

marry Dame Purecraft for her money. It therefore seems impossible that Littlewit and his wife should ever get to the fair, for Dame Purecraft would never give her consent in the presence of Zeal of the Land Busy.

But Mrs. Littlewit thinks of a plan. She is pregnant, and she tells her husband that if she is suddenly seized with a longing to eat roast pork, Dame Purecraft, rather than risk some injury to the unborn baby, will give her consent to their visiting Bartholomew Fair. So, in one of the best scenes of farce ever exhibited on the English stage, Mrs. Littlewit begins to groan while her husband rushes off for her mother. Dame Purecraft enters and Mrs. Littlewit explains the situation. She must eat pig, a Bartholomew pig, at the fair lest she herself and the child suffer some injury. Dame Purecraft at once sends Littlewit to find Zeal of the Land Busy in order to get his guidance in the matter. Littlewit goes off and in a few moments returns saying that the great Puritan will be with them as soon as he has cleansed his beard. The following dialogue ensues:—

Dame Purecraft : Where is our brother Busy ? will he not come ? Look up child.

Littlewit : Presently, mother, as soon as he has cleansed his beard. I found him fast by the teeth in the cold turkey pie in the cupboard, with a great white loaf on his left hand, and a glass of malmsey on his right.

Here, you see, Jonson draws a vivid picture of Zeal of the Land Busy before he brings him on the stage. The audience is thus prepared for the reception of a hypocrite, a ranting Puritan who is in reality, the very epitome of greed. Presently the man himself appears and Dame Purecraft asks his guidance:—

Dame Purecraft : O brother Busy ! your help here, to edify and raise us up in a scruple : my daughter Win-the-Fight is visited with a natural disease of women called a longing to eat pig.

Littlewit : Ay, sir, a Bartholomew pig ; and in the Fair.

Dame Purecraft : And I would be satisfied from you, religiously wise, whether a widow of the sanctified assembly or a widow's daughter, may commit the act without offence to the weaker sisters.

Busy : Verily, for the disease of longing, it is a disease, a carnal disease, or appetite, incident to women ; and as it is carnal and incident, it is natural, very natural ; now pig, it is a meat, and a meat that is nourishing and may be longed for, and so consequently eaten ; it may be eaten ; very exceeding well eaten ;—

You will observe the sort of language that Jonson gives to his Puritan hypocrite. It is full of Biblical phraseology, but empty of matter. Busy is typical of the preaching hypocrite who talks like a parrot and teaches nothing.

Busy goes on in this windy fashion for a long time before he comes to the real point of dispute which is whether it is lawful for a Puritan to go to Bartholomew Fair. Littlewit and Dame Purecraft appeal to him:—

Littlewit : Ay, but in a state of necessity, place should give place, master Busy.

Dame Purecraft : Good brother Zeal of the Land, think to make it as lawful as you can.

And Busy does make it as lawful as he can in one of the most farcical pieces of casuistry ever written:—

Busy : —It is subject to construction, subject, and hath a face of offence with the weak, a great face, a foul face ; but that face may have a veil put over and be shadowed as it were ; it may be eaten, and in the Fair, I take it in a booth, the tents of the wicked : the place is not much, not very much, we may be religious in the midst of the profane, so it be eaten with a reformed mouth, with sobriety and humbleness ; not gorged in with gluttony or greediness, there's the fear :—

But of course everybody realises the necessity for eating roast pork "with sobriety and humbleness" and Busy

decides that it is lawful for them to go ; indeed, he says that he will accompany them:—

Busy : In the way of comfort to the weak, I will go and eat. I will eat exceedingly, and prophesy:—

He goes to the Fair and he eats and he prophesies ; and he drinks so much ale with his pork that his prophesying becomes abusive so that he causes a riot and is put into the stocks.

Now perhaps you have noticed that in one respect Jonson's method is precisely the same as that of Aristophanes. He sets the object of his satire talking at length upon a very unlikely and very unusual subject. In *Bartholomew Fair* roast pig takes the place of the gnat having precisely the same effect. The object, of course, is again to take the folly into the realm of the ludicrous by offering an extreme case.

The result of the extreme is, as I have already said, deflation of folly. The deflation takes place in the laughter of the audience. It acts as a corrective for one is automatically protected against dangerous extremes by laughter.

What our Members are Doing.

"Where Drudgery is Divine."

WE FEEL SURE OUR READERS will be filled with admiration to read the following letter received from a member of the British College of Nurses, Ltd., Mrs. J. D. Moore, S.R.N., who, after her marriage last July sailed with her husband, a Medical Practitioner, to the Belgian Congo, where together they are working in the Missionary field, under the auspices of the Baptist Missionary Society:—

"We arrived here at Yakusu, via Belgium, by sea and river. The journey was very interesting, but the river trip was the most enjoyable, for we stopped every night and were able to see something of the villages also something of the conditions that were awaiting us.

"We had a wonderful reception on our arrival. All the school children and the Infirmiers were lined up and sang us songs in French and Lokele.

"Yakusu is quite a large village, 40 miles from the Equator, and it is a fishing village. The men make their own canoes and fishing nets and do the fishing, while the women stay at home and look after the house, the children, do the cooking, make their own cooking pots and buy the food. The buying of food means a visit to the market which only comes here twice a week, or fetching it from the forest.

"There are 16 White Staff here (and three children) and we are together responsible for the work of the Church, the School and the Hospital. All these different branches have their districts in the surrounding villages and they cover a distance about twice the size of Wales. As yet we know very little of the School and Church work, except that the Church is run by Natives both here and in the district with, of course, white supervision, this also applies to the Schools. In many cases the School Teachers and the Infirmier are the only Christian Witnesses in this and the surrounding villages.

"The Hospital is large and is a Training School for native boys and girls. We like the boys and girls to be either Christians or members of the Catchmen because this is, of course, a Mission Hospital, and it is hoped that some entering this Hospital may learn perhaps for the first time things of God. There is a great demand for this training so that at first glance one would think we were overrun with staff, but that is not so as the Infirmier has not only to be a Nurse, but a Pathologist, a Dispenser, a Diagnostician, and able to administer any drugs or even do such things as minor operations as well as Midwifery.

"The wards would shock you I am sure, but when one realises that these people do not have beds of their own, nor do they often possess plates or cutlery, it is not so surprising. No patient comes in without a 'helper' who cooks and washes for her, for there are still tribal customs to overcome in the

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