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The Tudor Facsimile Texts

The Glass of Government

By GEORGE GASCOIGNE

1575

Date of earliest known original edition 1575

[*B. M. C. 34, f. 6 (2)*]

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The Tudor Facsimile Texts

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Under the Supervision and Editorship of

JOHN S. FARMER

The Glass of Government

By GEORGE GASCOIGNE

1575

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THE TUDOR FACSIMILE TEXTS
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The Glass of Government

By GEORGE GASCOIGNE

1575

There were two impressions of this play in the same year (1575), the one now facsimiled, "H.M. for Christopher Barker"; the other "Henry Middleton for Christopher Barker" (B.M. C. 12, e. 11). The Dyce collection has both editions, and there is a copy of the first in Bodley also.

Sir Sidney Lee has dealt fully with Gascoigne's career in "The Dictionary of National Biography."

The reproduction of this play is of the usual excellent quality.

JOHN S. FARMER.

The Glasse of Gouernement.

A tragical Comedie so entituled, by-
cause therein are handled aswell the re-
wardes for Vertues, as also the
punishment for Vices.

Done by George Gascoigne Esquier.

1575.

Blessed are they that feare the Lord, their
children halfe as the branches of Olive
trees rounde about their table.

Seen and allowed, according to the order
appointed in the Queenes ma-
iesties Injunctions.

IMPRINTED
at London for C. Barker

The names of the Actors.

Phylopas	and	Two parents being nigh neygh Philocalus	boars.
Gnomaticus			a Scholemaster.
Phylautus			2 Sonnes to Phylopas.
Phyliomusus			
Phylosarchus			2 Sonnes to Phylocalus.
Phylotimus			
Seuerus			the Marckgrawe.
Echo			the Parasyle.
Lamia			the Harlot.
Pandarina			Aunt to Lamia.
Dick Drumme			the Boyster.
Nuntij			two Messengers.
Onaticus			servant to the Scholemaster.
Fidus			servant to Phylopas.
Ambidexter			servant to Phylocalus.
Chorus			four grave Burghers.

The Comedie to be presented as it
were in Antwerp.



The Argument.

TVVOriche Citizens of Andvverpe (beeing nigher
neighboures, & hauing eche of them iwo sonnes
of like age) do place them togither vwith one godly tea-
cher. The scholemaster doth briefly instruet them their
dutie tovvardes God, their Prince, their Parents, their
cuntrie, and all magistrates in the same. The eldest be-
ing yong men of quicke capacite, do (Parrotte like) ve-
ry quickly learne the rules yvithout booke: the yonger
beeing somevwhat more dull of vnderstanding, do yet
engraue the same vwithin their memories. The elder by
allurement of Parasites and leyyde company, beginne
to incline them selues to concupiscence. The parents (to
preuent it) sende them all togither to the Vniersitie of
Douce, vvheras theyonger in short space be (by paine-
full studie) preferred, that one to be Secretarie vnto the
Palsegrave, that other becommeth a famous preacher in
Genua. The eldest (turning to their vomit) take their cari-
age vvith them, and traualle the vvorlde: That one is
apprehended and executed for a robbery (even in sight
of his brother) in the Palsegraves courte: that other vvhip-
ped and banished Genua for fornication: notwithstanding
ding the earnest sue of his brother for his pardon.

*The whole Comedie a figure of the rewardes and
punishmentes of vertues and vices.*

A.11.5.

The Prologue.

What man hath minde to heare a w^t the left,
Or seekes to feede his eye with vayne delight:
That man is much vnmeete to be a guest,
At such a feaste as I prepare this night.
Who list laye out some pence in such a Marte,
Bellsauage fayre were fittest for his purse,
Ilyst not so to misbestowe mine arte,
I haue best wares, what neede I then shewe woorse?
An Enterlude may make you laugh your fill,
Italian toyes are full of pleasaunt spore:
Playne speache to vse, if wanton be your wyll,
You may be gone, wyde open standes the porche.
But if you can contented be to heare,
In true discourse howe hygh the vertuous clyme,
Howe low they fall which lyue withouten feare
Of God or man, and much mispende theyr tyme:
What ryght rewards a trusste seruant earnes,
What subtile snares these Sycophantes can vse,
Howe soone the wile such crooked guyles discernes,
Then stay a whyle: gyue eare vnto my Mat^e.
A Comedie, I meane for to present;
No Terence phrase: his tymē and mytie are twaine.
The verse that pleaseð a Romane rulre in che
Myght well offend the godly Preachers waye.
Deformed shewes were then esteemed muche,
Reformed speeche doth now become vs best,
Mens wordes muste weye and tryed be by touche
Of Gods owne worde, wherein the truth doth rest.
Content you then (my Lordes) with good intent,
Graue Citizens, you people greate and small,
To see your felues in Glasse of Gouvernement:
Beholde rashe youth, which daungerously doth fall
On craggy rockes of sorrowes nothing softe,
Wher sober witties by Vertue clymes aloft.

This

This vvorke is compiled vpon these sentences
following, set downe by me C. B.

- 1 { Feare God, so; he is iuste.
Loue God, so; he is mercifull.
Truste in God, so; he is faythfull.
- 2 { Obey the King, so; his authoritie is from above.
Hono; the King, so; he is in earth the lieutenant of the
moste hygh God.
Loue the King, so; he is thy protector.
- 3 { Aduenture thy life in defensio; and hono; of thy contrie,
for the quarell is god.
- 4 { Be not unthankfull to the soyle that hath nurished the,
so; it is a damnable thing.
Studie to profite the common wealth, so; it is commen-
dable with God and man.
- 5 { Recuerence the minister of God, so; his office sake.
Loue the minister that preacheth the Gospell, so; it is
the power of God to save the.
Speake god of the minister, so; the Gospelles sake.
- 6 { Thinke wel of the magistrates, for it please th god wel.
Be not disobedient to the magistrates, so; they are the
ies of the King.
Loue the magistrates, so; they are the bones & sinowes
of the Common wealth.
- 7 { Hono; thy parents, so; God hath commaunded it.
Loue thy parents, so; they haue care ouer the.
Be assisting unto thy parents with any benefite that
God hath indued the, so; it is thy duetie.
- 8 { Give place to thine elder, so; it is thy p;ayle.
Let not a gray head passe by the without a salutation.
Take counsell of an elder, so; his experiance sake.
- 9 { Be holie, so; thou art the Temple of God.
It is an horible sinne to pollute Gods Temple.
The buyers and sellers wers driven out of the Tem-
ple with violence.

In Comœdiam Gascoigni,
carmen B.C.

Hec noua, non vetus est, Angli comedie Veris.
Christus adest, sanctos vel nisi sensisse decessit.
Grecia vaniloquos genuit, turpesq; Postulat.
Vix qui sacerdote scriberet vnu erat.
Id vereor nostro ne possit dicier auo.
Vana precor valeant, vera preser placet,



The Glasse of Gouernment.

Actus primi Scæna prima.

PHYLO PAES and PHYLOCALVS Parentes,
FIDVS seruaunt to PHILOPAES. they come
in talkinge.

Phylopes.

Wrely Phylocalus I thinke my selfe in-
debted unto you for this frändly dis-
course, and I do not onely agree with
you in opinion, but I most earnestly de-
sire, that wee may with one assente
deuide which way the same may be put
in executio[n], for I delight in your louing
neighbourhood, and I take singular comfort in your graue
aduise.

Phylocalus. It were not reason *Phylopes* that hauing so
many yeares continued so neare neigbournes, hauing
traffiqued (in maner) one selfe same trade, hauing suffrey-
ned like aduentures, and being blessed with like succelles,
we shold now in the ende of our tyme become any lesse
then entiere frendes; and as it is the nature and propertie
of frenshippes to sike alwaies for perpetuity, so let vs
sike to bring vp our Chilzen in such mutuall societie in
their youth, that in age they may no lesse delight in theyr
former felowship, then we the parents haue taken
comfort in our continuall cohabitation. It hath pleased
Almighty God to blesse vs both with competent wealth,
and though we haue attayned thereunto by continuall
payns and trauayle, rising (as it were) from meane estate,
unto dignety, yet doe I thinke that it were not amisse to
bring vp our chilzen with such education as they may ex-
cell in knowledge of liberall sciences, for if we being vnu-
learned

The Glasse of .

learned haue by industrie heaped by sufficient stoe, not only to serue our owne vse, but further to prouide for our posterity, then may they by learning aspire vnto greater promotion, and builde greater matters vpon a better foundation. Neithet yet would I haue you conceiuе hereby that I am ambitious. But if I be not deceyued, *At desire of promotion (by vertue) is godly and Lawfull;* where as ambition is commonly nestled in the brestes of the enuious.

Phylopes. I am of your opinion *Phylocalus*, and since we haue ech of vs two Sonnes of equall age and stature, I wold we could be so happis as to finde some honest and carefull scholermaster, who might instruct them together: I say honest, because in the house of the Sertians there is seldom any vtre permitted, and carefull because the care of the teacher is of no leſſe consideration then his Skill: the do I wold him both honest and carefully, because the coniunction of two such qualities, may both cause the accomplishment of his dutie, & the conſtitutions of our desires. Our eldēſt Sonnes are neare the age of xi. yeares, & our younger Sonnes not much more then one yeare behinde them. So that as they haue hitherto bene thought toward enough at ſuch common ſchooles as they haue frequented, and therefore will shortly be ready for the univerſity, yet wold I thinkes conuenient that they ſpent ſome time together, with ſome ſuch honest and careful Scholemaſter, who might before theyr departure lay a ſure foundation to their understanding.

Fidus. Although it berouneth not a ſeruant to come vnto his masters counſel before he be called; yet for that I am no way ignorant of your tender cares, which both of you haue alwaies had ouer your childdren, and also for that I do not perceiue the conuinience of the ſame by this your fatherly conference, I prelume to put my ſelfe forward vpon a dutifull deſire to further ſo godly an enterprize.

Complaint.

prise. I am a servant, and shall sometimes heare of thynges before my Maister, the which I speake, because I can presently enforue you of such a Scholemaister as you both do desire to finde.

Phylopus. And who is that gentle selloue Fidus?

Fidus. Sir his name is Gnomacius; he dwelleth in Saint Antolnes, a man famous for his learning, of wonderfull temperance, and highly eschewed for the diligence and carefull payne which he taketh with his Schollers.

Phylopus. Then can he not be long without entertainment, since now a dayes the god wyne he drak none. *Prec*-garland, and moore pasturis there are than lacke such Scholemaisters for their children, then there are so fewe founde such Scholemaisters which leke and lache enter-

tainment.

Fidus. Sir you haue reason, and therefore (if I were worthy to cōselle you, I wold entertain him with spād, since he came but this other day from the Lord of Barlemondes house, whose children he hath in small time made excellent Schollers, and now hath dispatched them to the Uniuersitie of Doway.

Phylopus. Doest thou know him Fidus? or canst thou tell where to finde him?

Fidus. Yea Sir, and if it so please my Maister and you, I doubt not but to bring him byther immediatly.

Phylopus. Surely Phylopus you shall doe well to send for him.

Phylopus. There is no man moare desirous then I, and since it so lyketh you I am ready to dispatch it, go thy waies.

Fidus, and tell Maister Gnomacius, that my neighbour *Phylopus* and I desire to speake with him, and make as much hast as thou canst.

Fidus. It shalbe done Sir. *Fidus departeth.*

Phylopus. I am not the worst furnished of a seruaunt with this god sellove, for though his capacity be not great,

A. ii. yet

The Glasse of

yet do I finde him trutlie, and towardes my children he is
both louing and careful.

Philocalus. Then haue you a leuell of him, for I haue
one in whom I finde contrary condicions, I am seldome
out of the dozes but at my retурne I finde him playing
with my sonnes at some vain pastimes.

Phylopes. Beware of hym then, for such a servant were
better payed double wages in your traffique abrode, then
allowed barley breade in your shope at home, since no-
thing is more perillous to seduce children or young men,
then the conforme and councell of a lewd servant. But is
not this my Fidus whiche returneth so quickeley? It is, and
he bringeth with hym a grane personeage. I hope he hath
found Gnomaticus by the waye.

Fidus commeth in with Gnomaticus and his servant.

Actus primi, Scena secunda.

FIDVS, PHYLOPAES, PHYLOCALVS, GNOMATICVS,
and **ONATICVS** his Seruaunt.

Fidus.

Sir it is to be thought that Almighty God doth loue you,
and meaneth to helpe your holly desyre in the god edua-
cation of your children, for it was my chaunce to mete
Maister Gnomaticus by the way, who was going towards
the Bowre to barker of entertainment, and it is not like
that he shoulde haue returned from thence vnpalced, wher-
fore I would wyl that you let not slippe this happy occa-
sion. *They adresse their talke to the Schoolemaister.*

Phylopes. Sir we haue ben so holde as to send this bea-
rer for you, the cause hath proceeded of an earnest desire
which this worthy man my neighbour and I haue to see
our

Gouernement.

our chilzen placed with a vertuous enstricter, and hearing gr eat fame aswell of your integrtie, as also of the diligence you haue vied with the Lord of Barlemones Chilzen, we are desirous to entreat you that you will take the like paines with ours, all whiche shalbe recompensed according to our own demaund: Soz as there is no icewell so deare vnto man, as the offspring wherewith it pleaseith God to blesse him, so is there no money so well spent as that which is giuen to a god Scholemaster.

Phylocalus. You shal vnderstand sir that my neighbour here and I haue foure Sonnes, of equall age and stature, the eldest exceedeth not twenty yeares, and the youngest is about nineteen yeares olde, they haue ben already entred in grammer at such schooles as we haue here in the City, and if, we be not abused by reportes they haue shewed themselves forward enough to take enstrutions: so that we are partly perswaded to send them vnto some uniuersity, and mine opinion is (as I lately declared vnto my neighbour here) that we shold do very wel yet to retain them a while longer, vntill they may be perfectly enstruced by some godly teacher, the summe of their duty first towardes God, then to their Prince, next to their parents, and consequently aswell towardes the benefite of their countrey, as also how to behauie themselues to all magistrates, and officers in the same. In conclusion wherof they may also learne what they are of themselues, and how they may be most acceptable both to God and man, and soz that we haue hard very god report of your skill and also of your zeale, we thought god to require that (if you be not otherwise already entertained) you would take some paynes to enstruce them in these pointes, and the same shalbe recompensed and deserued by measure of your owne contention, as my neighbour *Phylopos* hath before proffered.

Gnomaticus. Worthy Gentlemen I yelde you moche
A. iii. humble

The Glasse of

humble thankes for your curteous proffers, and I render infinite thankes vnto almighty God that my name hath ben so reported vnto you, truly I would be lothe to deserue any lesse, then the name of a faithful and diligent teacher, so farre forth as it hath pleased GOD to endue me with knowledge. Touching your proffer and request, I do most willingly embrace the same, confessing euery simply, that it was mine errare to sake such entertainment, hating of late dispatched out of my handes, the sonnes of the Lord of Barlemonet towrdes the Universitie of Doway, and if the touch of your zeale be not contrary to the same whiche is spred vpon your estates, I shall thinke my selfe wel decyphred in teaching or reading to the children of such worthy men as you are.

Phylopes. Well then sir, we will be bold to send for the youngmen, to the end that no time be lost or deferred in bestowing of them. *Fidus.* go your waies to our houses, and bring hether our sonnes.

Fidus. Masse willingly sir, I shall accomplish your commandement.

Gnomat. If it please you sir, my servant shall assit him. *Phylocalvus.* It will not be amisse to acquaint hym wych them.

Gnomaticus. Wirth, go with this gentilment seruant, and helpe him to conduct their chilcken byther.

Onaticus. Well sir it shalbe done.

Actus primi; Scæna tertia.

PHYLOPÆS, PHYLOCALVS, GNOMATICVS, PHYLAVTVS, PHYLOMVSVS, PHYLOSARCVS, PHYLOTIMVS, FIDVS, and ONATICVS.

Phylopes



Gouernement.

Phylopes.

I shall nowe bee our partes to understand what stypend
may content you for your paines

Gnomanticus. Sir i: that respecte take you no care, but
let me pray vns almighty God, that he give me grace so
to instruct your children, as you may hereafter take com-
fort in my trauyale, that done, I can no: wayes doubt of
your beneuolence, sithens your inward desire doth already
manifestly appere: and furthermore, I would be lothe to
make bargaines in this respect, as men do at the market
or in oþre places, for grazing of Oren or feeding of Cattle,
especiall since I haue to deale with such worthy persona-
ges as you seeme and are reported to be.

Phylocalus. Well, yet Sir we would be glad to recom-
pence you according to your owne demand, but in token
of our ready will to please you, we shall desire you to take
at my handes thele twenty angels as an earnest or pledge
of our further meaninge, & as I am the first that presume
to open my purse in this occasion, so I beseech the Father of
Heauen that I may not be the last which may reioyce to
see his childe prosperous, thou knowest (O Lord) I meane
not hereby my neighbours detriment, but alas, the shadow
of a mans selfe is ever nearest to him, and as I desire to be
the first that may heare of their well doinge, so yet if they
hearken not diligently vnto your enstruction, but obli-
nately reject your precepts, then I desire you, and on Gods
behalfe I charge you, that I may yet be the first that shall
theras be aduertised: but behold where they come, these
two (I thanke the Father of Heauen,) are the tokens of
his mercfull blessing towards me, the Eldest is named
Phylarchus, and his younger *Phylomus*.

Phylopes. And these two sir are mine onely children, and
God for his mercy graunt that they may be mine onely
comfort, the Eldest is called *Phylanus*, and the younger
Phylomus.

A.iii.

Phylomus

The Glasse of

Phylactus. Sir according to your commaundement ex-
pressed by Fidus I am come hither to know your pleasure,
and haue by warrant of the same commission brought with
me my Brother *Phylomusus*.

Philosarchus. And I in like maner Sir haue brought
with me my Brother *Philotinus* desiring to knowe your
pleasure, and being ready to obey your commaundement.

Gnomatius. Surely these young men gine none euill
hope of their towardnes, and declare by their seemely ges-
ture and modest boldnesse to be both of god capacitie, and
to haue bene well enstruced bytherto in humanity.

The Fathers adresse their talk to their children.

Phylocalus. The cause that we haue sent for you is to
committte you vnto the gouernement of this godly man,
whom we haue entreated to take paynes with you and to
enstruc you in some principall poyntes of necessary doc-
trine, to the ende that after you haue riely digested the
same, you may be the moze able to go boldely into some Un-
iversity, and I for my part do here commit you vnto him,
charging you in Gods name (and by the authozity which
he hath given neare ouer you,) to hearken vnto him wth all
attentiuenesse, and to obey him with all humilitie.

Phylopas. The same charge that my neighbour *Phyloc-*
Ius hath here giuen to his childre, the same I do pronounce
vnto you, and furthermore do charge you that you become
gentle and curteouse to each other, humble to your betters,
and affable to your inferiours in all respectes.

Phylactus. Sir I trist we shall deserue your fatherly
fauour.

Philosarchus. And I trust to determine the continuance of
your godnesse.

Phylo:us, & Phylomusus. We hope also to immitate the
god in all mozel examples of vertuous behaviour.

Phylopas. The Father of Heauen blesse you with the
blessing which it pleased him to pronounce vnto *Abraham,*
Isaac,

Gouernment.

Isaac, and Jacob.

Phylocalus. Amen, and now let vs depart, leauing here in your custody the choyce lambes of our flocke, defend them then (for Gods loue) from the rauening, and raging lustes of the flesh, and vanities of the world.

Gromaticus. Sir by Gods power I shall do my best diligence.

Fidus. My louely Gentlemen, GOD guide you by his grace, and though I be somewhat remoued from your dayly company, yet spare not to commaund my seruice, if at any time it may stand you in stede to vse it.

