

### *Lambarde and Local Government*

Certainly now it is more than time that you make these our law-  
ful assemblies such as seem no longer to be for custom's sake but  
for conscience, not for show but for service, not to save your  
own fines or ameracements but to discharge the duties of your  
calling to God, your prince, and your country. And forasmuch  
as now you undertake the office of seers and have the charge  
to disclose the griefs of the commonwealth, whereof yourselves,  
being members, must needs have a near touch and feeling, it  
behooveth you to enter into the business for which you are  
called with minds void of all fear that may discourage your  
hearts, void of malicious and revengeful desire that may carry  
and force you out of the way, and void of corrupt and partial  
affection that may dazzle and blind the eyes of your wisdom  
and judgment. In a word, therefore, consider that as you stand  
bounden to God by your oath and promise now presently taken,  
to her Majesty by your allegiance, to your country by nature,  
and to your neighbors and friends by love and society, so, having  
now the means in your own hands, and knowing that her Majesty  
and the Council do behold your doings, you ought with all  
reverent care, duty, and diligence to procure these good things  
that make no less for the glory of God and satisfaction of your  
prince than for the common good of the shire where you dwell  
and the particular benefit both of yourselves and every your  
fellow subjects.

W. L.



### *Charge for the Peace*

*At Maidstone, 29 April 1595*

That it is the very drift, mark, and end of all good laws and  
policies to cherish virtue and to chastise vice it doth well appear,

### *Charges to Qu*

not only to the mind by discourse  
but also to all outward show  
practice and experience. For ev  
man medicine doth both sensi  
humors that they be no longe  
confirm the vital parts that the  
offices; so likewise in the po  
laws have their apparent wor  
medicines against wicked do  
ample or both do breed the  
their country, but also as p  
like evils, as well by embo  
thority as by comforting the  
ing bees in the hive of the  
the duties of all men wheth  
the service of God, the ob  
life and conversation of th  
also the laws of this reall  
and directions, not only  
the free use of His word  
loving obedience of the  
tion of her person, a du  
conservation of her rig  
tranquillity and good p  
one side security for o  
contractings, and dilig  
and by forbidding on  
idleness, intemperanc  
these good laws wer  
should be disturbed  
confusion, horror, ar

But now again, n  
they be not receive  
vail in war if they

not only to the mind by discourse of inward reason and conceit, but also to all outward show and proof indeed by continual practice and experience. For even as within the natural body of man medicine doth both sensibly purge and cast out the evil humors that they be no longer noisome, and doth therewithal confirm the vital parts that they may be enabled to do their best offices; so likewise in the politic body of the commonwealth laws have their apparent worth and effect, not only as curative medicines against wicked doers that either by their act or example or both do breed the dishonor of God and distemper of their country, but also as preservatives from all those and the like evils, as well by emboldening such as have charge of authority as by comforting the honest labors of all such as be working bees in the hive of the commonwealth. And forasmuch as all the duties of all men whether public or private do concern either the service of God, the obedience of their prince, or the mutual life and conversation of themselves one with another, therefore also the laws of this realm have propounded unto us meet rules and directions, not only for the external worship of God by the free use of His word and sacraments and for the lawful and loving obedience of the Queen's Majesty by a careful preservation of her person, a dutiful regard of her honor, and a vigilant conservation of her rights and preëminences, but also for the tranquillity and good peace of ourselves, by commanding on the one side security for our persons and possessions, fidelity in our contractings, and diligence in our several places and callings, and by forbidding on the other side all force, deceit, corruption, idleness, intemperance, and many other abuses wherewith if these good laws were not, our whole course and conversation should be disturbed and could be nothing else but a continual confusion, horror, and a living death, if I may so call it.

