutton, Drunkard, or Incestuous person: If you will learn to become proud, haughty, and arrogant; and, finally, if you will learn to contemn God and all his laws, to care neither for heaven nor hell, and to commit all kind of sin and mischief, you need to go to no other school, for all these good examples may you see painted before your eyes in Interludes and Plays: Therefore, I beseech all players and founders of Plays and Interludes, in the bowels of Jesus Christ, as they tender the salvation of their souls, and others, to leave of that cursed kind of life, and give themselves to such honest exercises and Godly mysteries as God has commanded them in his word to get their livings withal; for who will call him a wise man, that plays the part of a fool and a vice? Who can call him a Christian, who plays the part of a devil, the sworn enemy of Christ? Who can call him a just man, that plays the part of a dissembling hypocrite? And so of all the rest. Away therefore with this so infamous an art! For go they never so brave, yet are they counted and taken but for beggars. And is it not true? Live they not upon begging of every one that comes? Are they not taken by the Laws of the Realm for rogues and vagabonds? I speak of such as travel the Countries with Plays and Interludes, making an occupation of it, and ought so to be punished, if they had their deserts. But hoping that they will be warned now at the last, I will say no more of them, beseeching them to consider what a fearful thing it is to fall into the hands of God, and to provoke his wrath and heavy displeasure against themselves and others; which the Lord of his mercy turn from us! This attack on the manners and customs of the times has much information on attitudes towards the theatre, specifically the London theatres, of which The Theatre and The Curtain , two venues located close

to one a other in north London, are referenced in his diatribe. It is unclear whether Stubbes ever actually visited a theatre. The spelling in the above transcription has been modernised slightly for ease of reading. Interludes were Tudor-era theatrical entertainments.

Chapter 5 : The Anatomie of Abuses | Theatregoing

Not doubting, but that the chief Maifter and Builder of this howfe, Chrifft Jefus, will not dii-,ike, but accept of my poore contribution, no leffe than he did of the poore wydowes mite, to whom was imputed that (he had caft more in Gazophilatium Templi, into the treafury of the Temple, than all the.

Chapter 6 : The Anatomy of Abuse by George Rolph

In The Anatomie of Abuses Philip Stubbes attacks forcefully and at length both public and private English life, exposing to view - and, he hopes, correction - the supposed abuses of Elizabethan society.

Chapter 7 : Philip Stubbes (Author of The Anatomie Of Abuses)

Comments: Philip Stubbes (c) was an English pamphleteer, best known for his pamphlet The Anatomie of Abuses. This attack on the manners and customs of the times has much information on attitudes towards the theatre, specifically the London theatres, of which The Theatre and The Curtain, two venues located close to one a other in.

Chapter 8 : The anatomie of abuses | Open Library

In he published his best-known work, The Anatomie of Abuses. It consisted of a virulent attack on the manners, customs, amusements and fashions of the period including the theatre, gambling, alcohol and fashion.

Chapter 9 : Project MUSE - The Anatomie of Abuses (review)

The Anatomie of Abuses. By Philip Stubbes. Ed. by Margaret Jane Kidnie. (Medieval and Renaissance Texts and Studies, ; Renaissance English Text Society, 7th ser.,)Tempe: Arizona Center for Medieval and Renaissance Studies, in conjunction with the Renaissance English Text Society. xiv.