Phylomus. Gramercy gentle Fidus.

Actus primi, Scena quarta.

GNOMATICVS, PHYLAVTVS, PHYLOSARCVS, PHYLOMVSVS, PHYLOTIMVS, and ONATICVS.

Gromaticus
My dearely beloved schollers since it hath pleased your
Parentes(as you haue heard) to put me in trust with
you for a tyme, it shall not be amisse before I enter further
in enstracion, to knowe how farre you haue already pro-
ceded in learning, that therevpon I may the better deter-
mine what trade or Methode halbe most conuenient to
vse in teaching of you: tell me therefore what you haue
redd, and in what maner the same hath bene deliuered
unto you?

Phylactus. Sir, my Brother here, and I haue bene
taught first the ryles of the gramer, after that we ha-
dread unto vs the familiar communications called the Collo-
quia of Erasmus, and next to that the offices of Cicero, that
was our last exercise.

Gromaticus. It hath bene well done, & haue you not also
B. i. ben

The Glasse of

ben taught to versify?

Phylantus. Yes truly sir, we haue therem bene (in maner) dayly enstructed.

Gnomatius. And you *Phylosarchus*: how haue you passed your time?

Phylosarchus. Sir: my Brother and I haue also bene taught our grammer and to make a verse, we haue redde certaine Comedes of Terence, certaine Epistles of Tully, and some parte of Virgill; we were also entred into our greeke grammer,

Gnomatius. Surely it seemeth you haue not hytherto lost your time, and the order of your enstruction hath bene such, that you might presently be able to take further proceedings in an University, so that it shoulde be (yn to me) but labour lost to stand still vpon those pointes, since it seemeth that you haue bin therein perfectly grounded; neuertheles we will continue the exerctise of the same, and we will thereabouts ioyne such holesome preceptes, as may become a rule and Squire, wherby the rest of your lyfe and actions may be guyded. For alcbough Tully in his booke of deuytys doth teach us many vertuous preceptes, and out of Terence may also be gathered many morall enstrunctions amongst the rest of his wanton discourses, yet the true christian must direct his steppes by the infallible rule of Gods word, from whence as from the hedde spring, he is to drawe the whole course of his lyfe. I would nat haue you thinke hereby that I do holde in content the bookes which you haue redde heretofore, but we will (by Gods grace) take in assistance such and so many of them as may serme consonant to the holy scriptures, and so ioyning the one with the other, we shalbe the better able to bring our worke vnto perfectiō. Sir ha ge you to my lodging, & cause (in the meane tyme) both bedding, and dyet to be prouided for these young men, that I may see them used according to my charge in every respect.

He spea-
keth, to
his scrut-

Onaticus

Gouernment.

Onaticus. Well Sir it shalbe done with diillgence.

Gnomatius. Now let vs in the holy name of God begin, and he for his mercy gene me grace to vtter, and you to digest such holesome lessons as may be for the salvatio of your soules, the comfort of your lyfe, and the profitte of your Countrey.

You shall well understand my well beloved schollers, that as God is the autho: of all godnesse, so is it requisite that in all traditions and Moral preceptes we begin first to consider of him, to regard his maiestie, and search the soveraigne poyntes of his Godhead. The Heathen Philosophers (although they had not the light to understand perfect truthe) were yet all of them astonyed at the incomprehensible maiestie and power of God, some of them thought the ayre to be God, some other the earth, some the infinitesse of things, some one thing, some another, whose opinions I shall passe ouer as thinges vnnaturall to be much thought of, but by the way, the opinion of *Plato* is not unworthy here to bee recited vnto you, who taught plainly that god was omnipotent, by whom the world was made, and al thinges therein created and brought vnto such perfection as they be in. *Xenophon* affirmed that the true God was invisible, and that therefore we ought not enquire what or what maner of thing God is. *Aristo* the Stoicke, affirmed lykewyse that God was incomprehensible. To conclude, *Simeonides* being demanded what God was, required one dayes respect to answer, and then being again demanded the same question, he required two dayes respect, at the third apointment of his answere, he came & required thre dayes, and being demanded wherfore he did so break his apointments, and require alwayes further time, he answered, that the more deeply that he did consider the matter, the more infinite he found it, and therfore remained alwaies astonyed what to answere, and alwaies craved further time. Truly to leave y heathen opinions

The Glasse of

nions and to come unto the very toucheſſone I thinke it
not amisse if we content our ſelues to thinke that God is
omnipotent, and yet his power vnsearched, and his god-
nes vnspeakable. And to be briefe, I wil deliuer unto you
the ſumme of your dutyes in foure Chapters, the firſt cha-
pter ſhalbe of God and his minifters, the ſecond of the
King and his Officers, the third ſhall conteyne the duties
that you owe unto your Countrey and the Elders thereof,
and laſtly you ſhalbe put in remembraunce of your dutyes
towardes your Parentes, and what you ought to be of
your ſelues. In theſe foure chapters I truſt (by Gods help)
to encluce as much as ſhalbe neceſſary for the perfect go-
vernment of a true Chilitian.

Phylomus. Hic we beſeech you that for as much as this
order of teaching is both verry compendious, & alſo much
diſferent from the lectures which haue bene reade unto vs,
you will therefore vouchſafe to ſtand ſomewhat the moſe
vpon every point, to the end, that alſo well your meaning
may be perſpicuous, as alſo that we may the better beare
away the ſame, and not onely leарne it without the booke,
but alſo engrauē it in our mindes.

Gnomatius. Your request is reasonable, and it thalbe
by mee as readilly graunted, as it hath bene by you neceſſa-
rily required. Your firſt chapter and lesson ſhall then be,
that in all your actions you haue an eſpeciall eye and re-
gard to almighty God, and in that conſideration I com-
mendo vnto your memory, firſt God himſelfe, and ſeconda-
rily his minifters, As touching your dutie vnto God him
ſelfe, although they be innumere, yet ſhall we ſufficiently con-
tein them in thre eſpeciall poyncts to be perſourmed: that
is to ſay, Feare, Love, & Truſt. And firſt to begin with feare,
it ſhalbe neceſſary and aboue all thinges your bounden
duty, to feare God and his omnipoten power. Linus that
auncient Poet wrytet, that with God all thinges are ea-
ſie to be accouplished, and nothing is vnpoffible. Tully in

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his Oration *Pro Roscio amerino* saith, that the commodities which we vse, the light which we enjoy, and the breath which we haue and haue, are giuen and bestowed vpon vs by God: then if with God all thinges be possible (according to *Linus*) he is to be feared, sithens the least part of his displeasure being prouoked, the greatest part of his will is to him right easie to accomplish: and if we haue our light, our lyfe, and all commodities of his gift (as *Cicero* affirmeth) then is he to be feared, least with the facility of his omnipotency he take away as fast as he gaue, or turne light into darknes, life into death, and commodities into discomodities. I might recite you many heathen authoritie, but it is most nedesles, since þ very word of God himself, is most plaine in this behalfe, and yet I haue here set downe these fewe, because they are not repugnant to holy Scriptures. We finde written in the xv. chapter of *Exodus*, that God is a Jealous God, and doth visit the sinnes of the fathers vpon the children vnto the third and fourth generation. Fear him then for he is most mighty. Again: who shall defend me (saith the *Psalmt*) vntill thine anger be past? Fear God then, since against his power no defence preuateth. Again, both the heauens and the earth obey the voice of his mouth. Fear him then for al thinges are subiect vnto his mighty power.

And yet with this feare you must also ioyne loue, for it is not with God as it is with Princes of the woorlde, which to make themselues feared do become Tyrantes, but the Loue godnes of almighty God is such, that he desireth no leesse God. to be loued, then he deserueth to be feared, and though his might and power be vniversall, and therewithall his Ielousie great, and his displeasure soon pronoked, yet delighteth he not in the destruction of mankind, but rather that a sinner should turne from his wickednes and live. *Tully* in his second booke *de legibus* saith, that God being Lord of al things doth deserue best of mankind, because he holdeþ

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what

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what every man is , and with what deuotion he worshypeth the Gods , and keepeþ an accompt aswell of the god as the badde: whereby appeareth that the heathen confes-
sed yet that the Gods were to be loued, bycause they cared
for mankind , and truly that opinion is neither contrary to
Gods word, nor dissonant to naturall reason . For we see
by common exerience that we loue them best of whom
we are most sauoured, & haue received greatest benefits.
I meane hereby those that rule their doinges by reason, for
otherwyse we see dayly wicked men , which (forgetting
their duty) do least loue wher they haue most cause . When
I my selfe was a scholler in the University , I remember
that I did often tymes defend in Schooles this proposition.
In gratitudo tam versus Deos immortales quam apud homines) peccatum maximum. Ingratitude is the greatest faulfe that
may be either towards god or man . Let vs consider the god-
nes of almighty God , who first created vs to his owne I-
mage and similitude, indued vs with reason and knowl-
edge, preserued vs from innumerable perilles, and prouid-
ed thinges necessary for our sustentation, and to consider
more inwardly the exceeding loue whiche he bare towardes
mankinde , he spared not his onely begotten Sonne, but
gaue him(euen vnto the death of the crosse) for our redem-
ption . Oh what minde were able to conceaue , or what
tongue able to vter the loue and godnes of almighty God
towardes mankinde . And since his loue towardes vs, hath
bene and yet doth continue infinite, our loue shoulde also be
infinite, to render him thanks for his godnes . But though
the causes be infinite which might bind vs to loue GOD,
yet is there no cause greater then the manifolde mercyes
whiche he hath shewed alwayes to mankind . In the first
age when iniquity kindled his wrath to destroy the whole
world, he yet vouchsaefed to preserue Noe and his family,
Loue him then since he preserueth the good, though it be but
for his mercyes sake . When the people of Israel prouoked
him

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him at sundry times, he did yet at every submission stay his hand from punishment, *Loue God then* since he is ready to forgive, and though he pronounceth his Jealousie in the twentieth of *Exodus* saying, that he visiteth the sins of the fathers vpon the children, vnto the third and fourth generation, yet therewithal he addeth, that he sheweth mercy vnto thousandes in them that loue him and keepe his commandementes. *Loue him then* since his mercy is ouer all his works. To conclude, when his unsearchable Maiestie by his divine foresight did perceue, that by the very sentence of the Lawe we stode all in state of condemnation, he sent down his owne and only Sonne, to be slandered, buffeted, and crucified for our sinnes, to the ende that all which believe in him, should not perish but haue life euerlasting. *Loue God then* since mercy is abundant with him, and he shall redeme Israell from all his iniquities.

And here vnto this feare and loue you must toyne a sure trust in trust and confidence. The promises of mortall men are often times uncertainte, and do sayle, but the promises of the Almighty are vnsallible. For the wordes of his mouth returne not void and without effect. Tully in his offices doth vse great arte in declaration what sortes of promises are to be obserued, and which may be broken. But the diuine prouidence and foresight doth promise nothing but that which he will most assuredly performe. When he promised vnto Abraham that Sara his wyfe shold bear him a childe, Sara laughed because she was then soure score & ten yeres olde, but the almighty remembred his couenant. Trust in him then so his wordes shall never sayle. When he promised Moses to conduct his people through the desernes, they began to doubt and murmur, saying: would God that we had dyed in the land of Egypt or in this wildernesse &c. Num. 14. and the lord was angry, but yet remembiring his promise, at the humble petition of Moses he perfourmed it. Trust in God therefore, since no displeasure can make him alter his

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- Gen. 21. his determination, he perfourmed his holy promyse in Israell, although we read not that he praied unto God therefor. I would not haue you think hereby that I condemne or contenne prayer, since it is the very meane to talke with God, but I meane thereby to proue, that God is most iust and faithfull in all his promises, and by repetition I say, *Fear God for he is mighty, loue God for he is mercifull, and trust in God for he is faithfull & iust.* Herewithall you must Ministers also learne to performe duty towarde the seruaunts and ministers of God. For as you shall onely be saued by hym, and by cleauing to him in ali your actions, so yet are hys ministers the meane & instruments of your saluation, and do (as it were) leave you by the hand throught the waues of this world vnto eternall felicity, vnto whom you shall owe thre severall dutties, that is to say, *Audience, Reverence, and Loue.* The Children of Israell by harkening to Moyses, and Aaron, were not only enstructed and taught their dutyes, but were (as it were) made at one with God when they had at any time purchased his heauy displeasure. By harkening unto Phylip the Apostle, the Ennch was conuerted. By harkning vnto Peter, Cornelius h captain was confirmed & strengthned in the faith. By harkning unto Paule Actes. 8. and Sylas, Lydia, and the gaylour of Phylippos were baptised, the holy scriptures are full of examples to proue this proposition. Harken you therfore unto the ministers of God, soz to God's Ministers do the reverence in al places, re mē h̄ing that as he which sent them is in all thinges to be honoured, so are they to be had in reverence for their office sake. Such was the zeale of Cornelius the Captaine, that he fell downe prostrate at Actes. 10. Peters feete when he entered into his house, the which though Peter refused saying that he was also mortall, yet did it signifie vnto vs, that the ministers of God cannot bee too much reverenced. The Prietres in the olde Testament were exempt from tributes and impositions, they were not

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not constrained to go into the battaile, they were prouided
for sustenance and all thinges conuenient, and the people
were commaunded to do them reverence. *Do you likewise* Reuerence
reverence unto Gods ministers in al places, for it shal become gods mi-
nisters.
you well. So shall you also loue them because they preach
the gospel of him which hath power to save you. If the sen-
sual aptite of man be such as engēzeth affection towards
thechamonaide because she is of familiar cōuersation w^t the
Ministris; or b̄z̄edeth loue towards them which are in office
with Princes, because they may also procure vs fauour:
how much more ought the mindes of men to be kindled
with loue towarde the ministers of God, which instructe
vs diligently, minister unto vs painftully, and pray for vs
faithfully? yea how much are we bound to loue them, which
by their holome preceptes do make vs worthy (through
Gods mercy) of his holy loue and fauour. To conclude this Loue the
chapter, you shall feare God for his might; loue him for his
mercye, and trust in him for he is faythfull. You shall also harken
unto his ministers because they are seruants of God, you shall do them
reverence because it cometh you, and for their office sake, and
you shall loue them because they feede you with the breade of lyfe.
And this I thinke sufficient for explanation of this first
chapter at this time.

Onatius. Sir I haue done as you commaunded, and
there is meate redy for your dinner, if it please you that it
be sette on the table.

Gnomatus. Well we wil then deser the rest of our la-
bour untill dinner be past, go we together, soz I thinke it
tyme.

Phylowicus. We followe when it pleaseth you.
They depart.

Aetus primi, Scœna quinta.

C

LA-

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LAMIA, ECCHO, PANDARINA, and DICK DROOM.

Lamia.

Come on my god friendes, for werr not your frendly
help, I could rather content my selfe to be huryed in my
lowingyeares, than to haue in such a miserable and peccate
world as this is. Oh what Superfisssh are we nowe growyn
unto: a gentlewoman may not nowe adayes seeme to speake
to her frende at the doore passing by, she may not looke at
him in the window, she may not kisse him if she mette him
as a straunger, nor keepe his letters or preserues, but e
very prattling minister will reade it in the pulpit.

Echo. In ded faire Lady Lamia, they are both too curios
and to much suspicioos; soz if they do but see two in
bedde together, they will say that it was soz to committ
some wickednesse, sye sye bponsuch tongles.

Lamia. Ha ha, by my troth Echo wel said, but by your
leane, let master minister lattle what he will, soz I will
take my frendes present when it commeth, and shall I tell
you: if I could haue bene contented to be so shute vp from
ight and spach of such as like me, I might haue liued gali-
lantly and well prouided with my mother, who (though I
say it) is a god old Lady in Valenia, but when I sawe that
I must weare my god apparel alwayes within dores,
and that I must passe ouer my meales without company,
I trussed vp my Jewellies in a rasket, and (being accom-
paigned with my god Aunt here) I had Valenia farewell,
for I had rather make hard shille to liue at liberty, then
enjoy great riches in such a kinde of empysounement.

Echo. A god Aunt in dede, I would I had such an
Uncle.

Pandrina. Content your selfe nisee, it were nowe but
folly to spend time in bothelesse complaints, noz to lament
the thing which may not be remedied, you must rather
learu

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learne the way that may maintaine your estate, for bea-
ly will not alwayes last, and if you provide not in youth,
you may be assured to begge in age, take example at me,
I tell you I thought my halfe peny god siluer within these
few yeares past, and now no man esteemeth me vntesse it
be for counsell.

Dicke. Counsell quoth your mary sir and god counsell
is much worth now adayes.

Laura. I pray you Aunt since you are so god a coun-
sellour, give me some advise how to behaye my selfe.

Pandarina. As for that another time shall serue between
you and me.

Echo. Why, and shall I be cast vp for a hobler then? I
am sure I was never yet vntrusty to any of you both.

Dicke. Well Ladys, and if you looke well vpon the
matter, I think that I am as worthy as one to be of coun-
sell, well I wot if any gentleman offer you the least parte
of iniury, then *Dicke* must be sent for to sweare out the
matter, *Dicke* must dyre all brenches, and therfore it were
not amisse that he were of counsel in all your conferences.

Laura. By myne honeste Aunt, to confess a troth, both
these are our very approued frandes, & therfore you may
be bolde to speake your minde before them.

Pandarina. Well content then, I will tell you mine opi-
nion, you take not the way to live, you are too much sub-
iect to your passion, for if you chance to be acquainted with
a gentleman that is in dede courtlike and of goddesse,
you become straight way more desirous of him, then he is
of you, and so farre you dote vpon him, that you do not only
sequester your selfe from all other company, but also you
become so franke harted, that you suffer him not to bessow
upon you any more then is necessary for present tyme, yea
bassewod, I pray you learne these thre pointes of me to
gouerne your shippes by. First Trust none in how faire so e-
uer he speake, next Reject no man (that hath ought, he woul-
d
fauoured

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3 fauored so euer he be. And lastely *Loue no man longer then he geneth*, since lyverall gyfts are the glewe of euerduring loue.

Echo. O noble Dame, why were not you mother of the maydes vnto the Queen of Hungary? by the sayth of a true *Bingondyan* you had wrong, for you well deserved the place.

Dyck. I warrant you if the King our master had store of daughters, such a matrone could not liue unknownen, but was it not therfore (thinke you) that ambaſſadours were sent this other day to the old Duchesses *Lamia*. Well Aunt, I were worthy of great reprehension, if I would reiect the good documents of such a frende, and if I haue heretofore done contrary, impute it to my youth, but be you sure that hereafter I will endeavour my selfe to follow your precepts.

Echo. And I sayre Lady will stande you in some steed, to dñe bydes to the Met. If I be not much deceyued, I saw a frosty bearded scholemaister instructing of four lusty young men erewhyle as we came in, but if my iudgement do not sayle me, I may chaunce to read some of them another lecture.

Dyck. Tush, what needeth such open talke here in the Crete? let vs go to the *Lady Pandarinas* house, and there we may deuise at better commodity upon these causes.

Lamia. He speaketh reason, let vs go Aunt, for it is not meete that every dancer heare our malice before the maskers be ready.

Pandarina. Well, I sayde so at the first, but when you will, let vs departe. *They depart to their bōses.*

The first Chorus.

*W*hen God ordeyned the restlesse life of man,
And made him thral to sundry grecuous cares:
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The first boorne griefe or sorrow that began,
To shew it self, was this: to saue from snares
The pleasant pledge, which God for vs prepares.
I meane the sede, and offspring that he giues,
To any wight which in this world here lyues.

Few see themselves, but each man seeth his chylde,
Such care for them, as care not for themselves,
We care for them, in youth when witte is wilde,
We care for them, in age to gather pell:
We care for them, to keepe them from the shelf
Of such quicke lands, as we our seives first founde,
When heady toll, dyd sett our shippes on grounde.