But now again, no more than medicines can avail the body if they be not received into the body, nor weapons can aught prevail in war if they be not drawn and used, no more, I say, can

## Lambarde and Local Government

these laws, though never so politicly devised, bring unto us any good at all whilst they lie shut up in our books only as dumb letters and dead elements, unless they shall be drawn forth and carefully put in continual ure and practice, which are the only means by which their sweet and wholesome juice, power, and virtue may be drawn and had from them. And therefore, most injurious and execrable is the fault of all those men that, either having the execution of laws put into their hands do not extend the same, or that otherwise do oppose themselves as bars and impeachments whereby the ministers of the laws may not do that which both the ministers would and their places of charge do require at their hands. For to such men we may rightly impute the whole blame and reproach that neither God is rightly imputed nor her Majesty worthily obeyed, nor the common good of the country sought for and procured with such care and endeavor as appertaineth. Yea, we may in a manner repute them to be the very authors and causers of all the disorder, malady, and mischief that is bred and nourished within the body of the commonwealth amongst us.

But considering that by nature we are all very unwilling and loath to be charged with fault, and much more unready to agnize<sup>63</sup> or confess it, and for that also it is the chief part of our present business here to inquire, search, and sift out faults and offenses, let us, I pray you, examine where and in whom resteth this great fault that these good and beneficial laws be not executed, to the end that the place and part effected being thereby known we may accordingly find out and apply fit remedy and medicine for it. And herein I see no cause why we need either to seek far or to labor long.

For it is undoubtedly true that you and we have in our own hands, committed unto us of great favor and trust, the free administration and power of so many and so excellent laws as may suffice for the happy and full peace and profit of all the

<sup>63</sup> Agnize: recognize.

## Charge

sorts of us, if the same selves, I say, have this information by inquiry, judgment, and execution lieth this grievous honor and desired end that appear by this the

It must needs be offenses against law are not informed, without hearing they ment they neither mished. So that, take a quiry, which is the first and then must you draw all the means, and profit which others enjoy by them. Now, and searchers by wh formation of things of your charge, that frame and order of a prove and convince i

And therefore before your wonted charge you as a principal a that first of all you that should present these offenders, be cannot come to the and openly found, n to our own particul their delivery of the country, that neither

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politically devised, bring unto us any but up in our books only as dumb letters and practice, which are the only and wholesome juice, power, and life from them. And therefore, most fault of all those men that, either put into their hands do not extend to oppose themselves as bars and masters of the laws may not do that and their places of charge do which men we may rightly impute to neither God is rightly served, nor the common good of the with such care and endeavor manner repute them to be the disorder, malady, and mischief of the body of the common-

we are all very unwilling and and much more unready to also it is the chief part of search, and sift out faults mine where and in whom good and beneficial laws be made and part effected being laid out and apply fit remedy and no cause why we need

and we have in our own favor and trust, the free and so excellent laws as peace and profit of all the

*Charges to Quarter Sessions*

sorts of us, if the same were duly dealt and observed. We ourselves, I say, have this whole power in our own hands, you for information by inquiry and we for determination by hearing, judgment, and execution. So that necessarily between you and us lieth this grievous fault that the laws have not their due honor and desired effect. But whether more in you or us let that appear by this that followeth.

It must needs be confessed that without search and inquiry offenses against law are not discovered, without discovery they are not informed, without information they cannot be heard, without hearing they ought not to be judged, and without judgment they neither may nor can be lawfully and condignly punished. So that, take away discovery of faults by search and inquiry, which is the first motive and leading link of all this chain, and then must you necessarily therewithal take away and withdraw all the means, power, and possibility to deliver that good and profit which otherwise these laws do offer and we all might enjoy by them. Now, that you yourselves be the inquirers, seers, and searchers by whom we are to take the whole light and information of things amiss, the form of your oath, the articles of your charge, that special employment of you, and the whole frame and order of all this solemn proceeding do most evidently prove and convince it.

And therefore before such time as I enter into the points of your wonted charge I must specially recommend this one unto you as a principal article of your charge and inquiry: namely, that first of all you search and inquire whether you yourselves, that should present before our eyes the names and doings of these offenders, be not the greatest let and impediment that we cannot come to the light and sight of them. The fault is often and openly found, not only by us at these services of the peace, to our own particular grief, but also by the foreign justices in their delivery of the gaol, to the general reproach of our whole country, that neither our juries for inquiry do contain themselves