The dramatic writings of Richard Wever and Thomas Ingelend

Farmer John Stephen
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Author: Farmer John Stephen

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Early English Dramatists

THE DRAMATIC WRITINGS OF R. WEVER AND THOMAS INGELEND
Early English Dramatists

The

Dramatic Writings of

RICHARD WEVER

and

THOMAS INGELEND

COMPRISING

Lusty Juventus—Disobedient Child—Nice Wanton—
Note-Book and Word-List

EDITED BY

JOHN S. FARMER

London
Privately Printed for Subscribers by the
Early English Drama Society, 18 Bury Street
Bloomsbury, W.C.

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FEB 17 1950
An Enterlude called Lusty Juvenetus.

Lustily describisse the triste of youth;
of natur, prone to lyce by grace
and good counsaill, iraignable to vextu.

The personages that spake.
Messenger.
Lusty Juvenetus.
Good counsaill.
Knowledge.
Sach an the devil.
Hypocrisy.
Fellowship.
Abominable lyning.
Gods mercifully promises.

Four may play silently, taking such partes
as they think best; so that any one take
of those partes that be not in
place at once.

[Reduced Facsimile of Title-page of "Lusty Juvenetus"
from a copy in the British Museum.]
AN ENTERLUDE CALLED LUSTY JUVENTUS, LUYELY DESCRIBING THE FRAILTIE OF YOUTH: OF NATUR PRONE TO VYCE: BY GRACE AND GOOD COUNSAYLL TRAYNABLE TO VERTUE.

The Parsonages that speake:

MESSENGER
LUSTY JUVENTUS
GOOD COUNSAILL
KNOWLEDGE
SATHAN THE DEUYLL
HYPOCRISIE
FELOWSHIP
ABHOMINABLE LUYYNG
GODS MERCIFULL PROMISES

Foure maye playe it easely, takyng such partes as they thinke best: so that any one take of those partes that be not in place at once.
LUSTY JUVENTUS

The Prologue of the Messenger.

For as much as man is naturally prone
To evil from his youth, as Scripture doth recite,
It is necessary that he be speedily withdrawn
From concupiscence of sin, his natural appetite:

An order to bring up youth Ecclesiasticus doth
An untamed horse will be hard, saith he,
And a wanton child wilful will be.

Give him no liberty in youth, nor his folly
Bow down his neck, and keep him in good awe,
Lest he be stubborn: no labour refuse

To train him to wisdom and teach him God’s
For youth is frail and easy to draw
By grace to goodness, by nature to ill:
That nature hath ingrafted, is hard to kill.

Nevertheless, in youth men may be best
Trained to virtue by godly mean;
Vice may be so mortified and so suppresse,
That it shall not break furth, yet the root will remain;

As in this interlude by youth you shall see
From his lust by Good Counsel brought to
godly conversation,
And shortly after to frail nature’s inclination.

B 2
The enemy of mankind, Satan, through
Hypocrisy
[intent, Feigned or chosen holiness of man’s blind
Forsaking God’s word, that leadeth right way,
Is brought to Fellowship and ungracious com-
pany,
To Abominable Living till he be wholly bent,
And so to desperation, if good counsel were
not sent
From God, that in trouble doth no man forsake
That doth call, and trust in him for Christ’s
Finally, youth by God’s special grace [sake.
Doth earnestly repent his abominable living
By the doctrine of good counsel, and to his
God’s mercy entereth to him reciting [solace
God’s merciful promises, as they be in writing:
He believeth and followeth, to his great con-
solation. [their fashion.
And these parts ye shall see briefly played in
[Here entereth Lusty Juventus, or Youth,
singing as followeth:
In a herber green, asleep where as I lay,
The birds sang sweet in the middes of the day;
I dreamed fast of mirth and play:
In youth is pleasure, in youth is pleasure.

Methought I walked still to and fro,
And from her company I could not go;
But when I waked, it was not so:
In youth is pleasure, in youth is pleasure.

Therefore my heart is surely pight,
Of her alone to have a sight,
Which is my joy and heart’s delight:
In youth is pleasure, in youth is pleasure.

Finis.
[Lusty Juventus, or Youth, speaketh.
What, ho? Are they not here?
I am disappointed, by the blessed mass!
I had thought to have found them making
good cheer;
But now they are gone to some secret place.
Well, seeing they are gone, I do not greatly
Another time I will hold them as much, [pass;
Seeing they break promise, and keep not the
tweche.

What shall I do now to pass away the day?
Is there any man here that will go to game?
At whatsoever he will play,
To make one I am ready to the same:
Youth full of pleasure is my proper name.
To be alone is not my appetite, [company.
For of all things in the world I love merry
Who knoweth where is e'er a minstrel?
By the mass, I would fain go dance a fit.
My companions are at it, I know right well;
They do not all this while in a corner sit:
Against another time they have taught me wit:
I beshrew their hearts for serving me this,
I will go seek them, whether I hit or miss.

[Here entereth Good Counsel, to whom
Youth yet speaketh.
Well i-met, father, well i-met:
Did you hear any minstrels play,
As you came hitherward upon your way?
And if you did, I pray you wish me thither,
For I am going to seek them, and, in faith, I
know not whither. [your favour:

Good C. Sir, I will ask you a question by
What would you with the minstrel do?

Juv. Nothing but have a dance or two,
To pass the time away in pleasure.
Good C. If that be the matter, I promise you sure,
I am the more sorrier that it should so be;
For there is no such passing the time appointed in the Scripture,
Nor yet thereunto it doth not agree!
I wish that ye would so use your liberty,
To walk as you are bound to do, [called you to.
According to the vocation which God hath
Juv. Why, sir, are you angry, because I have spoken so?
By the mass, it is alone for my appetite.
Good C. Show me your name, I pray you
And then I will my mind express. [heartily,
Juv. My name is called Juventus, doubtless:
Say what you will, I will give you the hearing.
Good C. For as much as God hath created you of nothing,
Unto his own likeness by spiritual illumina-
It is unmeet that ye should lead your living
Contrary to his godly determination. [hortation,
Saint Paul unto the Ephesians giveth good ex-
Saying, walk circumspectly, redeeming the
time; [ness incline.
That is, to spend it well, and not to wicked-
Juv. No, no, hardly none of mine; [a fool;
If I would live so strait, you might count me
Let them keep those rules, which are doctors
divine,
And have be brought up all their days in
Good C. Moses in the law exhorteth his people,
plainly write,
As in the book of Deuteronomy he doth
That they should live obedient and thankful;
For in effect these words he doth recite:
All ye this day stand before the Lord’s sight,