The care which Chist dyd take to saue his sheepe,
Hath verie compard, to fathers care on child,
And as the hen, her harmles chicks can keepe
From cruell kyte: so must the father shylde
His youthfull somes, that they be not beguylded.
By wicked wold, by fleshly soule desire,
Which serue the devill, with fewell for his fire.

First parentes care, to bring their children forth,
To breede them then, to bring them vp in youth,
To match them eke, with wightes of greatest worsh,
To see them taught, the trusty tracks of trueth:
To barre excelle, from whence all sin ensueth.
And yet to geue, enough for common neede,
Least lothsome lacke make vice for vertue beede.

Let shame of sinne, thy Child; ens b;idle be,
And spurre them forth, with bounti wyseley usd:
That difference, each man may plainly see,
Twene parentes care, and maisters bodes abused:
So Terence taught, whose loze is not refusid.

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But

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But yet where youth is prone to follo to ill,
There spare the spurre, and vse the brydell still.

Thus infinite, the cares of Parentes are,
Somme care to sane their children from myshappe,
Somme care for welth, and some for honours care,
Whereby their sonnes may sitte in fortunes lappe:
Yet they which crame them so with worldy pappe,
And never care, to gene them heauenly crommes,
Shall see them kerue, when happe of hunger comes.

Said Socrate: that man which careth moze
To leaue his chylde, much good and ryche of rent:
Then he forseeth, to garnish him with stoe
Of vertues welth, which never can be spent:
Shall make him lyke, the steed that stall is pent
In stable close; which may be fayre in sight.
But seldomes serues, such horse in field to fight.

So Xenophon, his friend Dan Tully told,
And so do here, Phylopas and his phare
Phylocalus, that selfe same lesson hold:
They rather lone to leaue their sonnes in fears
Of God aboue: then wealth to wallow heare,
Which godly care, (O God) so deigne to blisse,
That men may see how great thy glory is.

Finis, Actus primus,

Actus secundi. Scœna prima.

GNOMATICVS, PHYLAVTVS, PHYLOMVSVS,
PHYLOSARCVS, and PHYLOTIMVS.

Gnomaticks.

Gouernment.

Gnomatius.

MY well beloved, as tyme is the greatest treasure which man may here on earth receive, so let vs not lese tyme, but rather seeke so to bestowe the same, that profitte may thereof be gathered. I will nowe returne to enstruct you what dutyes you owe vnto the King, whose place is next vnto Gods place in consideracion of your duty. And as I haue taught you thre principall poyntes in seruice of God almighty, so will I also convey into thre pointes, as much as shalbe necessary for this tradition: for I feare least I haue bene ouer longe in my first deuision, but I was daulne thervnto by the request whiche you made of your selues, and therefore beare with me.

Phylotus. Sir our desire is such, to beare away perfectly your instruction, that your prolixity seemeth vnto vs very compendious.

Gnomatius. Well then to return vnto the matter, you shall perforeme vnto the King thre especial dutyes, that is to say: *Honour, Obedience, and Loue.* Hypodamus in his booke of a common welth, saith that a kingdome is a thing compared to the imitation of gods power. Diogenes the scholler of Pythagoras in his booke of gouernment, saith that a king representeth the figure of God amongst men. Likewise he sayth, that as god excelleth the most perfect things of nature, so the king excelleth amongst men and worldy matters: so that he is to bee honored as the lieutenant of God here vpon earth, both because he hath power of commandement, and chiefly because he representeth that heavenly King, who is king of kinges, and aboue all kynges to be heneured. Even so is hee also to bee obeyed in all seculer constitutions and politike preuisions. This obedience doth consequently follow honoure, as the shadowe fol-

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loves the body, for whatsoeuer he be that gyueth vnto his king that honoꝝ which to him apperteineth, will (no doubt) lykewise obay him with all humilitie. Erasmus teacheth in his *Apostegmes*, that obediece expelleth al sedicioꝝ & maynteyneth concorde: the which may also appeare by naturall reason and common experiance, neyther shall they ever become able to beare rule them selues, whiche cannot bee content to obay the auctoritie of others. Wherefore it shal be most conuenient that you obay the King, synce his auctoritie is frō god, & as this obedience dependeth vpon the honour wherewith ye shall reuerence the King as Gods lieutenant, so must you also sygne therunto an unfayned loue, for as almighty God is to be loued because hee is mercifull: so the King beeing apoynted by God muste be loued because he is thy protector heere on earth. Salomon sayth, that the kings indignation is the messenger of death; whereby I would frame myne argument from the contrarie, that hee is to be loued, leaſt his indignation being iustly kindled, thou bee not able to beare it. Next unto the king we are to consider the Magistrates which are apoynted for administration of iuste, and pollicie the gouernment: these Magistrates must also bee honoured, obeyed, & loued: honoured because they are substitutis of the king vnde whom all honour (on earth) apperteyneth, obeyed because theyz office is appointed by the kings auctoritie, and loued because they are the graue and expert personages, which deuise lawes and constitutions for continuauance of peace and tranquillitie. The apostle Paul in his viii. chapter of his Epistle to the Romaneſ, teacheth playnely, that Rulers beare not the sworde in vaine, saying; Let euery ſoule be ſubiect unto the higher powers, for there is no power but of God. Againe, the ruler (sayth he) doth not beare the sworde in vayne. Wherefore you must needs be ſubiect, not onely for feare, but also for conſcience. And Sanct Peter in his ſecond Epistle and the ſeconde chapter, doth ſufficientlie teach

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teach vs this point, saying: *Submit your selfe unto all manner ordinance of man for the Lordes sake, whether it bee unto the king as hauing the preheminence, or unto the rulers as unto them that are sent of him for the punishment of euill doers, but for tho lude of them that do well.* Whereby appeareth, that the magistrates are not onely to be feared, because they punysh offenders, but also to be loued because they cherishe the vertuous: and for conclusion of this poynt, if you desire to be good men, then learene to perferme dutie towarde all magistrates. As *Sophocles*, well sayde, *it becommeth a good man to haue due respect unto all magistrates.* I might no[n]e take your Parentes in hande, for the next pointe of your instruction but I will first touch the dutie whiche you owe vnto your countrey, and that is conteyned also in three especial pointes: that is to say, in *Thankefulnesse, Defence, and Profit.* And as ingratitude is the most heinous offence against God, so haue I taught you that it is the greatest faulte in humayne actions, amongst the which it sheweth it selfe no way moze vntollerable, then if you shoulde happen to bee vnthankesfull vnto your country. Tully in his offices sayth, that wee are not boyns onely for our ewne particuler cause o[ur] profit, but parte (sayth he) our cuntrey challengeth, parte our Parentes think due vnto them, and our friendes ought lykewise to enioye some parte of our traualles. There are dyuers Philosophers, whiche mayn-teyn in argument that all countreyes are fricke for a noble mynde, and I agrē thereunto, but yet thereby they conclude not, that a noble minde by chusing a new countrey to inhabit, maye lawfully forgett the countrey wherein he was native. *Zopirus* is condempned in all histories, for the vnthankesfullnes he used in betraying his countrey. The truth of the *Troyan* histozie accuseth *Aeneas, Antenor, & certeyn e others*, as most vnthankesfull traytors to thei[r] countrey. *Cill·con* for betraying of *Miletus, Laſthenes* for deliuering of *Olmithus, Nilo* for selling of *Epirus, and Apolloni-*

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for neglecting of his charge in Samos, are generally noted with the names of unthankful and untrustie traytors to theyr countreyes: so that you must alwayes remember to become thankefull to your countrey, and myndesfull to maynteyne the hono^r of the same, least neglecting your duties in that behalfe, you deserue the oprobrious names of traytors, which are odious to God and man. You muste also spare no peril or trauaile to defende the same, for your countrey challengeth not onely that you be thankfull unto the soyle which hath b^ened you, but furder also, that you defende the state, wherein you haue b^eene nourished. Tully, in his *Tusculane* questions recyteth one Lascana, who when he received tydings of his sounes death, whom he had sent into the warres in defence of hys countrey, answered: therefore did I beget him (quoth hee) that hee might be such an one, as woulde not doubt to dye for hys countrey. In his booke entytuled the *Dreame of Sipio*, he affirmeth that there is a certaine place appointed and ordeined in heauen, for all such as defende their countrey. Euripiades warmeth that we shoulde never bee wearye in those trauailes, which tende to the restitution or defence of our countrey. Platoes opinion was, that wee are more bound to defend our countrey, then our owen parents. Like argumentes haue b^eene defended by many Phylosophers, saying, that although thy parents and proper family be ouerthronwe, yet (the common welth of thy countrey standing) thou mayst florish and rysle againe: but the state of thy countrey being ouerthronwe, both thou and thy parents must lykewise come to vitter subuertion. Then as thou shalt synde it thy bounden dutie to hono^r thy country with all gratitudoⁿ, and to defende it with all thy power, so must thou likewise endeuor thy selfe to be profitable to the same: whereof many notable examples might be rehersed. Lycagus, when he had by extreme dilligence and trauayle reduced

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reduced the *Spartans* unto equalltie, by sundrie holsem lawes and poilitye constitutions, and that they began to murmur, saying; that his lawes were vnstellerable, he fyned that he woulde go to *Delphos*, to consulte with the God *Apollo*, whether his lawes were to be obserued or not promising to abide his sentence, & requiring no moare of the *Lacedemonians*, but to sware if they woulde obserue those lawes vntill his retурne: which when they had solemnly sworne, tolke his iurney without entente to returns home againe, and ordeyned before his death, to be enclosed in a great cheest of Lead, and so to be thrown into the sea, to the ende that hee never retурning, the *Laucedemonians* might be bound by theye othe to continue the exercize of his profitable lawes, suche care he had to becomie profitable unto his countrey. *Curtius* the Romayne, when there aperead a greate gulfe in the market place, whiche could by no meane s be stopped, and answere was gauen from the *Dyacie*, that it was onely to bee stopped by that which was of molte worth vnto the citye of Roome, he deeming that the cittie had nothing so precious, as stoute & valyant men, armed him selfe, and leapt into the Culfe, which stopped immediatly: declaring thereby, howe lyght men ought to esteeme theire life, when as the same maye velde profitte or commodite to theye countrey. *Menecius*, the sonne of *Creon*, refused not voluntary death, when he vnderstode that the same might redeme the citye of Thebes from vtter subuersion. I might trouble you with infinite stories to prove this proposition, but let these few suffice, and in your countrey haue allways especiall respecte to the elders, to whom you must also personate thre severall dutieis; that is, *Reverence*, *Loue*, and *Defence*. *Lycurgus*, ordeyned, that no young man shoulde passe by an elder without reverence syllie doene vnto him, namelie if he were set, he rose to de reverence vnto the elders, and if they were alone, he was bound to proffer them the com-

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for of his company. *Plato*, in his mynthyalegue of lawes
and constitutions doth thus propound: al men must grant
(sayth he) that age is much to be preferred before youth,
as well in the sight of God, as also in the sight of men, which
will lyne orderly; for it is abominable (sayth he) that an
olde man shoulde geue place unto an young man, and
the Gods them selues do hate it, since youth ought with
paciente mynde to beare even the stripes of their el-
ders. You shal also loue them, because of them you may
learne good preceptes, and of them you may be holde to
iske cogness: for as *Euripides*, in his tragedy called *Phae-*
nissa, doth teache, prudence will not be gotten with fewe
dayes lechting for, and the apostles teach vs our duty di-
rectly in that behalfe, who ordeyned amongst them elders
in every congregation, to deveye all matters in contro-
uersie, of whome they were resolued of all doubtes in con-
science. It hat also he com you to defend the elders from al
vpoleine and outrage, since it is a thing as comly and co-
tientable to defend the weake, as it is glorious and tri-
umphant to ouercome the mightie: whereof I myght re-
cite many famous examples out of the Romain histories,
but I will partie include the same in the duetles which
you owe vnto your parents, which are also, *Horat*, *Ode*,
and *Rene*. And of the first parte, although I might bring
th hundred worthy examples, yet because the tales of it self
familiar, I wil be brieke, and use no other persuation then
the expresse commandement of God, who biddeþ you to
honor your Father and Mother, that your daies maye bee
long in the land whiche the Lord your god hath given you.
And *Saint Paul*, in the sixt chapter of his Epistole to the
Ephesians, saith: Chyldren obey your parents in the Lord,
for that is right and wellpleasing to the Lorde. As he testi-
feth in the thirde chapter to the *Colossians*, you shall loue
them also because you are engendred of their owne fleshe
ſbloud, as also you may not forget your Mothers paines
in

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in bearing of you, you muste alwaies meditate in your
minde, fy; t the cares which they haue had to preserue you
from bodily perils in the cradell, from daunger of damp-
nation by Godly education, from neede and hunger by ad-
ministring things necessarie, and from vther destrukcion
by vigilant foresight & Godly care: all these with infinit
other things considered, you shall finde your selues boun-
den by manyfolde occasions to loue your Parentes, and to
be assistant vnto them in the necessities of their age. Fox
well sayd that Poet, which affirmed that childdren were
tenderly swadled in their cradels, to the ende they myghte
susteyne their aged Parentes and supple their wantes.
Meruelous is the nature of the Storke, whiche feedeth the
damme in age, of whom it selfe receiued nouriture being
young in the nest. Tully in his booke of the answers of loth-
ayers sayth, that nature in the beginning hath made an
accord betwene vs and our Parents, so that it were dame-
nable not to cherish them. And to conclude, ther is nothing
that can worse become a comon welth, then to see yong
flourish in prosperity which suffer their parents to perish for
lacke of any commodity. Now that I haue rehearsed vnto you
asmyghte as I thinkie requisit, for the enstruction of your
duicties, fy st towardes god, and his ministers, next to the
Kyng and his Magistrate, thirde ly to your countrey and
the Elders thereof and lastly towardes your Parentes:
it shal not be amisse that you remenber of your selfe how
you are the Temple of God, keepe your selues holy there-
fore in your conuersation, and vndefiled, for if our saviour
Christ did rigerously rebuke and expell the buyers & sellers
out of the ouerward Temple, how muche more will hee pu-
nische them whiche pollute and defile the inwarde Temple
of their bodies, and geue ouer their delight to concupisence
and vanities: thus may you for breuitie remember that
you.

D.iii.

Feate

The Glasse of

God.

- { 1 Fear God because he is mightie,
- { 2 Loue God because he is mercifull,
- { 3 Trust in God because he is iust.
- { 1 Hearre his ministers because they are sent to instruct you,
- { 2 Do reverence unto them because of their office,
- { 3 Loue them because they feede you with henenly bread,

King.

- { 1 Honor the King because he is Gods lieutenant,
- { 2 Obay him because his power is from aboue,
- { 3 Loue him because he is thy protector.
- { 1 Honor bys Magistrates because they represent his person,
- { 2 Obay them because they haue their auctoritie from him,
- { 3 Loue them because they mainteine peace.

Country.

- { 1 Be thankfull to thy countrey that hath bredde thee,
- { 2 Defende it because thou art borne to that ende, and
- { 3 Profyte it because thou shalt thereby gayne honour.
- { 1 Reverence thy elders for their grey heares,
- { 2 Loue them because they councell thee and
- { 3 Defend them because they are feeble.
- { 1 Honor your Parents because God commandeth so,
- { 2 Loue them because they tendered you, and
- { 3 Releue them because it is your dutie.

Lassly forget not your selues, neyther make amy less account of your selues then to be the Temple of God, whiche you ought to keepe holy and undefiled. I myghte stand in dilatacion hereof with many moe examples and auctorities, but I trust these (being well remembred) shall suffyce, and now I will leaue you for a tyme, bething almighty God to gyude and keepe you now & euer.
So be it.

Gnomatiks goeth out

Altus

Gouernment.

Actus secundi, Scæna secunda.

PHYLAVTVS, PHYLOMVSVS, PHYLOSARCVS, PHYLOTIMVS, and ONATICVS.

Phylautus.

Alasirba, I see wel the olde proverbe is true, which saith: so many men so many mindes, this order of teaching is farre contrary to all other y euer I have heard, & that I tell you: it hath in it neither head nor stote.

Phylomusus. Truly brother it hath in it great reason & vertue, and though it be at first unpleasant in comparison to Terences Commedies and such like, yet ought we to haue god regarde therunto, since it teacheth in effect the summe of our duties.

Phylotimus. Pea, and that very compendiously.

Phylosarcus. Surely I am of Phylautus opinion, for who is ignorant that God is to be feared aboue all things? or who knoweth not that the Kinge is appointed of God to rule here on earth?

Phylautus. Is there any man so dull of understanding, that he knoweth not that in all countreyss elders must (or will) be reverenced? and see we not daily, that all parents challenge obedience and loue?

Phylosarchus. Yes, and more so, for soms parentes are never contented what ditle sooner the childe performeth, they forger what they once were themselves: But to the purpose, I looked for some excellent matter at this newe Scholemasters handes, if this be all that he can say to vs, I would for my part that we were in some Uniuersitie, for here we shall but lose our time, I haue (in effect) all this geare without booke already.

P.iii.

Phylautus.

The Glasse of

Phylactus. And I lacke not much of it.

Onatius cometh in.

Onatius. Well sayd young gentlemen, it is a god hea-
ring when young men are so toward, and much easie is it
for the teacher when he findeth scollers of quicke capacity.

Philotimus. Surely I am not yet so forward, neither
can I haunt that eyther I haue it without booke, or do suffi-
ciently beare away the same in such order as I woulde.

Phylomus. For my parte, I beseech God that I may
with all my whole understanding bee able to beare away
that which our Master hath deliuered unto vs, and that I
may so emprise the same in my memorie, that in all my
lyfe I may make it a glasse, wherein I may beholde my
duetie: wherefore *Philotimus*, (if you so thinke god, you
and I will go aparte, and medylate the same to our sel-
ues, to the end we may be the perfecter therein when our
enstructor shall examine vs.

Philotimus. Contented, let vs go where you will.

They go apart.

Philosarchus. Let them go like a couple of blockheads,
I would we two were at some Uniuersitie, and then let
them do what they lust.

Phylactus. Even so would I, for at the Uniuersitie we
should heare other maner of teaching: There be lectures
daily read of all the liberall sciences, of all languages, and
of all morall discourses. Furthermore, at the Uniuersitie
we should haue choyse company of gallant young gentle-
men, with whom we might acquaint our selues, and passe
some times in recreation: yea, shall I tell you: if a man list
to play the god fellow and be mery sometymes, he shall
not want there (as I haue heard) that wyll accompanie
him.

Philosarchus. And what Uniuersitie (do you suppose)
we shall be sent unto.

Phylactus. I thinke unto *Doway*, for that is nearest.

Philosarchus.

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Phylactus. Hauue you bæne in Domay at any time?

Phylactus. No surely, but I haue harde it praysed soz a
yere per citie, and wel replenished with curteous people and
fayre women.

Phylarchus. Marry Sir ther would I be then. Oh what
a pleasure it is to behold a fayre woman: surelie they were
created of God for the comfort of man, but beholde, I see
a passing fayre woman come downe the strate, and if I
be not much deceived, Echo is her gentleman vsher: it is so
in dæde.

Phylactus. What is that Echo?

Phylarchus. Know you not Echo? why the you know no
man, the best fellow in all this towne, and readie to do soz
all men: I will bring you acquaynted with him.

Actus secundi, Scæna tertia.

PHYLAVTVS, PHYLOSARCHVS, ECHO, LAMIA, DICK
DROM, and PANDARINA.

Echo.

Y DU shall see (Lady Lamia,) how I will worke this
geare lyke war, but is not this *Phylarchus*? it is euen
hee, in god time I haue espied him, keepe your countenance
in any wise.

Pandarina. Echo bothe geue you god councell, keepe your
countenance.

Lamia. As though I were to learne that at these yeares.

