

Petitions and early modern discourses of begging

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Stephen Bateman, *A christall glasse of christian reformation* (1581)

Social status of supplicant

Misfortune. Also, exciting!

Giving as a religious act

Important sponsors

A petition heard in a London parish church (1587)

For one Mathewe Roe of Dunster in the **Cowntie of Somersedsheare** who **Haveing been a Mr and owner of Shippinge and of Compotent Livinge** who by the evationn of **pyrates and by greate losse at Sea** is **utterly ymperished and undon**, and altogether unable to mayntayne himselfe his wyfe and Children So that **theye are lyke to perishe wt Famen** this hard yeare unles he be relieved wt the **Benevolence & Charytable Devocionn of welldisposed people** as By letteres of certifficatt Bothe from **the Lorde morlye & the Lorde Storton** and otheres in consideration whereof he was graunted a lysence Jenerall By the **lorde Admyrall** to aske the **good willes of the well desposed people** inhabetinge wthin the Queenes Maties Realme of England.

Who is my neighbour?

Exhaustion of resources

Qualities of donors



Thomas Harman, *A caveat for commen cursators vlgarly called vagabones* (1567)

Thou shalt love thy **neighbour** as thyself. (Matthew 22:39)

Thou shalt not respect the person of the poore, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy **neighbour**. (Leviticus)

How do 'Dives' and 'Lazarus' fashion each other?

Foxe's Story of Christopher Landesdale (1568)

There chanced . . . a poore man, being sick of the bloody flixe, for very weaknes, to lye downe in a ditch of the sayd Landesdales, not a stones cast from hys house . . . but would not shew hym so much pitie. And thus poore **Lazarus** there lay night and day, about vj. dayes ere he dyed. Certaine good **neighbours** hearing of this, procured thinges necessary for hys reliefe, but he was so farre spent, that he could not be recouered: who lay broyling in the hoate Sunne with a horrible smell most pitifully to beholde . . . but Landesdale disdayned to contribute any reliefe vnto hym . . . And thus much concerning the end of poore **Lazarus**. . . . About two yeaes after thys, the sayd Landesdale being full of drinke (as hys custome was) came ryding in great hast . . . reeling to & fro like a drunkard . . . there tumbled headlong into the ditch. . . . The **neighbours** hearing of the death of thys man, and considering the maner thereof, sayd it was iustly fallen vpon hym, that as he suffered the poore man to lye and die in the ditch neare vnto hym, so hys end was to die in a ditch likewise. . . . And thus has thou in thys story (Christen brother and reader) the true image of the rich glutton and poore **Lazarus**, set out before thine eyes, whereby we haue all to learne.

Who is my neighbour?

Thomas Harman to the Countess of Shrewsbury (1572)

I (by good experience) w standing and considering your most tender, pitifull, gentle nature, not only hauing a vigilant and mercifull eye to **your poore indigent & feeble parishioners**: yea not only in the parish wher your honour most happely doth dwell, but also in **others inuironing or nighe adioyning to the same**. As also abundantly powring out dayly your ardent and bountifull charitie vpon all such as commeth for reliefe vnto your luckily gates. I thought it good, necessary, and my bounden dutye to acquayn your goodnes with the abominable, wicked and detestable behaiour of all these rowsey, ragged rabblement of rakehelles, that vnder the **pretence** of great misery, diseases and other innumerable calamities, which they fayne through great **hipocrisie**, doe win and gayne great almes in all places where they wyly wander, to the **vtter deludinge of the good geuers**: deceyying and impouerishing of al such poore housholders.