Echo. Master *Phylarchus*, God save you.

Phylarchus. And ther also gentle felow Echo, whether
walkest thou?

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Echo.

The Glasse of

Echo. Hereby Sir with this gentlewoman.

Phylarchus. Abide I pray thee, here is a young gentleman a friend of myne, which desireth to bee acquaynted with thee.

Echo. Sir I am at your commandement and his also, I will be so bold as to kisse his hands, Dyck go thou on with these gentlewomen before, I will ouertake you immediately.

The Ladies passe by, with a reuerence to the gentlemen.

Phylarchus. And I pray thee tell mee Echo, what gentlewoman is this?

Echo. Sir she is of Valentia, and hath presently some busynesse in this citie with her Aunt which accompanieth her.

Phylarchus. Ha,ha, busynesse in dede, tell mee Echo, here are none but God & god friendes, is shē of the right stamp?

Echo. Sir, belēue mee I knowe no such thing by her, I haue not biēne long acquaynted with her, and (to tell you what likely hōdes I haue hitherto seene) shē is very demure and modest, neyther is there any company referto her lodgīng, but what for that? all thinges haue a beginning, shē is a woman, and nothing is vnpossible.

Phylarchus. Trust mee truely she is a gallant wench, & but yong, that Fryer which would not cast off his cowle to catch such a sowle, shal never be my cōfesso, but I pray thee deale playnly with me: might not a man entreat master Echo to carry her a present if nēde were?

Echo. Sir there is never a gentleman in this citie, shall make Echo stretch a strunge sooner then your selfe, but of a very truth, he therto I haue seene no such likelyhood, but Sir, you are a gallant yong man, me thinkes you myght do well to walke somtimes by her lodgīng, and geus her the Albade, or the Bezo las manos, and by that meane you may acquaint your selfe with her: afterwardes if any thing

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thing may be furthered by Echo, commaund him.

Philosarchus. Gramerie gentle Echo, but where aboutes is she lodged?

Echo. Not farre from S. Myghels Sir, at a red house,
I will take leaue of you for this time, least she thinke me
verie slacke in attendance.

Philosarchus. Fare well friend Echo. Did I not tell you
what he was? there is not such a felow in a wrold againe,
surely it shall go hard but I will haue a fling at this dam-
sell: but let vs goe in, for our companions are departed
long sithens, and we shal perchance giue some cause of sus-
peete, if we faire long here.

Philantus. Go we.

Actus secundi, Scena quarta.

GNOMATICVS, ONATICVS, ECHO.

Gnomaticus.

Surely these yong men are not hitherto to be mislyked,
Sand I trust in God they will proue toward scholers.

Onaticus. Pea syr out of dout, & especially the two elder,
but the other two are nothing so quicke spited, I came by
them earwhile, sone after ye had done reading unto thē,
and the two eldest could euen then (in maner) record with-
out booke as much as you had taught them.

Gnomaticus. Pea but what is that to the purpose? the
quickest wits proue not alwayes best, for as they are rea-
die to coēcine, so do they quickly forget, & therewithall, the
finenesse of their capacite doth carie such offtimes to de-
light in vanities, since mans nature is such, that with ease
it inclyneth to pleasure, and unwilling it is to indure pain

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of trauell, without the which no vertue is obteyned.

Echo commeth in.

Echo. This geare goeth well, for whereas I was cast
ing with my selfe howe to entrayp this yonker, he is faine
into the nette of his owne accorde, and desireth that of me
whiche I was carefull howe to profer cleanly unto him.
But is not this the old scholemaster reue the same, wel, we
must find some deuice to bleare his eye for a while; let me
alone, I knowe howe to bring it to passe.

Gnomaticus. Doth this felow come to me thinkest thou?

Onatius. It may be syz, but I know him not.

Echo. I will salute him, God sauе you maister schole-
maister.

Gnomaticus. Welcome gentle brother.

Echo. Syz, I am sente unto you by the Marckgrae,
who vnderstanding that two of his kinsmen are lately
placed vnder your gouernement, hath a desire to se them,
and therefore sent me to intreate you that you would gyue
them lybertie this afternone, to the end that he may com-
mon with them.

Gnomaticus. Surely I did not know that they were the
Marckgraues kinsmen, and they haue yet bene but verie
small time with me, but since it so pleaseth him, I am con-
tent to graunt them libertie, and I will send them out vnto
you presently to go where it liketh him.

Gnomaticus goeth in.

Echo. So so, they are as much a kynne to the Marke-
grae, as Robyn Fletcher and the sweet Roode of Chester,
but yet this was a cleanly chifte upon the sodeyne, for by
this meanes shal I take occasion to bring this yonker and
the Ladie Lamia better acquainted, & much god do it him,
for out of doubt she shall be his, as long as his purse maye
be myne. But behold wher they come al togither, now let
me bestirre me and use my best wittes.

Actus

Gouernement.

Actus secundi, Scæna, quinta.

PHILAVTVS, PHILOSARCHVS, PHILOMV-
SVS, PHILOTIMVS, and ECCHO.

Philautus.

I Am glad that we haue libertie this afternoone to take recreation, not soz that I lacked time to meditate that which hath bene read vnto vs, but bycause I take pleasure in walking abroad.

Philosarchus. And I hope by this meanes to haue further communication with my friende Echo, and beholde where he is.

Philomusus. Amongst all that our instruter hath rehersed vnto vs, there is nothing sticketh better in my remembrance, than that which he laye of time: soz surely as it is the greatest treasure which God hath giuen vnto man, so ought he to be verie curios and warie how he bestoweth the same, wherefore *Philotimus* I thinke we can not better do, than to spende some time by the way in meditating & rehearasing these wholsome precepts, which our instruter hath to vs deliuered, for I assure you, althoogh he hath bene therin verie compendious and sentencious, yet in my judgement every sentence is suchas requireth a ripe deliberation, and weightie consideration of the same.

Philotimus. Surely *Philomusus* I am of your opinion, and therefore let vs bestowe the time therein, althoogh percase our brethren here will vse this afternoone in some other exercise.

Philosarchus beckneth Echo, Philomusus and Philotimus go together.

Echo. Sir it is vnto you that I addresse my selfe, soz al-
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thongh I be not the redicest man on lue to deale in such al-
fayres, yet such is the great god liking which I haue al-
wayes had in you, that since I spake with you earewhile,
I haue not ben vnmindful of you, & surely I suppose that
God doth fauour your desires, soz euен now when I depar-
ted from you, and as leone as I overtoke the gentlewo-
man, I cast in my braines how to pleasure you, and mea-
ning to haue devised some subtily wherby the thing might
be brought into communication, the gentlewoman of her
seise prokred the occasion, soz shee demaunded of me what
yong gentlemen those were with whom I stayed, I tolde
her that ye were Sonnes to two of the welthiest burghers
in this citie, and be you sure I left out no commendation
which might aduaunce you, whereat she seemed to bite on
the bridle, and commended you for your curtesies, in
that yee saluted her so gently as shee passed by, but
especially shee marked you by sundry thinges and ges-
tures, and could descrie you vnto me by your appa-
rell. Shozt tale to make, I never saw her shew so much
lykelyhoode of affection, since I first saw her, as shee be-
wrayed presently, and shall I tell you in your eare? if Ec-
cho be any better then a foole, she hath a monethes minde
vnto *Phylarchus*, wherfore play you now the wise man, &
Strike the Iron whiles it is hot, she returneth this way
presently, and thereupon I haue aduentured to come vnto
your Scolemaster, to craue you a libertie in the name of
the Markegraue, saying that you were his kynsmen, and
this haue I done, to the ende that you might take occasion
to salute her entones as she returneth: and if you vse the
matter wisely (as I know you can) you may take oportu-
nity also to talke with her, yea and to conduct her to her
lodging.

Phylarchus. Surelie Echo thou shewest playnlie what
good will thou bearest me, but what shall we do with the
Markegraue?

Echo.

Gouernement.

Ecco. Tush, folow you your busines now that you haue libertie, and let me alone with that matter, if euer here after the thing come in question, lay all vpon me, and I will say, that I mistooke both the Scolemaster and the Skollers vnto whom I was sent.

Phylarchus. Well friend *Ecco* I know not how to deserue thy gentlenes, but in token of gratesfull mind, holde, receive these twentie gildres vntil I haue greater abillity, and be sure that if euer I live to inherite *Phylocalus*, then *Ecco* shall not be unprovided for.

Ecco. What meane you sir? stay your purse vntill another time, well if you will needes enforce me, I will never refuse the curtesie of a gentleman, but behold where the Ladie *Lamia* commeth. Sir me recomandez, I will not be sone to talke with you, for I stale from her to pleasure you priuileie.

Ecco departeth.

Actus primi, Scœna sexta.

PHYLAVTVS, PHYLOSARCHVS, ECCHO, LAMIA, DYCK,
DROM, and PANDARINA.

Phylarchus.

 *H*my friend *Phylantus*, behold here a pære, tesse piece, doth it not delight your eyes to gaze vpon such a shyning flarre? on myne hono; she hath a swet face, & by al likelihod she is much to young to haue beene hether to comonly abused, but wherfore am I abashed? I wil go and salute her. Fayz lady God save you, and send you that your hart most descreth.

Lamia. Worthe gentleman, I thanke you most hearte-

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The Glasse of

ly for your god wil, and if God hear your prayer, he shal do more than he did for me a god whyle, but it is no matter, when he hath taken his pleasure of punishing, he will at last haue pitie on the pecc.

Philosarchus. Surely mylresse, it were great pitie that such a one as you, shoulde indure any punishment without great cause, and hardly can I thinke that any heart is so hard as to see you sorowfull, if remedie maye be therfore obteyned.

Lamia. Syr, I coulde be content that all men were of your mynde, but I finde curtesie verie colde nowe adayes, and many there be which woulde rather depryue a pore gentlewoman of her right, then rue vpon her pitteous plighe: the god king *Amadis* is dead long sythens, whose knyghtes vndertooke alwayes the defens of Dames and Damselfles.

She whyneth.

Phylantus. Alas what ayleth the yong gentlewoman to complayne?

Pandarina. Syr and not without cause, since she is by great wjong dispossesed of riche Signiories which belong to her by right and inheritance, and complaingning herein to the magistrates, she receyveth small comforthe, but is rather hindered by malice and detraction.

Philosarchus taketh her by the hand to comfort her.

Philosarchus. Fayze gentlewoman: although I haue hitherto had no great acquaintaunce with you, yet if I might craue but to knowe the cause of your griefe, be you sure I woulde use my best indener to redresse it, and thereforee I coniure you by your curtesie, that you change your opinio, for all *Amadis* knyghtes are not yet deade, onely bewray your griefe, and prayse hereafter as you finde.

She beginneth to tell a tale.

Lamia. Syr I haue not power to reiecte your curtesie, you shall understand then, that being sc.

Pandarina interrupteth her.

Pandarina.

Gouernment.

Pandrina. Heyce it semeth that you haue not your honour in such conuentation as I woulde wish you shoulde,
I pray you let vs begon homewardes.

Phylarchus. Why Mistres, are you offendid that she
should herken vnto such as seke to relieue her estate.

Pandrina. Sir you are a gentleman well nurtured, and
you know this is no place to talke in, without discre-
dty.

Phylarchus. Well Mistres, if it please you we will
waite vpon you vnto your lodging, and there you shall
see what desire I haue to comfort this faire Ladie.

Pandrina. As so that it at your pleasure, I pray God
sende her god friendes in her right, soz God knoweth
she hath neede of such at this present.

They follow the Lades.

The second Chorus.

B**E**hold behold, O mortall men behold,
Behold and see, how sone deceipt is wrought :
How sone mens mindes, of harmefull thinges take hold,
How sone the god, corrupted is with nought.
Beholde the cares whereof our saviour spake,
As Muhem felles, in thirkenth chapter playne,
Such wicked means, malitious men can make,
The frulfull seede, with worlches wedes to stayne.
Beholde the devill, whose ministres are prest:
To stir an ore, in every sorwgre deate:
Beholde blynd youth, which holdeþ pleasure best,
And skernes the Payne, which might their state promote.
Great is the care, which grauest men endure,
To se their Sonnes, brought vp in Godly wise:
And greate the paines, which teachers put in vze,
To traze then still, in vertuous qualitie;

F.i.

But

The Glasse of

But oh how great, is greedie lust in youth:
How much mischiefe, it swalloweth vp vslane:
With reckles mind, it castes aside all truth,
And feedeth still, on that which is vncleane.
These parautes, and bawdes haue quickly caught,
The careles byus, who see not their deceyptes:
With such vile wares, the woorld so full is fraught,
As fewe can scape, their subtleties and sleights:
Yet mighty God, boushlafe to guyde the rest,
That they may shun the bad, & few the best.

Finis, Actus secundi.

Actus tertij, Scœna prima.

DICK DROOM alone.


Here there there, this geare goeth round
as it shuld go, these young gallants are
caught without a net, & shall I tell you
one thing? no man gladder then I, for
as long as that chimney smoketh, I am
sure I shall not go hungrie to bed. An
Inheritrix quoth you; marie that she is a
Meritrix I warrant her, of great bur-
dens, birthrightes I would say, no doubt of it, he that
marieth h̄r shalbe sure of great clamation, and that
god olde gentlewoman her Aunte. Why though the
young woman had never a groat in the woordie, yet a
man might be glad that could match his houne in such
an abominable (honorable) facke: these are Auntes of
Antwerp; which can make twentie mariages in one
weke for their kinwoman, O noble olde gyres, I like
them yet when they be wise, for it is an olde saying, one
hewe

Gouverment.

þre w^t is worth two sh^p. Wel, let me loke about me how I prate, and let me espie what is become of their b^rothers according to their commaundement, but are not these two they which come debating of the matter in such earnest? it is even they, and wot you what? their b^rethren are otherwise occupied, but yet surely they argue as false as they, when God knoweth a small entreatye might serue, but I will step aside and herken to these yonkers.

Actus tertij, Scena secunda.

PHYLOMVSVS, PHYLOTIMVS, DICK.

Phylomusus

S^torely Phylotimus, I wonder what is become of our b^rethren, I pray god they be not entised to some vanitie by some lewde companie.

Dick. You might haue gessed twise & haue gessed worse, I bestrew your b^raynes for your busie coniecture.

Phylotimus. Truly it may be, but I trust they will bears in mind the last precept whiche your Master gaue vs, at þ least I wold we had their companie, that we might meditat the matter together.

Dyck. I perceiue it is riue to call them, I wilbe gone.

Phylotimus. If our enstrutor shuld examine vs, and finde them to s^eake, it wold greue me asmuch for my brother as if the fault were myne owne.

Phylotimus. Surely and I wold also be very sorie if my brother shuld be found slack in his duetic, but in my iudgement we m^tde not to cast these doubtes, for our b^rethren seemed vnto me to be very perfect and ready in the especial poyntes of our enstruction, and could (in maner) make rehersall therof immediatly after we had received the same.

Phylotimus. Pe amarie, but I wil tel you one thing I know by experiance in my brother, he wil as lone conceyue of

F.ii. bear

The Glasse of

beare away a thing as any that euer I sawe, and surely to confess a trueth, he hath an exelent ready wit, but doubtles he will sometimes forget as fast, as he learneth redily, and yet for myne owne part, I woulde to God that my memorie were as capable as his is, for then I woulde not doubt but to retayne sufficiently.

Phylomus. It may be that his minde is much given to other plesures and delights, which do so continuallie possess his brayns, as they suffer not any other conception to be empryned in his memorie: for my brother *Phylantus* doth in a manner meditat nothing els but setting forth of him selfe, and in what seuerer he be occupied or conuersant, yet shall you perceiue him to haue a singuler regard to his owne prayse, the which doth sometimes carrieth him as farre beyond all reason, as his desertes might seeme to aduaunce him.

Phylomus. To bee opinionate of him selfe is vitious, but surely I am of opinion, that it is commendable for a young man in all his actions to regard his owne aduaunce, and with all to haue (resonably) a god opinion of him selfe, in exempting of such thinges as he vnderfaketh, soz if he which coufeth in the latyne tung to be eloquent, shoulde so farre embase his thoughts as to conceiueth that he speake or wrot like olde *Duns* or *Scotus*, surely (in my iudgement) it would bee verie hard for him to excell or to become a perfect *Rethoritian*, or if hee which employeth his time in the exercise of ryding, shoulde imagine with himselfe that he sat not comely on his horse backe, it would be long before he shoulde become a gallant horseman: soz in all humaine actions we delight so much the more, and sooner attayne unto theyr perfections, where as we thinke in our mindes that in dede the exercise therof doth become vs: but behold now wher our bretheren do come.

Aclius

Gouernment.

Actus tertij Scena tertia.

PHYLAVTVS, PHYLOSARCVS, PHYLOMVSVS,
PHVLOTIMVS and GNOMATICVS.

Phylantus.

This was a proper messenger in dede, he myght haue
mocked others though he mocked not vs.

Philosarchus. O sy; you do hym wronge, for it semeth vs
to me that the pore fellow is as sorie for it as we are mis-
contented, and that he rather faulteth through ignorance,
than of any set purpose, but looke where our brethen are.
Brother wher haue you bin whilste we were at the Park-
graues house?

Phylotimus. Truly brother I walked on with my com-
panion here, hoping that we shold haue followed you to
the Parkgraues house: and we were so earnest in medita-
ting such matter as our instructor deliuered vnto vs, that
mistaking the way, & not marking which way you went,
we were constreyned to retorne hether, and to attend your
returne, to the ende we myght go al togither.

Phylomusus. And you(brother) where haue you bene?

Phylantus. Where haue we bene quoth you? why we
haue bene with that god olde gentleman the Parkgraine,
vnto whome we were as welcome as water into the ship,
the olde froward fronymer would scarce vouchsafe to speake
vnto vs, or to looke vpon vs, but he shall sit vntill his hee-
les ake before I come at him agayne.

Phylomusus. O brother, vse reuerent speach of him, prin-
cipally bycause he is a Magistrate, and therwithal for his
grewe haires, for that is one especiall poynt of our masters
tradicions.

Phylantus. Tush what tell you me of our masters tra-
ditions: if a Magistrate, or an elder would challenge re-

The Glasse of

uerence of a yong gentleman, if were god reason also that they shold render assabilitie, and chearefull countenance to all such as present them selues before them with god will. When we came to him he knewe vs not, neyther would he knowe vs by any meanes, but with a grim countenance turned his backe, and desyred vs to goe ere we dranke : a Markgrave quoth you ?

Phylotimus. That is strange, that having sent for vs, he would seeme to vs such entertryment when we came.

A fine ex
Ause
Phylotimus. I will tell you brother, it semeth unto me that it was rather the faulke of the messenger, and yet he did but ignorantly mistake it neyther : for he was (as it shold seeme) sent by the Markgrave, but he did eyther mistake the scholenniester, or the scholers, or both, and thereupon I thinke that the Markgrave was partly offended.

Phylotimus. Truly and not without cause, but beholds where our maister commeth.

Phylantus. Let vs say then that we were together, leake he be offended.

Grammaticus. Howe my welbeloued, and what sayth this honourable & reuerende Markgrave unto you : or howe doth he like the maner of your entraction : have you recyted or declared any part thereof unto him since your going ?

Phylotimus. By no, for it semeth that the messenger did mistake his errande, and was sent to some other scholers, and not unto vs.

Gnomaticus. Is it even so ? well then let vs not alioe ther lose the golden treasure of the tyme : but tell me, haue you perfectly digested and committed unto memory the articles whiche I deliuered unto you, for especiall consideration of your duetie ?

Phylotimus. By I thinke that I can perfectly rehearse them.

Phylantus. And I sy, do hope also that I shal not greatly fayle.

Philo-

Gouernement.

Philomusus & Philotimus. By this yong man and I do partly bear them in mynde, although not so perfectly and readily as we desire.

Gromaticus. Well, to the ende that you shall the better imprint them in your memorie, behold, I haue put them briefly in wryting as a memoriall, and here I deliver the same vnto you, to be put in verse euerie one by himselfe and in sondrie device, that you may therein take the greater delight, for of all other Artes Poetrie giueth greatest assistance vnto memorie, since the versis terminations and creatures doe (as it were) serue for places of memorie, and helpe the mynde with delight to carie burthenes, which else would seeme mox grienous: and though it might percase seeme vnto you, that I do in maner overlode you with lessons and enterpryses, yet shall you herein rather find contente or recreation, than any encumberance: let me nowe so. Who car shew him selfe the pleasantest Poet, in handling therof, and yet you must also therein obserue decorum, for trying allegories or pleasant sygures in serious causes are not most comely. God guide you nowe and euer.

Gromaticus goeth out.

Aetus tertij, Scena quarta.

Pylosarcvs, Phylavtvs, Phylotimvs,
Phylomvs, Ambidexter

Philosarchus.

O h that I had now the bayne whiche Virgill had in wryting of a delectable verse.

Philomusus. God is god and bountifull, yelding vnto every man that is industrious the open way to knowledge and

The Glasse of

and scic nce, & though at first it seeme diffisile, yet with tra-
uell enerie thing is obteyned, we see the hardest stones are
pearced with soft droppes of water, whereby the minde of
man may be encouraged to trusst, that unto a willing hart,
nothing is impossible, but to perforeme the charge which is
giren vs, we must withdrawe our selues from each other,
since we are enioynd enerie of vs to deuise it in sundrie
sortes of poentes, wherefore I will leaue you for a time.

Phylotimus. And I will also assay what I can do.

Phylarchus. God be with them, shall I tell you *Phylau-*
tus, wherfore I desyre the excellencie of *Virgil*, in compoun-
ding of a verse: not as they thinke God knoweth, to con-
uerct our tedious traditions there into: for a small graco
in a verse wil serue for such unpleasant matter, but it was
to furnish me with eloquence, for the better obteyning of
this heavenly dame, whose remembraunce is sweet onto me,
neyther yet am I able to expresse such prayses as she doth
deserue. Oh how it delighteth me to behold in myne ima-
gination the counterfeyt of her excellent face, me thinkes
the glimising of her eyes haue in it a resplencion, farre moze
bemant than the beames of the Sunne it selfe, and the
sweetnesse of her heavenly breseth, surpasseth the spiceries
of *Arabia*. Oh that I had skill to write some worthy mat-
ter in commendation of her rare perfections, surely I wil
tell you *Philinus*, I doe both reioyce in your doings, and
much wonder at your inclination, I wonder because I can
not perceyue that you are any thing moued with affection
of mynde towards her, and yet I reioyce therein, least the
sainte might haue become an hinderance to my desires, ch-
howre only loue will admit no companion.

Phylinus. Phylarchus, you may happely be deceyued
in me, and therefore I would not wish you hereafter to as-
saye your selfe in any man at the first acquaintance, but in
decde to confess a truth unto you, although this gentlewo-
m. in be beautifull, yet, hane I refreynd hitherto to be-
comes

Gouernment.

come affectionate on her, as well bycause I would therin
give place unto your desire, as also bycause I haue not per-
ceyued that ever she lent any glaunce or liking looke to-
wardes me, and as I can be content to loue where I finde
my selfe estemed, so be you sure that I thinkie my halfepe-
ny as god siluer as another doth, and she that seemeth not
with gracie eye to beholde me, it is verie likely that I wil
not be ouerhastie to gaze at her. But to returne unto the
purpose, as you do nowe earnestly desire to get victorie o-
uer her affection : so doe I every day beseeche of God , that
our parentes may at last determine to sende vs unto some
Uniuersitie, that there the varietie of all delightes maye
yelde unto each of vs his contentation.

Phylarchus. Alas, and I am of another mynde, for
though I desire no less than you to be at some uniuersitie,
yet to lose the light of my *Lania* seemeth no lesse griefe unto
me, than if my heart were torn out of my bodie. But
beholde where *Ambidexter* commeth, my minde giueth me
that I shall heare some newes by him. Holwe nowe *Ambidexter*? what newes?

Ambidexter. Good syr, and such as I dare say you will
be glad of.

Phylarchus. And what are those? tell me quickly I
pray thee.

Ambidexter. Sir, I will tell you, there came a tatting
fellowe to your father crewhile, and told him a tale in his
ear which seemed to like him but a little, what so euer it
was, where vpon your Father mumbled a while as the
Cade which cheweth the Cudde, and in the ende with a
great ligh he sayde, Well, then (quoth he) there is no reme-
die but sende them with sped to the Uniuersitie : whiche
words whē I overheard, I smyld to my self and thought,
(by God, and so you may dresse them) for I dare well say,
they will be the most ioyfull newes that they heard this
halfe yeare, and to gratise you with the same, I came im-

G.I. mediatly

The Glasse of

imedately to seke you out, but where is your brother?

Phylarchus. He is gone that way walking, I pray thee followe him, and make him pertaker of these newes.

Ambidexter goeth out.

Oh howe much is *Ambidexter* deceyued in me at this present: No no, I can not so content my selfe to forget the swete face of that worthy Lady *Lamia*, neither can I ever hope to reioye, vntille I might be so happy, as to enjoy the continual light of her heavenly countenance, the uniuersitie is in deede the place where I haue of long time bene desirous to be placed, especially for the varietie of delights and pleasures which there are dayly exercised: but alas, what needeth the riche man to become a théeze & oz what neede I to wander vnto the uniuersitie for to seke pastime and pleasures, when I may euuen here in *Antwerp* without further trauel, enjoy the dayly comfort of such consolation: and if I be not also much deceyued, she loueth and lyketh me no lesse than I desire her, I pray you tell me *Phylaura*, do you not playnely perceyue that she hath an affection towardes me?

Phylaura. Surely *Phylarchus*, I dare not sware it, although in deede the franknesse of her entartaynement was much, but when I consider that it was at the verie first sight, it maketh me thinke that her curtesie is commis, and may be quickly obteyned.

Phylarchus. Why did she not then make as fayne semblant vnto you?

Phylaura. Marre, bycause she perceyued you to addresse your selfe most directly vnto her, and there is no woman so kynde, that she can deale with mo than one at once, but be you sure if I had bene there alons, she wold haue lent me as favourable regard as she saimed nothe to give you, it is the triche of them all, and therefore never set your mynde so much thereon, I warrant you, when we come to the Uniuersiti, we shall haue store of such there, and I am glad

Gouernment.

glad to understande that your father determineth to sende
you thither, for I am sure that my brother and I shall ac-
company you, since our fathers haue alwayes bene de-
frous that we should spend our yowthes together. But be-
holde where our fathers come both together, let vs go in,
leane they espy vs, and thinks that we loyter here.

Actus tertij, Scena, quinta.

PHILOPAES, PHYLOCALVS, FIDVS,
GNOMATICVS

Phylopas.

Surely neyghbor *Phylocalvus*, I can not blame you though
you be moued at these tidings, but in things which come
contrarie to expectation or desire, the wisdome of men is
best seen, & therefore I would advise you to forecast in time
howe you may prevent such a mischief, for greatest woules
are at the firsfe more easily cured, than if they continuall
vntill some abundance of humour or other accident doe
hinder the benefite of nature, and surely it grieueth me in
maner as much, as if the like had bene found in myne own
sonne.

Phylocalvus. So haue you great reason to say, for your
sonne *Phylautus* was there with him also, and though the
Harlot seemed not to lende liking unto any but my sonne,
yet be you out of doubt that being in such companie, he shal
hardly escape the snares of temptation.

Phylopas. Well, howe so ever it be, we shall best doe to
consult with their teacher herepon, and beholde where he
commeth. Byr we were about to seide for you, being ad-
vertised that my neyghbores sonne *Phylarchus* doth haue

G.ii. a verie

The Glasse of

a very dishonest house in this towne, and my sonne Phy-
lautus hath also ben there in company with him, the which
giueth vs iust occasion to lament, & mest glad we would
be to deuise some comfort in tyme, since the thing hath (as
yet) bene of no long continuance. Wherefore we beseech
you to deale faithfully with vs, and to declare if you haue
seen any such behauour, or likelyhood in them, and fur-
thermore to aduise vs, which way we might best redresse
this mishappe betimes.

Gnomaticus. Sir to declare of your sonnes behauour,
truly I haue never seen any thing to misselyke of them,
neyther could I euer perceiue that they were slowe
in apprehending myne enstrunctions, but rather moze for-
ward then their brethren, true it is that here came one to
me in name of the Markgrauer, saying that he was theyz
kinsemnan and very desirous to see them; wherepon I did
willingly give them leane, and when they came ther they
say that the messenger misse tooke the matter, and shold
haue gone to some other schellers. But doubtles my mind
giueth me, that if they haue bene allured to any euill com-
pany, it bath bene by that same fellow whiche came to mee
on that message.

Phylopus. Do you not know him, or what his name is?

Gnomaticus. I do not knowe him, but he said that hys
name was Echo.

Phylocalus. Echo? Nay then you haue not iudged a-
misse, for it is one of the lewdest fellowes in this towne, a
common Parasite and a seducer of youth.

Gnomaticus. Surely my harte did not greatly like
him at the first sight, but since thinges done cannot be vn-
done, I lyke well that you shold (according to your owne
deuise) prouide in time before they wade deeper in such
enterprizes, and to speake mine opinion, you may dee wel
to send them vnto some University, before they haue fur-
ther acquaintance or haunt in such company, for whether
it be

Gouernement.

It be loue, or lust that hath infected them, there can be no
presenter remedy then to absent them from the thinges
which they desire, and therewithall I promise you (not to
flatter) they are already very sufficiently able for the Uni-
versitie, and the instructions which I haue giuen them,
may serue rather for precepts of their perfect duty to God
and man; then for any exercise of the liberall sciences,
wherein they are so wel entred, and haue bene so thourough-
ly traded, as there lacketh nothing but conuenient place
where they might procede in Logike and such lyke.

Phylipes. And me thinkes we might better doe to en-
foure the Parkgrauer. Who vpon such meanes as we
shall make, may banish the harlot with her traine out of
the City, and may also punish the parasite for so entysing
the young men.

Gnomaticus. I graunt you that all this maye be done
very well but then you are to consider, that the hartes of
young men, are oftentimes so stout, that they can not abid
publiquely to heare of a faulte, the whiche (being priuatlie
and gently admonished) they woulde peraduenture wil-
lingly amend: and great difference there is betwene chil-
dren and young men, for in childhode all punishment is
terrible, but in florishing youth every punishment may
not be vsed, but discretion must forsee what kynde of
punishment wil most pruaile and best gayne reso;mati-
on in the mind of the offender. Wherefore myne advice
shoud be that you send them to some Uniuerstie, and as
neare as you can forsoe to place them with such a Tutoz
as may alwaies haue an eye to their exercises, and may
haue especiall care how they shall bessow their vacant
tymes. For idlenesse is the cause of many euils in youth,
whereas beeing occupied or exercised in any thing that is
verteous or commendable, they shall not haue so great oc-
casione to thinke of vanities.

Phylocalus. All that is true, but what Uniuerstie do you

C.iii. thinks

The Glasse of

thynke meetest:

Gnomius. For mine owne opinion I lyke Domyn very well, bothe for that it is neare, and from thence you maye alwayes within shorte tyme be aduertised, and also because I do knowe very learned and saythfull men there, and herewithall it is but a lyttle Towne, and the Uniuersitie but lately erected, wherby the roote of euill hath hereto had least stope, and exercise hath bene (and is) the more streightly obserued.

Phylopas. And could you dyrect vs vnto any such faithfull Tutoz, that we myght be holde to thynke our selues sure of their well doing? and that they shold not be suffered to run at large about wanfon toyes and lewdnes?

Gnomius. Truly I can tell you of two or thre which are both saythful and carefull of their charge, but to assure you in such sort as you require were verie hard to do, sythens no Tutoz can vse such vgilant industrie, but that sometimes he may be deceived, neuerthelesse I know them to be carefull.

Phylocalus. Well for my part I can be content to follow your aduise, & what thynke you neighbour *Phylopes*.

Phylopas. I do lykwise agree to as much as hath beene sayd.

Gnomius. Well then marke yet a little furder myne entent, I would thinkie good that the yong men themselves shold not knowe therof vntyll the Jorney were prepared and they ready to depart, and my meaning is this, in so doing you shall anteycpte all occasions that they might haue to conferre with lewde company, who parauenture shold not spare to follow and accompanay them wheresoever they go.

Phylocalus. Surelie that is well considered, and therfore neighbour. I pray you geue streight charge vnto your servant least he do betray our entent herein.

Phylopes. Sirha do you heare not one worde for your

Gouernement.

your lyfe of that which we haue here communed together.

Fidus. Sir I trust you haue neuer hetherto found me slacke to do that which I haue ben commaunded, nor rash to disclose any thing which I thought might dysplease you.

Phylocalus. Well I pray you let vs go together vnto my house, and there let vs moare at large debate this matter.

Phylopes. So we where best likeliy you.

Actus tertij, Scæna Sexta.

PHYLOMVSVS, PHYLOTIMVS;

Phylomus.

W^Auld God now that I could mete with *Phylotimus* that vnto him I might recount what I haue done in the theame which our Master gaue vs earwhille, for conserence is comfortable vnto schollers, were it no more but to vse eache others aduise and opinion in such thinges as they shall undertake: and though in compiling of ver-ses, all company is combersome, yet when the same are made and knished, then is it a singuler comfort to haue a companion with whom (as with thy selfe, (thou maile be bold to confer so) judgement. And behold wher *Phylotimus* commeth in god time.

Phylotimus. *Phylomus* I haue finisched the charge which our enclucter gaue vs in verse, & I wold be glad to haue your opinion therin.

Phylomus. Here telles the tale that I shold haue told.

Phylotimus. I pray you giue eare a whille, and I will reade vnto you what I haue done therin.

Phylomus. With right god will *Phylotimus*, reade them I pray you.

G. iiiii.

Phylotimus.

The Glasse of

Phylomusus. Give eare then, but first I must thus much declare vnto you . I haue no moze but conuiced in to verse the verie bries which our Master delivered vs in prese, adding neither dilatations, allegories, nor examples: and thus it is.

FEare God alwaies whose myght is most, & ioyn thy feare with loue
Since ouer all his worthy wozkes, his mercie standes aboue:
In hym thou mayst likewise be bold, to put thy trust alwaie,
Since he is iust and promyse kepes, his truth cannot decay.

Cine eare vnto his Ministers, which do his wozde professe,
Disdayne them not due reverence, their place deserues no lesse.
And loue them eke with hartie loue, because they siede thee still,
With heauenly fode, wheron thy soule, his hungrie hart may fill.

Then next to God true honoz give, to Gods anoynted king,
For he is Gods lieutenant here, in euerie earthly thing:
his power comes from heauen aboue, the whiche thou must obey,
And loue hym since he doth p^rotect, thy life in peace alway.

To Magistrates in their degrēs, thou must like duties beare,
Loue, honor, and obedience, since they betoken heare,
The maiestie and represent the king him selfe in place,
And beare his sword, & maintayn peace, and dēme ech doutfull case.

Be thankfull to the countrey soyle, wherein thou hast beēne b^red,
Defend it alwaies to the death, therefore thy life is led:
And secke by all thy skill and powre, to do such deedes therin,
As may therto some profit yeld, so shalst thou honoz win.

To elders for their hoarie heares, thou shalst do reuerence,
And loue them since they councell the, in every god yezence:
Defend them eke because they be, as feeble (for their myght)
As stout and strong in good aduise, against the flesh to fight.

Thy

Gouernment.

Thy father and thy mother both, with other parents mo,
Thou shalt in hono^r still esteeme, for God commandeth so:
And loue them as they tendred thee, in cradle and in kind,
Receiue their age (if it haue neede) for dutie so doth bind.

Thus shalt thou bear thy self alwaies, if y^e wyl prosper wel
And from thy selfe if thou desire, all mischiese to expell:
The kepe thy self both chaste & cleane, in ded & eke in thought,
Embrace the god, & leauē y^e bad, for thou art dearely bought.
Thou art the Temple of the Lord, which must be vndeſilde,
Hoze dere to him the Temples are, which mortall men do build.
And since he cast frō Temple once, which was but lime & stons
The biers and the sellers both, & bad them thence be gon,
How much more the wyl he require, y^e shuld kepe thy selfe
Both cleane & pure from fylthy sin, much worse the worldly
Be holy the, & kepe these words, in mind both night & day (pelle
For so be sure that god himself, thy flagring steppes wil stay.

Finis quoth Philomus.

Thus haue you now seene *Philomus*, my simple skill in poe-
try, and I pray you tell me your opinion therein.

Phylomus. Surely *Phylomus*. I like your verses verie
well, for they are compendious: and to be playne with you,
I haue lykewile framed a verse or poeme vpon y^e same mat-
ter, marie I haue some what moze dilated and enlarged eue-
rie point, but such as it is, I will lykewile craue your opini-
on therein.

Phylomus. With right god will: I pray you reade them.

Phylomus.

The man that meanes, by grace him selfe to guyde,
And so to lyue, as God may least offendc:
These lessens learne, and let them neuer slide,
From out his mynde, what euer he pretende.

W.i.

Act

The Glasse of

God.

Hince God is greate, and so omnipotent,
as nothing can withstand his mighty powre,
he must be fearde, least if his wrath be bent:
We perishe all, and wither lyke a flowre.

Loue.

Pet with such feare, we must him loue lykewise,
Hynce he hath loze, of merces in his hand:
And moze delights, that sinners shuld abyde,
then stille to fall, and neuermore to stand.

Trust.

In him also, we maye be holde to trust,
In him we may, put all our confidence:
For he is true, and of his promise full,
He never sayles, the ryght of his pretence.

Minister. His Ministers, and such as prech his word,
Because they be, from him (to teach vs) sent:

Audiēce. We shuld to them, gine eare with one accord,
And learne their loze, which leads vs to repent.

Reuerēce

All reverence, to them shalbe but due,
As well because, their office so requires:
As there with all, because there doth ensue,
A iust rewarde, to humble mennes desires.

Loue.

And loue them eke, with fast and faithfull loue,
Because they feed thy soule with heauenlie bread:
Whiche cannot mouilde, nor from thy mouth remoue,
Untill thou haue, thy fill there on yfed.

King.

Hert God the king, doth challeng second place,
And him we must, both hono: and obey:

Obediēce Because he hath, (from God aboue) his grace,
Honor. And is viceroy, on earth to beare the sway.

Yet

Gouernment.

Yet as with hart, we shall him honor yeld,
And must obey, what he commaundis with feare:
So loue him eke, because he is our shield,
And doth protect, our life in quiet here.

Loue.

Lyke duties do, to Magistrates belong,
Because they beare, the sworde, and represent
The king hym selfe, & righthen euerie wrong,
And mainteine peace, with all their whole entent.

Magi-
strates.
Obediece
Honor.
Loue.

Unto the soyle, wherin we fostred were,
We most alwaies, be thankful children found:
And in defence therof we must not feare,
To venture life, as we by birth be bound.

Country.
Thanke-
fulnes.
Defence.

For to that ende, our life to vs was lent,
And therewith all, we ought the same t'advauance,
And do such deedes, as may be pertinent,
To profit it, and che our selues enhance.

Profit.

The siluer heares, of Elders every where,
Clayme reverencie, as due thereto by right:
Their graue advise, and precepts which we leare,
Doth challeng loue, the same for to requit.

Elders.
Reverēce
Loue.
Defence.

Their weake estate, when force is gon and past,
Doth craue defence, of such as yet be strong:
Since they defend, the force of fortunes blast,
From weakelest wynts, which harken to their song.

Parentes.
Honor.

The parents they, which brought vs vp in youth,
Must honord be, since God commanndeth so:
And synce therby, a gratiouse gyfte enseloth,
Euen longe to lyue, in earth whereon we go.

Y.II

They

The Glasse of

Loue. They ought lykewise, our harty loues to haue,
As they loued vs, in cradle when we laye:
And brake their sleepes, our sely lyfe to saue,
Whan of our selues, we had no kind of stay.

Releife. And if they nede, in age when strength is gone,
We ought releue, the same with all our powre:
We shold be greud, when as we heare them grone,
And wayle their wantes, and helpe them euerie howre.

Our selfe And he that thus, can well direct his wayes,
And keepe hymselfe, in chaste and holy life:
Shall please the Lord, & shall prolong his dayes,
In quiet state, protected still from stryfe.

Gods Be holie thus, and live in god accord,
Temple. Since men one earth, are Temples to the Lord.

Thus may you see Phylotimus, that one selfe same thing may
be handled sundrie wayes, and now I pray you tell me your
opinion, as I haue told you myne.

Phylotimus. Surely Phylotimus your verses do please me
much better then mine owne, and verie glad I am that we
haue eche of vs so well accomplished our dueties, nothing
doubting but that our enstricter will also like the same ac-
cordingly: & now if you thinke god, let vs go in and present
the same, when soone he shall thynde god to demand it.

Phylotimus. With right god will, go you on & I wil folow.

The third Chorus.

The shew is great, and greater then the shew,
Which seemes to be, betwene the good and bad:
For even as waedes, which fast by flowres do growe,
(Although they be with comely colours clad:)
Yet are they sound, but seldom swete of smell,
So vices brag, but vertue beares the Bell.

The

Gouernement.

The prauincing stede, can selvome hold his flesh,
The hottest greghound leates the course at length:
The finest hilkes, do seld continue streche,
The fatest men, may sayle sometymes of strength:
Such depe deceiptes, in faire pfectiue are sounde,
That vices lurke, where vertue seemes t'abound.

A Spanish tricke, it hath ben counted oft,
To seeme a thing, yet not desire to be:
Like humble bees, which fly all dayes aloft,
And tast the flowers, that fairest are to see:
But yet at even, when all thinges go to rest,
A soule cowe sharde, shall then content them best.

Well yet such bæs, bycause they make great noise,
And are withall, of sundry pleasaunt hewes:
Bee most eschewyd, alwayes by common boyce,
And honourd more, then Boes of better thewes:
So men like wise, which beare the brauest shewe,
Are held so best, and crowched to full lowe.

But vertue she, which dwelles in secret thought,
Makes god the stede, what euer be the smell:
Though outward glose, sometimes do seeme but nought,
Yet inward stuffe, (of vertue) doth excell:
For like a stone, most worthy to estime,
It loues to be, much better then to seeme.

Phylanthus hære, and Phylosarchus eke,
Did seeme at first, more forward then the rest:
But come to prose, and nowe they be to seeke,
Their brethren no we, perfourme their duty best:
Thus god from badde, appears as day from night,
That one takes paine, that other loues delight.

Finis, Actus Tertij.

H.iii.

Actus

The Glasse of *Actus quarti, Scæna prima.*

PHYLOPAES, PHYLOCALVS, GNOMATICVS.

Phylopes.


Hauē so; my parte set ai thinges in readyngesse for my Sonnes departure, and if my neighbour haue done the lyke, they shall departe immediatly: but behold where he commeth, how now sir? What haue you done or dispached?

Phylocalus. Al thinges necessary for my Sonnes are in readyngesse, and you, what haue you done?

Phylopes. Doubt you not of my diligence, I am ready were it within this houre, but I wold be glad to talke with Maister Gnomaticus, as well to vse his advise, as also to haue his letters of commendation vnto some fafhfull Lector at the University; and looke where he commeth in hastē.

Gnomaticus. Gentlemen I haue founde you both in god houre, and I wold wish you to dispatch the younge men your sonnes with all convenient spedē, so; the thing which you suspected is doubtlesse to true.

Phylocalus. And how knowe you?

Gnomaticus. I will tell you sir, eare while allone as I departed from you, I examined the al concerning a taske which I had gauen them, and that was to put in verse a brefe memoriall of the chiche peyrates wherina I did instruct them, and I found that *Phylomus* and *Phylotinus* (whom I thought not so quicke of capacity as the other) had done the same very well: on that other side, I founde *Phylinus* and *Phylarchus* to haue done there in nothing at

Gouernment.

at all, and marueyling at their straunge and vnaccusumed slackenesse, I searched them vppen such suspition as I had conceyued, and founde that *Phylarchus* had spent the time in wryting of louing sonets, and *Phylantus* had also made verses in praise of Marshall feates and pollicies.

Phylocalus. O God, and haue you not punished them accordingly?

Grammaticus. As soz that sir be you contented, there is tyme for all thinges, and presently in my iudgement you could devise no punishment which would so much greeve them as to departe from this Citie, hereafter I doubt not but to devise the meanes that both they shalbe rebuked as appertaineth (though they be out of my handes) and the causers of thes mischieues may also chaunce to heare thereof when they thinke it quite forgotten, but at thys point we will hold no longer discourse therein, ouely prepare for your Honnes departure to the Uniuersity.

... *Phylopus.* The chiese thing wherevpon we stay, hath bene both to vse your aduise, and to desire you that you will take paines to wryte your letters vnto some fauiful Tute; there, who may both rebuke them for that whiche is past, and haue care to gouerne them better in tyme to come.

Grammaticus. Mine advise you haue heard already, and touching the letters whiche you require, they are in maner ready, soz I had so determined before you required me, and now if it please you to walke vnto my lodging, we will from thence dispatch them before they haere any futher newes of the matter.

Phylocalus. So we with god will.

Actus quarti, Scena secunda.

Ec^t

The Glasse of Eccho alone.

It is a wonderous matter to see the force of loue, sauing your reuerence. I dare say the Lady *Lamia* since she saw this young gentleman, could neuer sleepe vntill her eyes were shut, and therewithall she taketh such thought, that assone as euer shē is laid she falleth on snorting; and God knoweth, her cheekes are become as leane as a pestil of poxie, and her face as pale as a carnation glosseoure. Fye fie, what meaneth shē? Will she cast away her selfe in this fashion for his sake? She beareth but euill in remembraunce the god documentes of that vertuous olde Lady her Aunt. I warrant you it would be long before that *Messalina* wold dye for loue. Tush tush shall I tell you? It is folly to stand meditating of these matters, every man for him selfe and I for one, these youkers shall pay for the rost, and *Eccho* by your leauē will take part of the cosle, but behold where commeth doughty *Dicke*. How now Richard what newes? Dicke Drom commeth in.

Actus quarti, Scena tertia.

DICKE, DROM, ECCHO.

What newes? mary *Phylarchus* hath sent a fat hysse of veale, a capon, a dozen of pigeons, a couple of rabbets, and a stoupe of wine unto the lady *Pandrina* house, and promiseth to be there at supper to talke more of the matter which you wot of.

Eccho. And hath he sent no more?

Dicke. Why is not that well for a scoteman? By our lady sir, it doth me god to thinke what cheare I wil make with the leauinges, and wotte you what? Be you sure hee shall lacke no cleane trenchers, for assone as he hath laide

Gouernment.

¶ god myself before him, Dicky wilbe at an inch with a cleane plate to proffer him.

Ecco. Well said Dicke, and I trove that I will skinke in his cuppes as fast on the other side, but heafe me Dicke, as for these matters neyther of vs both will we to leke, but there are oþer thinges to be remembred which are of more weighty consideration.

Dicke. And what I pray that?

Ecco. Sparte thou must marke whensoeuer he casteth a glaunce at the Lady *Lana*, and rounþ him in the eare, saying: beware sir how you look, least her Aunt espie you. And again, if he speake a word wherein he sancteth himself to take pleasure, extoll him stright with praise, and say that *Briban* hath to fewe such blades as hee. Likewise liue to whet *Lana* for ward, as though shee helved not our teke enough. These and a thousand such other knackes must be deuyled and practised, to make him come off, and whensoeuer he giveth thee let he share betweene vs, for I promise thee Dicke by the saþt of a true *Bargondyane*, I will be as true to thee as thy coate is to thy backe.

Dicke. By the masse Ecco, and that is true enough, for it hath cleft so long to my shoulders, that a louse can not well clyme the chesse thereof without a pitchforke in her hand. But I trust maister *Hulafarbus* ses will be sufficient to set both thee and me a floate, and make vs as haue as the best.

Ecco. Lushe, as for that matter, if he do not another halfe-hee were wylle enough that woyld leane altogether unto one boogh in these dayes, no no Dicke, he ruled by Ecco, and I warrant they two will live howe souer the wold wagge, hast thou not often heard, that change of pasture maketh fatte calves?

Dicke. Ha ha ha, by Goo and well sayde, but who com-
meth ponder?

Ecco. Ha, mary it is the olde *Phylopas* and his neig-
bor
I.i.

The Glasse of

your Phylocalus, what is the matter wroth we let vs stand aside and heare their talke a while.

Dycke. Be it of all stand close.

Actus quarti, Scena quarta.

PHYLOPAES, PHYLOCALVS, PHYLAVTVS, PHY-
LONVSVS, PHYLOSARCVS, PHYLOTIMVS, GNO-
MATICVS, AMBIDEXTER.

Phylopas.

Since tym is the greatest treasure which God lendeth vs, and yet he doth but lend vs the same to the end that we shoulde well employe it, it shalbe therefore the bounden duty of every man so to bestowe the same, as may retorne to most commodity and profitte. And since your en- structor here doth commend your lwardnes much more, (I feare) then you deserue, it semeth that we shoulde haue loll time in longer deteyning you from the Uniuersty, & therfore we haue prepared (as you see) to send you thither, trusting that you will there be such diligence, as may be to the profit of your Countrey and for your oþer aduances mentes. The whiche to perfourme, I beseeche the Father of Heauen that he wyl alwayes gye you the spirit of wisedome, and powre his grace vpon you continually.

Phylanus. Sir it shall become vs to obey whatsoeuer you commaunde, although in very ded the sovaine of one departure seemeth somewhat straunge vnto me, but it bēcommeth me not to be enquistiue thereto, and in ded for mine owne part, there is nothing which could better content me then to go vnto the Uniuersty.

Phylocalus. Phylosarchus, you and your Brother shall also accompany my neigbours sonnes here to Dury,

Gouernement.

for since you haue hitherto bene b;ought vp together, I
thinke not mete now to parte you. Wherefore I charge
you that you so behauie your self, as I may alwayes heare
that you be diligent and studious, since that is the meane
to bring you unto estimation.

Phylarchus. As touching my diligence, I trust that I Murniu.
haue never yet bene behinde any of my companions, but rers disobe
this sodaine of our departure sitemeth to procede of some dient sel-
alteration in your minde, the which I haue not deserued. come
It had bene a smal matter to haue had th;e or foure daies proue wel,
respite and leasure to prepare our selues, and to haue bid-
den our friendes farewell, I think no mens child;en are
thus set out.

Phylocalus. As for your preparation, all thinges are
made ready for you, and your friendes shalbe gladder to see
your retourne home again learned, then they would haue
beine penisive to departe with you.

Gnomaticus. By welbeloued, since it pleaseþ your pa-
rentes thus to dispose your journey, I cannot otherwyse
doe but commend you to the tuition of almighty GOD,
whom I beseech nowe and euer to guide you by his grace.
and I exhorte you for Gods sake, that you beare well in
minde the preceptes which I haue given you, assuring my
selfe that ruling your actions by that measure, you shalbe
acceptable to GOD, pleasing to the world, profitable to
your selues, and comfoztable to your parents.

Phylomnes, and Phylotimus. Sir it is no small griefe
unto vs to depart from such a louing enstructor, but since
it becommeth vs to obey our parentes, we contend not
contrary to their commaundementes, hoping by Gods
grace so to employ our tyme, and so to contynue in the
trake which you haue trodden unto vs, that you shall al-
wayes commend our diligence and god will.

Phylocalus. Sir haue the wagons ready? And is their
carriage therein placed with all thinges conuenient?

The Glasse of

Ambidexter. Pea sir all thinges are dispatcher.

Phylocalus. Then go your wyses with them, and the Father of Heauen be their guide and yours now & euer.
Gnomatius. Fellow mine, you must deliver me this letter when you come to Dowey according to the superscription thereof.

Ambidexter. It shalbe done sir God willing.

The youngmen kneele downe.

Phylopes. The God of peace bouchsafe to blesse you now and euer.

Phylocalus. And give you grace to become his faithfull seruauntes. Amen.

Gnomatius. My well beloued, I beseech the Heauenly Father to graunt you a prosperous iourney, and well to bestowe your time nowe and euer.

Phylactus, Phylomusus, Phylosarchus, Phylocamus
and Fidas departe.

Did you not perceiue that onely the two elder seemed to grudge and repugne? it is a meruelous matter, they two are of an excellent capacite, and able to beare alway (in manner) more then can be layd to their charge, but an old saying hath biene Chi tropo abraccianiente stene. Well no w, it shal not be amisse if we consult of our assayzs here at home, for as for them take you no doubt, they shal vnderstand at Dowye, wherefore they were sent so long from Antwerpe, & because in all thinges Heretrie is a great surderauice, it shalbe best that we draw our selues apart unto one of your houses, where we may more conveniently conser vpon that which is to be done here.

Phylocalus. I lyke your counsell well, & when it pleaseth you let vs go to my house.

Phylopes. With god will, I will accompanie you.

They departe
Actus

Gouvernement.

Actus quarti, Scæna quinta.

ECHO and DYCK DROOM,

Ecclesio.

Fellow Richard, how like you this year?

Dick. Marie friend Echo, I lykeit but a little.

Echo. And why I pray you?

Dyck. Wher quoth you? Marie because I am sorie that
such a swete morsell is plucked out of my mouth.

Echo. And I am glad that I shal feede my fill on such
a swete mo:sell, for since there is now no remedie , but
these younkers mulsse neds bee gone , God bee with
thent. Dyck and Echo, with the Ladie's will'eate & drinke
as frelie for their sake, as if they were here present , and
heare me Dyck, if they had bene here, wee wold haue
bene fayne to wayte on the table , and to bee conten-
ted with their leauings after supper; whereas now we
wile so bold as to sit downe with the rest, since we be(as
thou well knowest) of hensholde with that god gen-
tlewoman, and by our Ladyc, I was never so deintly
brought vp but I could eat a hole Capon, aswell and as
saucyly as a cold messe of porrage , especiallie where the
bread & drinke is good.

Dyck All this I confess alle to be good & sound doctrine,
but yet it greeveth me to thinke that wee haue lost so good
customers which might haue continued such banquits of-
ten tyme.

Ecco, Lash Dyck hold thy peace, if we haue not them,
we shall haue others as god as they, thou mayst bee sure
that as long as *Luria* continueth bewtiful, she shall ne-
uer be without Huto's, and when the Crowes sictie gros-

The Glasse of

Weth vnder her eye, why then no more adoe but ensineuate
thy selfe with such another. Yea and in the meane time al-
so, it shoulde be no bad councell, if a man had foure or fve
such hauntes in store, that euermore when one house is on
swēeping, another spytte may cry creake at the fire: store
is no store as the prouerbe saith, and now adayes the bzo-
ker which hath but one bargaine in hand, may chaunce to
weare a thred bare ceate.

Dyck. Sayst thou so Echo? and I promise thee I had
such a lyking to this young man, that I was partly in
mynd to haue followed him to Dornay.

Echo. To Dornay? nay get me further from Antwarpe,
then I may see the smoke of the chymnies, and they haue
good lucke. Tush tush, Dornay is a pelting towne packed
full of poore skollers, who thinke a payre of cast holten
a greate reward, but Antwerp for my money. I tell ye
trouth, there arē not many townes in Europe that main-
tayne more tollytic then Antwarpe, but behold where the
Markgrave and his officers come. I wilbe gone, I like not
the smell of them.

Dick. By the masse neither I, they are going to cast
off some blodhound to sake a vagabond or some like chace,
and let them hunt till theyz hartes ake, so I bee once out
of their sight first.

They run a side.

Actus quarti, Scæna sexta.

SEVERVS the MARKGRAVE, with the officers.

M

uch is the mind of man deceived, which thinketh that
rulers & officers haue the merkest liues; for although
it seeme unto some men a sweete thing to comande, yet
whosoever comparath the burdes of such cares as are in that
unto

Gouernement.

vnto his office, vnto the lightnes of the pleasure which eþ meth by commaundement, he shal find, that much greater is the payns of that one, then the p;osit of that other. For what pleasure reboundeth vnto an honest minde, to p;ounce sentence of death vpon an offendore; or what profit ariseth by punishing of malefacto;rs? but on that other side, what griefe wanteth where a quiet mynde is encumbred with government? what hōwe of the day is exempt from toyle? in the morning the prease of Suters at the chamber doze do b;reake the sweetest sleepe, the rest of the soveraine is lyttle enough for the ordynarie hōwres of courtes and decydoyng of contentions, at dinner you shall hardly dysgest your meate without some sance of complaynys or informations, wherin lykewyse the rest of the day must be occupied: and the night suffyeth not to soze, cast what polityke constitucionis are needful to be devised or renewed, for to meeete with the dayly practises and inventiōnes of lewd persone; so that in fine thyne office will neither suffer thee to sleep, nor yeld thee contentment when thou art awake, neither geue thee leaue to eate in quiet, nor permit thee to follow thine owne profitte when thou art fasting. I set a syde to declare what trade of other priuat gaynes a man must omit when he is in authority: but well sayd the phylosopher, which concluded that we are not borne onely for our selues, but partes our contrey also doth chalenge. Well goodfellowes, one of you shal go to Haincote Mighells, and there at a hōuse with a red latyre you shall finde an old baude called Pandrina, and a yong damsell called Lamia, take them both and earie them to the coupe, geuing charge that they be safelē kept vntill my further dyrection be known, and another of you shall seek out Echo the parasite, al men know him wel eneugh, take him and bring him to me.

He departeth, as the Skoolmister cometh in.

The Glasse of
Aulus quarti, Scæna septima.
GNOMATICVS, NVNTIVS.

Gnomaticus.

If none other thing were required in a saythfull entrance
to: but only that he shold teach his schollers grammer
or such other sciences, then with lesser trauaile, might we
attayne unto perfection, sybrens Cammer and all the li-
beral Sciences are by traditions left unto vs in such sort,
that without any greate difficultie the doubt therof may
be resolved: but the Schole Master which careth so: none
other hing but only to make his schollers lerned, may in
some respect be compared to the horsecourser, which onelis
careth to feede his horse sat, and never delighteth to ryde
him, manage him, or make him handsome: and when such
palfryes come to iorneyng, they are comonly so prouan-
der vrounde, that they praunce at the fyre exceedingly,
but being put to a long iorney or service, they melt their
owne greace and are not able to endure trauaile. Euens so
y mindes of yong men, being only trained in knowledge
of artes, and never perswaded in points of moral reforma-
tion, become often times so prudde & so headie, that they
are caried rather away with a vaine imagination of their
owne excellency, then settled in y resolutions which might
promote them unto dignitie: and wandring so in a baynes
glorious opinion of their owne wit, they do (as it were)
foulder and cast themselves in their own halter. Such have
sudrie philosophers bin in time past, who haue so far gone
on pilgrimage in their owne preuiish conceiues, y. they haue
not shamed by a basne shew of learning to defend such pro-
positiones, as seeme most ridiculous & estranged from rea-
son.

Gouernement.

son. *Anaxigorus* desyred that snow w^e as black and yet was
aduocated a philosopher of greate grauitie & judgement.
Pherecydes prognosticated y^e an earthquake & w^e as at hand,
because he saw the water drawen out of a fountayne, and
yet was he the Master of *Pythagoras*, & attempted a pro-
found phylosopher. *Protogoras*, also affirmed that m^e might
well affirme all that to bee true, which unto them seemed
true. And infinite others might bee reherted, whose
opiniorie iudgements did eclipse the rest of their concei-
vable capacite: w^e erupon also bath sprong the damna-
ble opinio of *Asteylls*. For the mind of man is so heaven-
lie a thing and of such rare excellencie, that it alwaies w^e
keth and can not be idle. And if with the quicnes of con-
cept it be tempred by a modest moderation, to haue re-
gard unto vertue, and moralitie, then proueth it both godly
& godly: wheras if it run on hedlong, only led by natural co-
siderations of caules, it may proue admirable for some pas-
sing qualitie, but it seldomie is seene commendable or al-
lowed for perfection. The consideration wherof hath oftē
moued me rather to instruct youth by a prescribed order
out of gods own word, thē to nuzzle thē cuer deeply in phi-
losophicall opinions. And yet is the mind of young men
so prone and prompt to vanitie & delight, that all proueth
not as I would haue it. For example behold my late schol-
lers, who so getting their duetie and neglecting my pre-
cepts, are fallen into the snares which I least of al misruſ-
ted. But surely to confess a truthe, I iudge that it rather
proceded by the entisements of others, ther by their own
default. Oh how perillous is lewd company vnto young-
men! Well, I haue devised yet a meane wherby both the
Parasites here may bee punished, and the youngmen may
also be rebuked at *Doray*. In such sort, that their sedain se-
peration may prevent all meanes to escape it, and yet that
one being ignorant of that others punishment, shall never
grudge or snuffe at the same. And *Phylapes* with his neigh-

The Glasse of

bour *Phylocalus* promised me care while to put my devise
in execution, I long to heare what may be done therin, for
still I feare me least the crafty Parasite should get knowl-
edge thereof, and so both escape himself and further enfect
some other with newe deuises. But who is this that com-
meth heare in such hast?

Nuntius. Good lord what a world is this? Justice
quot h he: mary this is Justyce in deed of the new fashion,

Gnomaticus. And what Justice good fellow I pray thee.

Nuntius. Paye none at all Sir, but rather open
wzone, an honest old gentlewoman with herkinswo-
man are commaunded to the coupe, only because they sub-
ferved an honest youngman (and Sonne to a welthy Bur-
gher) to suppe with them yesternight, and a god felowe
which is well knownen here in the City, and hath dwelt
here these seuen yeares past, is also cast in prison because
he serued them at supper, I haue sedome heartes of such
rigor vsed, especially since they proffer god sureties to be
alwayes forth comming vntill their behauour be tryed.

Gnomaticus. Well god fellow speake reuerently of the
Magistrates, peraduenture there was some further
matter therein then thou art aware of, but when was
it done?

Nuntius. Euen now sir, I dos but come from thence.

Gnomaticus. This geare hath bene politiquely vsed,
and I will go sic how it is come to passe, for these are even
those lewd companions which seduced my schollers. God
fellow gramercy for thy tydinges. exit.

Nuntius. Why? Do they lyke him so well? I holde a
grote the parties are not halfe so well pleased therewith,
but I wil go further vntil I may declare them vnto some
pitifull minde, which moued with compassion, may speak
vnto the Parkgraue in their behalfe.

Finis Actus Quarti.

The

Gouernment.

The fourth Chorus.

The toiling man which tilles, his ground with greatest paine,
Hath not alway such crops theron, as yeld him greatest gain,
Nor he the fairest house, which laces thereon most cost,
Since many chips of chance may fall, to proue such labours lost.
In vaine men built their fortes, with stome with lyme and sand,
Tinlesse the same be founded first, with Gods owne mighty hand.
Though *Pandæ* himself did plant, whose tranelles did not cease,
And then *Apollo* watred eake, yet God did give encrease:
The gracie of God it is, whereon god gyfes must growe,
And lacke of God his grace it is, which makes them lyf full lowe.
How often haue bene saine, both watch and ward well kept,
And yet into the strongest holdes, hath treason lightly leapt:
The hiddest hen that is, the puttocke oft beguiles,
Such wolues do walke in wethers feilles, y Lambes mistrust no
The for can preach somtimes, but then beware the geese. (wiles.
For seldom failes a theeuish hand, but that it takes a fleise.
The devill hath many men, to gather in his rentes,
And every man hath sundrie meanes, to bring vs to their bents.
Some pufte vs vp with pride, and some set men aloft,
Wherby the most by p;incely pompe, forget themselves full oft.
Some giue vs worldy god, and some giue beauties grace,
That one breedes care, y other lust, which train vs to their trace.
In fine and to conclude, what minde of man desires,
That same the devil can set to sale, which stil maintains his fires
Beholde *Gnomaticus*, which learnedly hat taught:
His schollers here such god preceptes, as were with wisdome
And therewithall did care, to see them spend their time, fraught:
In erreis that might be god, and cleane deuoide of crime.
But then behold selfe loue, and sparkes of filthy lust,
Which made them freight despise his wordes, y cast the down in
And now beholde he cares, to cure it if he might, (dust.
But all too late the water comes, when house is burned quite.
Wherfore who list to learne: *Obstat principis*.
Since vertue seldomie can prouaile, where vice do roved is.

Finis Chori & Actus quarti.

The Glasse of

A^elus quinti, Scena prima.

DICKE DROOM alone.

Nay if you play such play fare well altesy-
ther, of all weapons I can not abyde these
silver daggers, I, with a mace quoth you:
I will not stand one blowe with a mace,
they haue caught my fellowe Echo, but I
promise them they shall haue god lucke if
they catch me, you will say that I ought not so to leauue E-
cho in the bryers, in ded we were sworne brethren, but
what for that? I know not now how I was aduised when
I tolke that oþ, but surely as I am now aduised my Bro-
ther shall daunce alone in p;son, it is no biding heere for
me, but to be plaine I will trudge after these yonkers to
Doway, and trye hoþe the ale tasteth in those Cestres, for
I like not the drinke in Antwerpe, now a dayes it is ven-
geable bitter, this was a supper in ded, no maruel though
Echo and I were so glad of it, but we triumphed before
the victoþ, for whiles we were preparing the banquet,
came in an officer and laide hold of the women and Echo
all at once:that saue I, and to go. Whether nowe sirha
quod one of the sargeantes to me? To buy olives for my
Mistres quod I. The knave catchpole replied nothing but
laughed, as who shold say, the Supper might be eaten
without fause well enough, but how madde am I to stand
prating here so long? I will be gone, to Doway, to Doway,
on mine honestie heheld wher the old men come, I meane
the fathers of these yonkers, adue my maisters, and say
you saue not me,

A^elus

Gouvernement.

Actus quinti, Scæna secunda.

PHYLOPAES, PHYLOCALVS, NVNTIUS, FIDVS.

Even new neighbour *Phylocalus* I finde what it is to be
a father, a father? Nay a carefull father, for I must
confesse vnto you, that since the departure of my Sonnes
I haue found no quiet in my thoughtes:one whyle I sime
to doubt least they haue beene distressed by the way, another
whyle I seeme to doubt least they be cftstones entised vnto
vaniti: by evill company, and hew much the more I
think hereon, so much the more I am perplesed wth dout.
God for his mercy send vs comfortable newes, to recom-
fort my sorrowfull and doubtfull harte.

Phylocalus. Truly neighbour, am I not altogether
fre from such imaginacions, but whiles I recomfort my
selfe by the hope whiche I haue in those letters that maister
Gnomacious did wryte, I am straight wyes tormented a-
gaine wth another doute, the which is such, that I may be
ashamed to vtter it considering mine olene selly.

Phylopes. O neighbour kepe nothing from me for Gods
sake.

Phylocalus. I will tell you then, I condemne my selfe
of exceeding folly, in that I haue committed the cariage of
those letters to my scravant *Ambidexter*, whose double-
nesse I haue often tryed, and therefore my simplicity was
the greater:and because he is not (long sithens) returned,
my minde conceyveth some dout of his fidelitie.

Phylopes. Truly and not without cause, for he might
haue returned long sithens. O what a dolte was I that I
sent not *Fides*(here) with them also! Surely *Phylocalus* my
mynde giueth me that he hath abused vs.

Kiss.

Neg.

The Glasse of

Nuntius. Letters, letters, letters.

Phylocalus. What cryeth this god fellow?

Nuntius. Letters from Doway, letters from Domay. Hey

Phylopes. Marry this seemeth to be some Cartier which
commeth from Domay. Comnest thou from Doway god
fellow?

Nuntius. Pea sir doutlesse.

Phylopes. And what letters hast thou?

Nuntius. Nay that can not I tell; there are to many
strange names for me to remeber, but here is my register,
and so may you knowe better then I what letters I haue
in my packe.

Phylopes. Is that the fashion to write in a role a note
of their names to whom thy letters are directed?

Nuntius. Pea Sir that is a custome which I and such
ignorant fellowes must vse, for I cannot read my selfe,
& to shew all my letters were folly; but I do alwaies
bear such a role in my hand, wherin are witten the
names of those unto whom my letters (for that tyme) are
directed, & then when I shew it, euerie man can soone tell
whether I be for him or not.

Phylocalus. A god order sarely, and I pray thee let vs
see thy role of names.

Nuntius. Here it is Sir.

Phylocalus. To begin with all here is a letter for your
neighbour, I trust I shall also finde another for my
selfe.

Phylopes. Oh how this comforteth my hart, thy
letter commeth from my younger Sonne, I will breake
it op.

He goeth aside with it.

Phylocalus. Lo now I haue lykewise found one that
is directed to me, & it is also orthographic of my Sonne
Phylotimus, let vs see what it conteyneth in Gods name.

He readerh also.

Nuntius.

Gouernment.

Nuntius. Who shall pay me for the bringing of them?

Fidus. Stay a while god fellowe, thy paines shalbe
considered well I warrant thee.

Nuntius. Pea but I may not long tary, so I must go
about and deliver the rest of these letters this night.

Fidus. All that maist thou doe well enough, they will not
be long before they haue done, but I pray the tell me, doest
thou not knoue my Maisters Bonnes?

Nuntius. What shold I cal them by their names?

Fidus. The eldest is named *Phylactus*, and the youn-
ger called *Phylomusus*.

Nuntius. I thinke I know maister *Flavus*, a tall yong
gentleman, small in the middle, is he not?

Fidus. Yes surely he is but slender.

Nuntius. Marry and I sawe him in deed at *Doway*, braue
(by the masse) and lusty, there was another gaye young
gentleman in his company, and a seruing man, wolt ye
who sholde *Ambidexter* the best fellowe in all *Antwerpe*, I
promise you they are mery and well.

Phylopes. What newen neighbours?

Phylocalus. God and badde.

Phylopes. Cuen so haue I in my letter, hold god fellowe
ther is a reward for bringing of these letters, & gramercy.

Nuntius. I thanke you sir, I retourne to *Doway* lyght
in these two dayes, and if it please you to commaund me
any thing thither I will repayre to your house.

Phylopes. I pray the do, so; peraventure I wil wryte
by the. *Nuntius exit.*

O God neighbour, how unhappy were we to send your
lewd seruaunt *Ambidexter* with our Bonnes! By Sonne
Wyeth unto me that his brother *Phylactus* & your Sonne
Phylarchus are seldomme from the *Bozedelles* or *Tauerns*,
and that *Ambidexter* is their companion, and meaneth to
tary there with them and to retourn no more.

Phylocalus. By Sonne wyeth so in effect, but hee see-

B.iii. meth

The Glasse of

meth to doute least they prepare themselves to abandon the University, and to go gadding about the world a litle; for he wryteth that they stay on hope that Echo & certayne other of his companions will shortly be with them, otherwyse they had bene gone long fforthis. Of himselfe I haue god newes, for he wryteth unto me that the Palsegraue hath written vnto the chancellour of the universitie for a secretary, and that he standeth in election.

Phylipes. And my Sonne Phylomus is entered into the ministrie, and hath preached in the University, and meaneth shortly to go vnto Geneva, such comfort we haue yet vnto our calamity. But as every mischierf is most easelie cured and redressed in the beginning, so if you will folowe my counsell, we will immediatly dispatch Fidus vnto them, who shall both apprehend Ambadexter and cause him to be punnished, and shall also staye our two wandring Sonnes and bring them home vnto vs.

Phylocalus. I like your councell well, and soz the l-ue of God let it be put in execution immediatly, for in such cases nothing is so requisite as expedition.

Phylipes. Holde Fidus take these twenty crownes, and get thicke away with all spedde possible, take post horses from place to place, and if they shoulde chaunce to be gone from Domy before thou come, yet followe them, and never cease vntill thou haue founde them, and bring them home vnto vs.

Phylocalus. Fidus spare soz no cost, and holde thicke there are twenty crownes more if neede require.

Fidus. Well Sir you shall see that no diligence shall want in me to recover them. Will it please you to command me any other seruice?

Phylipes. No, but God send thicke god successe.

Fidus departeth.

In the meane time neighbour let vs go see what is done for the staying of Echo, that we may yet prevent all mischefe

Gouernment.

chiese as much as in vs lyeth.

Phylocalus. I lyke you well, your witte is very god vp
pon a socaine, but beholde where master *Gnomaticus* com-
meth, by him we shali partly understand what is done.

Actus quinti, Scæna tertia.

GNOMATICVS, PHYLOPAES, PHYLOCALVS.

Gnomaticus.

*G*entlemen, I haue sought you round about the Town,
this geare is in maner dispatched, *Ecco* is apprecheded
with his traine and all.

Phylopes. Wel, that is some comfort yet to our heauy
hartes.

Gnomaticus. Why haue you any cause of heauiness?
Tell me I pray you Sir, what meane you to stand thus a-
mased?

Phylocalus. My neighbour and I haue receyued newes
which are both sorrowful and comfortable. Our two elder
sonnes (by the lewde assistance of my seruaunt u[er]hem I
sent with them) do bestowe their time very wantonly in
Doway, and do determine (as seemeth) to be gone from
thence very shorly.

Gnomaticus. To be gon? whether in Gods name?

Phylocalus. Nay that hee knoweth, to seeke aduen-
tures abrode in the world by all lykelyhode, and they stay
but for the coming of *Ecco* and his comparyons.

Gnomaticus. Wel as for their coming thanked be god it is
preuented wel enough, but I pray you Sir tell me how
know you this to be certeynly se?

Phylocalus. Whyle we haue receyved letters from our
other two sonnes, holde you hers is mine, you may
read it.

He delivereth him the letter.

L. i.

Vox

The Glasse of

How now neighbour? what muse you? your wittes were
good (ere while) vpon the sodayne, plucke vp your spirits,
you shall see by Gods grace Fides will bring vs good
newes.

Phylopus. Oh neighbour I am not able to expresse
the sorowes which my heart conceiueth, alas the gods of
the world (although they be gotten with great traualle,
and kept with great care) yet the losse of them doth never
torment a wise man; since the same deuice or hayne that
coulde contrarie the gathering of them, is able againe to
renew the like: but the misgouvernement of a mans childe[n],
or to see them cast away by lacke of grace or for lacke of
vigilant foresight, that onely is vnto the wyself mynde an
unmedicinable wounde. Oh that my harte is not able to
beare nor to abide the furious assaults of this misfor-
tune.

He fowmeth.

Phylocalus. What man stand vp and take a mans
harte vnto you.

Gnomaricus. What Sir for the loue of God do not
take the matter thus heauily, by his grace you shall haue
no such cause, your neighbour here hath cause of comfort:
for I perceue that his Sonne hath so well spent his time,
and so well profited at his booke, that he standeth in elec-
tion to bee Secretarie vnto Palsegraue.

Phylocalus. Yea and his Sonne Phylomarus is also
become a famous preacher, & meaneth shortly to go unto
Genues.

Gnomaricus. Wel then ech of you hath some cause of
sore yet, and by the grace of God you shall see that the rest
will fal out better then you loke for; but if it shold not,
you must yet arm your selfe with pacience, and gine god
thankes in all thinges, since he can send tribulations and
veriations when pleaseth him, and can also send comfort
when seemeth meete to his deuine maiestie, but what haue
you

Gouernment.

you done for the preventing hereof?

Phylocalus. Mary we haue dispatched my neighbours seruant *Fidus* to stay both them and *Ambidexter*, that the one may be punished in example of all others, and that the other may also be bydled from their headstrong race whiche they meane to run.

Gnomaticus. Ambidexter! Why what hath he done?

Phylocalus. Do you not marke the lettere? it semeth that his onelie leudenes hath ministred matter vnto their misbehaviour, for he is their iodes male & companion in all places, and hath setled himselfe with them, meaning never more to turne vnto me.

Gnomaticus. Surely *Phylocalus* you were not well aduis'd to sed such a fellow with your sonnes, I pray god he haue deliuern my letters saythfullie, for I dyd yet never receaued answere of them. By whome receaued you these letters?

Phylocalus. By a carrier which trauayleth wakely to *Doway*.

Gnomaticus. And had hee no letters for me?

Phylocalus. Surely I cannot tell, for I was so glad when I founde in his role, letters to mee and my neighbour, that I sought no further for any other, but you shall soone finde hym out if you aske the Carrier of *Doway*.

Gnomaticus. Well by your leaue then I will seeke hym, for I long soore to haue answere of my letters.

Phylocalus. You shall do well, and in meane tyme my neighbour and I will go vnto his house, for I perceiue he is not well.

Actus quinti, Scena quarti.

L.ii.

SEVERVS,

The Glasse of

SEVERVS the MARGRAVE with his officers, and
ECCHO.

Severus.

Come on Sirha, what acquaintance haue you with these
Ladies?

Echo. Sir I haue but small acquaintance with them,
Severus. No: What did you there then?

Echo. Sir I had wayted vpon them into the Towne
that day(as I doe vpon diuers other for my lyuing) and
they prayed me to suppe with them in part of recompence
for my traualle.

Severus. Marry sir your fare was god as I understand,
and mette for much better personages then eyther of you.
Tell me who prouided it: And who paid for it?

Echo. I knowe not Sir, it was enough for me that I
knew where it was, I never asked from whence it came
for conscience sake.

Severus. Well iesed fellow Echo, but I must make
you sing another note before you and I part. Tell me how
came you acquainted with *Phylosarchus*?

Echo. I haue knownen him long since Sir, as I knowe
diuers other young gentlemen in this Towne.

Severus. Pea but howe came it to passe that he shold
haue bene there at supper that night?

Echo. That cannot I tell, neyther do I knowe whe-
ther he shold haue bin there that night or no.

Severus. Yes that you can, did you never see him there
before?

Echo. I saw him there once, in other honest company,
but what is that to me: Had I any thing to do with his be-
ing there or doth it folowe of necessity that because he
was there once before, therfore he shold haue bin there
that night also?

Severus.

Gouernement.

Senerus. So, but you know well enough if you lyse that he shold haue been there, and that the banquet was prepared for him. You were best to confesse a trueth.

Eccles. Sir I will not confesse that which I knowe not, neither for you nor for never a man on live. He might haue bene there for all mee, & he might haue bene away also if he list, for any thing that I know.

Senerus. Well, it were but lost labour to talke anie longer with you, go take him, and carrie him to the mill, and there let him be whipped euerie day thysle, vntill he confesse the cyrcumstances of al these matters, wee may not suffer the sonnes of honest and welthy Burghers to bee seduced by such lewde fellowes, and they to skape scotfree.

Actus quinti, Scæna quinta.

GNOMATICVS alone.

O God how a man may bee deceived (at the first) in a youngman: the capacitie of this *Phyllosarcus* and his yokefellow *Phylactus* was so quick and so sufficient to receive any charge, that a man would haue beleued them to haue bene two of the best and towardest yongmen in thyss citie, and yet behold how concupisence and bayne delight hath earied them to run another race. I haue receyued letters here from my frind Master in Dornay, who declareth unto me thereby, that they are suffici-
ently able to conceiue any tradicion or Science, but ther-
withall that they are so geue over to pleasures & light pas-
times, y it is in maner vnpossible to bide their wading
desires. On that other side he prayseth the other two for
the sober yong men that ever came vnder his charge, &

L.iii. confir.

The Glasse of

confirmeth in effect as much as they had writte for newes
vnto their parentes, whereof I haue greatly to reioyce,
that (having passed through my handes) they are so lykely
to come vnto promotion. And as I reioyce in their, so am
I most hartely sorry for the two elder, that their misgovern-
ment may become not onely a great grief to their parentes,
but also a hinderance to such commendation as I might
else haue gayned by the others: but thus wch may se, that
in every comfort there may growe some disquiet, and no
herbe so cleane but may be hindred by stinking weens that
grow by it. Well I will go talke with their parentes, and
if they wilbe ruled by my councell, they shall giue them
leauue a little to see the world, and to folloue any exercise
that be not repugnant vnto vertue, soz vnto some wittes
nayther cozrection, noz frendly admonition, noz any other
perswasion will serue, vntil their owne rodde haue beaten
them, and then they proue ostentaries (thongh late) men of
excellent qualities. But beholde where they come to dis-
charge me of this traialle.

Aetus quinti, Scena sexta.

PHYLOCALVS, GNOMATICVS, and PHYLOPAES.

Phylocalus.

H^Dw^O nowe maister Gnomaticus, haue you receiuued any
letters from Domay?

Gnomaticus. Pea sir I haue receiuued letters from thence.

Phylocalus. And what mettes I pray you?

Gnomaticus. Euen the same in effecte that you haue re-
cequed.

Phylocalus. Whyn then I perceiue that our two youn-
ger sonnes haue not deceipted vs, nor boasted more in their
letters

Gouernement.

letters then is true in effect.

Gnomacius. So surely, for my frend aduertiseth me that they are two of the towardest young men that euer came in that University, and that he hath great hope to see them in the end become famous through all the lowe countreys.

Phylocalus. Well that is some comfort yet, and what wryteth he of the two elder?

Gnomacius. Surely he wryteth as much commendation as may be of their capacity, mary therewal he saith that they be marueilously bent vnto concupisence, therfore I wil tell you mine advise. As soone as they come home, first rebuke them sharply for the misse bestowing of their excellent wittes, and it shall not be amisse if you adue thereunto also some correction, that being done, I would wish you to put in their choyce what kinde of lyfe they will followe, so that it be vertuous, and not contrary to Gods woyde, and let them sit the worlde a while: for such fine wittes haue such an vnuerfall desire commonly, that they never prone stayed vntill the blacke ore hath troden on their toes.

Phylipes. Yea mary but how are we sure to recover them againe? When as I feare much that they are gone from the University already?

Gnomacius. Why doubt you of that?

Phylipes. Because my neighbours sonne Phylotimus wrote vnto him that he much doubted they would abandon the uniuersity, and that they fared but onely to heare from Echo and his complices.

Gnomacius. Yea, but Echo and the rest are safte enough for commyngh at them, and beholde wher commeth the honourable Sparkgrave with his Officers, you were best to go vnto him, and to gine hym thankes so; hys greate care and diligence.

The Glasse of

Actus quinti, Scæna septima.

PHYLOPAES, SEVERVS, PHYLOCALVS, GNO-
MATICVS.

Phylopas.

R ight Honourable, we are bound to yelde you humble
and harty thanks, for that (as we understand) you haue
vied great paine and diligence in apprehending of a lewde
company, who haue (as wee see now) seduced our children,
and made them to neglecte the holosome preceptes which
their faithfull enstricter had giuen them.

Seuerns. Surely I haue done my best (in discharge of my
duty) to apprehend them, and I haue examined them also;
but truly I can not finde hitherto any proue against them,
whereby they ought to be punished: and though I desire
(as much as you) to see them condignly corrected, yet with
out proue of some offence I shold therin commit a wrong.
True it is that Echo is knownen commonly in this Towlon
for a Parasite and a flattering fellow, and the young wo-
man also doth not seeme to be of the honestest, but yet there
is no body which will come in and say this or that I haue
seen or knownen by her. She confesseth that *Phylarchus*
and *Phylactus* were there one night at a banquet, and that
Phylarchus shold haue supped there the same night that
they were taken, and when I aske her to what end, she an-
swreth that he was a suter to her for mariage, and for
witnesse bringeth in her Aunt as god as her selfe, in the
meane time I haue no proue of euill wherwith to burthen
her. And then maister Echo (on that other syde) he standeth
as stiffe as may be, and saith that he knoweth not whether
Phylarchus shold haue supped there or not, and for lack
of proue

Gouernment.

of þ;ose I am able to go no furder.

Phylocalus. Yea Sir but doubtles that Echo was the first cause of their acquayntance, for the first tyme that my Sonne was there, was one afternone, at which tyme Echo came to their Schoole Master in your name, and craued liberty for them to come and speake wþt you.

Severus. With me?

Gnomaticus. Yea Sir doubtlesse, and when I gaue them leaue to come vnto you, they returned (after two or thre howers respyte) and sayde that you knew them not when they came there, and that Echo said he had mistaken the Scholemaster and the schollers.

Severus. Sayd they thus of me?

Gnomaticus. Yea truely Sir.

Severus. And sayd they that they had þen with me?

Gnomaticus. Sir I woulde þer lothe to say so if it were otherwise, and furthermore they seemed angry.

Severus. And wherefore I pray you?

Gnomaticus. For that you gaue them no better coun-
tenaunce.

Severus. Before God they never came at me, but thys
is somewhat yet, for by this meanes I haue good cause
to punishe Master Echo, and I pray you Master *Gnomati-*
cus go wþt me vnto him, and you shal heare what answer
he is able to make vnto these matters.

Gnomaticus. With right good will sir I wil warte vpon
you. Worþy gentlemen, you shal do wel to consider in the
meane time vpon that whiche I last tolde you as myne
oppinion.

Actus quinti; Scœna octaua.

M.i. PHYLOPAES

The Glasse of PHYLOPES, PHYLOCALVS.

Phylopes.

THe advice which master *Gnomaticus* hath gernen vs, doth not mislike mee altogether, but still my minde is more and more vexed with doubt, least in the meane time (and before *Fidus* can come at them) they fall into some notable mishap by theyr misgouernment.

Phylocalus. You do well to doubt the worse, but if it were so, what remedie but patience? and geue god thanks that hath sent to eche of vs such a Sonne as may become the comfort of our age.

Phylopes. Truly it is in deede a great comfort that eyther of vs may take in our yonger Sonnes, but if we haue lost the elver (as I feare it much) what a torrosive will that be vnto vs? Oh how I feele my fearefull harte panting in my restles bresk! the Father of heauen beches sake to send mee ioyfull newbes of *Phylactus*. O wretched *Phylopes* thou art like vnto a courteous man, which having abourdance is yet neuer contented, thou art alreade sure of such offspring as may give thee cause to reioice, and yet thy minde is not satisfied, vntesse all thinges might fall out vnto thine owne desire, and thou maist be censured to the patiēt which crieth out before the Chirurgions instrument do touch him, because thou conçuest in thy imaynation, the dread whiche tormenteth all thy thoughts. But alaz why do I not prepare this wretched corpor of mine, to be a present witnes what is become of my *Phylactus*? I will surely, go prouide all thinges necessarie for my iourney, and neuer give rest vnto these bones vntill I may see him. I will do so.

Phylocalus. What abide *Phylopes*, I am a shamed to see you so impacion, what man, I am as sozie to heare of my

Gouernment.

my sonnes lewed behauour as you are of yours, and so fel
a truth. I thinke he wilbe fownde moze faultie then
yours, but be it as God pleaseth, I haue one especiall com-
fort, and that is, that I performed my dutie in carefule-
nes and in foresight (as much as in me laye) to guide hym
vnto promotion , it is commendable in a parent to haue a
care for his children, but this womanlike tendernes in
you deserueth reprehension.

Phyllope He howe euerie man can gene good councell,
and few can followe it, well I praye you let vs withdraw
ourselues to our house s , to see if change of place may al-
so change my melancholike passion.

Phylocalus So we, I will go to your house soz compaines,

Actus quinti, Scæna nona.

SEVERVS, GNOMATICVS, FIDVS.

AMBIDEXTER.

Severus.

WEll since he is found culpable of thus much, I would
but talke with these neighbours of mine (I means
Phyllope and *Phylocalus*) and we will devise such punishment
for the malefactors, as may be a terror hereafter to
all parasites how they abuse the name of an officer, or en-
tyle the children of any burghers.

Gnomaticus. Sir I dare say they will be pleased what
soever you do therein, and if it so please you I will go vns-
to their houses and call them vnto you, for me thinks
they are departed synce we went. But what is hee that
commeth here in such haste?

Op. II.

Fidus.

The Glasse of

Fidus. Oh that I coulde tell where to fynde my
Master.

Gnomatius. It is Fidus, God graunt he bring good
tidings.

Fidus. I wold rather fynd him in any place then at his
hewe, that he might haue some company (see) wher
might comforte him, for I dare say these tidings will breake
his harte with sorowe.

Gnomatius. I will go to him. How new Fidus, what
newes?

Fidus. O master Gnomatius I knowe no man whom
I wold rather haue presently then you, O Sir I am ver
happy, for I am the messenger of the most wodfull newes
that ever my master receyued, for gods loue accompanie
me unto him that you might yet by your wisdom alwaige
the extremite of his grief.

Gnomatius. I will willingly beare the compaiane gen
tle Fidus, and surely thou deseruest greate commendation
and thankes; as well for thy fidelitie, as also for the exce
ding greate spedé whiche thou hast made, but I pray thee
tell vs first (in the presence of the right honorable Marke
grau) the whole circumstance & effect of these thy newes,
which thou sayest are so sorrowfull.

Fidus. Sir since you will needes haue it, my master
hath lost his eldest Sonne, and Master Phylocalus hath los
te better then lost his also.

Gnomatius. Alas these are heauie newes in deed, and
matt needes afflic the poore parents with extreme grieve
for ther are vnto me (almost) untollerable hat thise it do
commeth a christian to beare patiently what souer
God doth prouide, I pray thee tell on the whote circum
stance of euerie thing as it fell.

Fidus. I will tell you Sir, I used all the diligence pe
sible on my way, and yet before I coulde come at Donagh,
they were from thence deparfed.

Gnomatius

Gouernment.

Immaculus. What all together?

Fidus. No sir, but *Phylomarus* was sent by the whole consent of the university unto the *Palsgrave* to be his secretary, whereas he yet remaigneth in god estimation, and *Phylomarus* was gone unto *Genoue*, moued with an earnest reale and spirit, and there he is in singuler commendation and much followed.

Gouernatus. And what was become (the meane while) of *Phylomarus* and *Phylasarcus*? They were still at *Deway*. Where they not? *Amidrever* and *Brussels* and *Genoue*.

Fidus. So so they were gone also, but no man could tell

me whether they were gone, and they were gone some

what before their brethren.

Immaculus. Why then they taryed not so *Eccbo*, as

the letters imported that they would haue done.

Fidus. So so they had aduertisement that *Eccbo* was apprehended, and that halstened their departure.

Immaculus. And by what meanes knew they of it?

Fidus. There was one *Dicke Droom* a companion of *Eccboes*, which came unto them and tolde them the whole discourse where uppon they fledde with him immediately,

Generus such a one was presente in deere when *Eccbo* was taken, and because mine officers knew him not, nor had my commision to search for him, therfore they suffered him to departe.

Fidus. But uppon him, I would to God they had made him safe also, for he hath bin the casting away of *Phylomarus*, *Phylatius*, *Phylasarcus*, *Dicke Droom* with my friend *Ambider*, *ter here*, went out of *Deway* together, and because my maisters charge was that I should followe where so ever they went, I followed as fast as I could by enquiry, and with in thre or fourre dayes journey, I heare that *Phylasarcus* by the helpe of this god companion *Ambider* had gotten a faire minion so;oth, and stayed with her at *Brusselles*, from whence *Phylomarus* and *Dicke Droom* departed, and tolle

The Glasse of

their way togither vp towardes Germany, now *Phylosarchus* and his cariage held their way (as it was saide) towardes Fraunce. When I sawe that they were so parted, and that I could not followe both companies at once, I thought best to holde on my way towardes the Palsgraues Court, & hoped that by the way I might yet chance to heare of *Phylartus*, and in very deede I heard of such a one at sundrie places, and at last I heard of him expreddely, for the day before I came to the Palsgraues Court, he was there executed for a robbery with *Dicke Droom*, yea euen in sight of his Brother, and notwithstanding the favour that he is in there, such seuerre execution of justice is there ministered.

Senueris. It is a happy common wealth where Justice may be ministered with severite, and where no mediations or suites may wexe the sentence of the Lawe.

Fidus. When I had there recouery these heavy newes, I tooke letters of dispatch and aduertisement from *Philomus* to his Father, & crossed over the Countrey towards Geneva. And long before I came thether *Phylosarchus* had bin there (for fornication) whipped openly thys severall dayes in the market, and was banished the Cowne with great infamie, notwithstanding that his Brother *Phylartus* was an earnest suitor unto the congregation for him. When I perceyued that none other issue could be had of my trauaile, I tooke letters from *Phylartus*, and sought no further after *Phylosarchus*, but thought my duty best to aduertise my master of the certainty, and by my way home, vawardes I ouertooke this god fellowe *Ambidexter* in such array as you see, and hane brought him with me to abide such punishment as the worthy Markgrave here and other magistrates shall thinke meete for him.

Ambidexter. Oh Sir be god unto me and pardon this offence.

Senueris. Pardon? May surely thou rather deserue death,

Gouernment.

death, for it semeth vnto me, that these young men had not so lightly gone astray, had it not bin through the helpe of thee and such as thou art, such lewde seruauntes as thou art, are the casting away of many toward young persona-
ges, and therefore since thy god happe hath retourned thee
better, thou shalt with the rest serue as an crample to all
seruaunts. But thou canst tell what is become of *Phylosar-*
chus?

Ambidexter. He was so soze whipped that I feare hee
be dead. I leste him in a village syete leagues distant from
Geneua, so soze that he was not able to stir either hande
or stote.

Seuerus. Well Master *Gnomaticus*, since onley this fellow
is recovered, I think mete to hold this course of iustice, he
together with Master *Echo* shall bee whyped aboue the
Towne three severall market dayes, with papers decla-
ring their faults set vpon their heds, and afterwards they
shalbe banished the Citie, vppon payne of death never to
returne, & *Pistressa Lamia* with her Aunt shall likewylse
beset on the Cucking stoe in publicke thre market daies,
& then to be banished the Towne also.

Gnomaticus. Hurcyl you haue well devised, and I besech
you Sir boichsafe to assit mee in consoarting the wosfull
Parents *Phylopes* and *Phylocalus*, who I dare say will be so
sorrowfull for these tidinges, that it shall bee harde to per-
suade them to patience.

Seuerus. It is but a reasonable request, & I will moste
gladly accompany you, go we together, and thou *Fidus*
hast well deserued thy freedom, with a better turne for
thy faythfull seruice in this behalfe, and I wilbe a meane
vnto thy Maister that thou maist bee considered accor-
dingly.

Fidus. I thanke you Sir. My Masters, the commen say-
ing is clap your handes, but the circumstance of this wo-
full tragicall comedie considered, I may say iustly vnto
you

The Glasse of you wring your handes, neuerthelesse I leue it to your discretion.

Finis.

Epilogus.

VVhat **W**e live to learne, soz so hauncet Paule doth teach,
soeuer is and all that is, is doone for our awaile:
written Both good and bad, may be the wiscmans leach,
is written The god may serue, to make him beare like sayle,
for our The bad to chun, the faults wherin they sayle.
learning. Good wyndes and bad, may serue in sundry sorte,
To bring our barkes, into some pleasant porche.

Who little to learne, what dilligence may do,
what humble minds, by studys may attayne,
Let him behold, these younger brethen two,
Whose wits at first, did seeme to bee but playne,
Yet as you see, at last they got with payne,
The golden fleshe, of grace and cunning Skyll,
Before the rest which folowed wanton will.

And such as brag, of quicke capacite,
Or thinke the field, is woon withouten blowes,
Let them behold, the youthfull vanitie:
Of th'elder twayne, whose fancies lightly chase,
To seeke delight, in garish grounde that growes,
Yet had by hart, their masters wordes in hast:
But thinges sone got, are lost againe as fast.

For profe whereof, behold how scone they sell,
From vertues path, to tredae in vices trackes,

And

Gouernment.

And ther withall, (I pray you marke it well)
Their fallis were feule, they fell upon their backs.
Which gave their bones, so many busing craks:
That afterwardeſ, they never rose againe,
Till shamefull death, did ende their grecous payne.

Who fallis on face, haſt elbowes hands and all,
To ſave himfelfe, and therwith eke to rule:
To fall ou backe, betokens ſuch a fall
As cannot riſe againe in any wiſe;
For when he falls, his face wide open lies.
To enry blowe: and cannot ſend the ſame,
Such fallis found they, which brought them ſone to shame

And in meane wile, their Brethren roſe as fast,
Much like the ſnailes, which climes the Cattie wall,
With eale ſteppes, when ſoldiers downe be cast,
With furious ſoze, and many a bedlong fall.
Assaults are hotte, but yet iſthere withall,
Some temperance, and polycye be uſed,
They winne thofe ſortes, which hotter heads refuſed.

I meane but this: you ſee the yonger twaine,
(Because they did in vertus take delight)
They clombe at laſt (and that with pleauant paine,)
To honours Court, wherin their place was pight.
You ſee againe, their Brethren (by delight,
In fulþy lust, ſelfe loue, and ſuce like mo)
Did fall as fast, to shamefull death and wo.

You ſee the bond, ſoþ faithfullerne made free:
You ſee the free, ſoþ doublenesſe diſained:
You ſee the whippe, the cuke ſtole, and the træ,
Are thought rewardes, for ſuch as vice hath ſcainde:
You ſee that right, which euer moze hath raigneſ,

P. 1. And

Sexta hanc in
utice Endome)

C. 13

C. 14

The Glasse of

And justice both do kepe their places still,
To cherissh god, and che to punish ill.

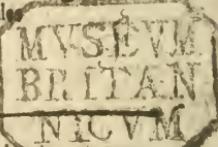
These things my m^este, did meane to make you knowe,
By prole in arte of that which you haue seene
These things my muse, thought meete to set in shewe,
But otherwyle, then common wont hath bene.
This christall glasse I pylsht sayre and cleane,
For every man, that list his faultes to meyd,
This was my mist, and thus I make an end.

FINIS.

IMPRINTED AT Lon-
don By H M

for Christopher Barker at the signe
of the Grassehopper in Paule
Churchyarde,

Anno Domini. 1575



Faultes escaped in the printe
In the second Chorus line. 5. for cares, reade fares.
In the same Chorus line. 16. for then, reade them.
In the second page of. ff. line. 16. for kinswoman, reade
kinswomen.
In the thirde page of ff. line. 18. for your, reade ones.
In the sixt page of A. line. 6. for ther is no stoe, reade, ther
is no soye.
In the eighte page of A. line. 4. for grammer reade Gram-
mer.
In the seconda page of L. for unto Palsgrave, reade, unto
the Palsgrave.

1575
B. 1. 6. G. 2. R.

1575
B. 1. 6. G.

B. 1. 6. G. 2. R.

B. 1. 6. G. 2. R.

B. 1. 6. G. 2. R.

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