

{ornamental border}

¶ The Glaffe of Gouernement.

A tragicall Comedie fo entituled, by-
caufe therein are handled aſwell the re-
wardes for Vertues, as alfo the
punifhment for Vices.

Done by George Gaſcoigne Eſquier.

1 5 7 5.

**Bleffed are they that feare the Lorde, their
children ſhalbe as the branches of Oliue
trees rounde about their table.**

Seen and allowed, according to the order
appointed in the Queenes ma-
iefties Iniunctions.

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The names of the Actors.

Phylopæes and	} Two parents being nigh neygh= bours.
Philocalus	
Gnomaticus	a Scholemafter.
Phylautus	} Sonnes to Phylopæes.
Phylomufus	
Phylofarchus	} Sonnes to Phylocalus.
Phylotimus	
Seuerus	the Markgraue.
Eccho	the Parafyte.
Lamia	the Harlot.
Pandarina	Aunt to Lamia.
Dick Drumme	the Royfter.
Nuntij	two Meffengers.
Onaticus	feruant to the Schoolemafter.
Fidus	feruant to Phylopæes.
Ambidexter	feruant to Phylocalus.
Chorus	four graue Burghers.

The Comedie to be prefented as it
vvere in Antvverpe.

<ªA.ii.v>

The Argument.

T VVo riche Citizens of Andvverpe(beeing nighe
neighboures , & hauing eche of them tvvo fonnes
of like age)do place them together vvith one godly tea-
cher.The scholemafter doth briefly instruct them their
duetie tovvardes God,their Prince,their Parents, their 5
cuntrie,and all magiftrates in the fame. The eldest be-
ing yong men of quicke capacitie,do(Parrotte like)ve-
ry quickly learne the rules vvithout booke: the yonger
beeing fomevvhat more dull of vnderftanding, do yet
engraue the fame vvithin their memories.The elder by 10
allurement of Parasites and levvde company , beginne
to incline themfelues to concupifcence.The parents(to
preuent it) fende them all together to the Vniuerfitie of
Dowaye,vvhereas the yonger in fhort fpace be(by paine-
full ftudie)preferred, that one to be Secretarie vnto the 15
Palfegraue, that other becommeth a famous preacher in
Geneua.The eldest(turning to their vomit)take their cari-
age vvith them , and trauaile the vvorlde. That one is
apprehended and executed for a robbery (euen in fight
of his brother) in the *Palfgraues* courte: that other vvhip- 20
ped and banifhed *Geneua* for fornication : notvvithftan-
ding the earneft fute of his brother for his pardon.

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

<π>A .iij. <r>

The Prologue.

W Hat man hath minde to heare a worthie left,
Or feekes to feede his eye with vayne delight:
That man is much vnmeete to be a gueft,
At fuch a feafte as I prepare this night.
VVho lift laye out some pence in fuch a Marte, 5
Bellfauage fayre were fitteft for his purfe,
I lyft not fo to misbestowe mine arte,
I haue best wares, what neede I then fhewe woorfe?
An Enterlude may make you laugh your fill,
Italian toyes are full of pleafaunt fporte: 10
Playne fpeache to vse, if wanton be your wyll,
You may be gone, wyde open standes the porte.
But if you can contented be to heare,
In true difcourfe howe hygh the vertuous clyme,
Howe low they fall which lyue withouten feare 15
Of God or man, and much mispende theyr tyme:
VVhat ryght rewardes a truftie feruaunt earnes,
VVhat fubtile fnares thefe Sycophantes can vse,
Howe foone the wife fuch crooked guyles difcernes,
Then ftay a whyle : gyue eare vnto my Mufe. 20
A Comedie, I meane for to prefent,
No *Terence* phrafe : his tyme and myne are twaine :
The verfe that pleafde a *Romaine* rafhe intent,
Myght well offend the godly Preachers vayne.
Deformed fhewes were then esteemed muche, 25
Reformed fpeeche doth now become vs best,
Mens wordes muft weye and tryed be by touche
Of Gods owne worde, wherein the truth doth reft.
Content you then (my Lordes) with good intent,
Graue Citizens, you people greate and fmall, 30
To fee your felues in Glaffe of Gouvernement:
Beholde rafhe youth, which daungeroufly doth fall
On craggy rockes of forrowes nothing foft,
VVhen fober wittes by Vertue clymes alofte.

<“A.iii.v>

This

This vvorke is compiled vpon these fentences
following,fet downe by mee C. B.

- 1 { **Feare God,for he is iuft.**
Loue God,for hee is mercifull.
Trufte in God,for he is faythfull.
- 2 { **Obey the King,for his authoritie is from aboue.**
Honor the King , for he is in earth the liuetenant of the
moſte hygh God.
Loue the King,for he is thy protector.
- 3 { **Aduenture thy life in defence and honor of thy cuntrie,**
for the quarrell is good.
Be not vnthankfull to the foyle that hath nurifhed thee,
for it is a damnable thing.
Studie to profite the common wealth,for it is commen-
dable with God and man.
- 4 { **Reuerence the miniſter of God,for his office ſake.**
Loue the miniſter that preacheth the Goſpell, for it is
the power of God to ſaue thee.
Speake good of the miniſter,for the Goſpelles ſake.
- 5 { **Thinke wel of the magiftrates, for it pleaſeth god wel.**
Be not difobedient to the magiftrates , for they are the
eies of the King.
Loue the magiftrates,for they are the bones & ſinowes
of the Common wealth.
- 6 { **Honor thy parents,for God hath commaunded it.**
Loue thy parents,for they haue care ouer thee.
Be affifting vnto thy parentes with any benefite that
God hath indued thee,for it is thy duetie.
- 7 { **Giue place to thine elder, for it is thy prayſe.**
Let not a gray head paſſe by thee without a falutation.
Take counſell of an elder, for his experience ſake.
- 8 { **Be holie, for thou art the Temple of God.**
It is an horrible finne to pollute Gods Temple.
The buyers and ſellers were driuen out of the Tem-
ple with violence.

<π>A.iiij. <r>

In Comœdiam Gafoigni,

carmen B. C.

*Hæc noua, non vetus est, Angli comœdia Vatis,
Christus adest, fanctos nil nifi fancta decent.
Græcia vaniloquos genuit, turpesq̄ Poetas,
Vix qui fyncerè scriberet vnus erat.
Id vereor nostro ne poßit dicier æuo,
Vana precor valeant, vera precor placeant.*

5

*A Barker if ye will :
In name, but not in fkill.
{illustration}*

<πA.iv.v>

The Glaffe of Gouernment.

Actus primi Scæna prima.

P H Y L O P A E S and P H Y L O C A L V S Parentes,
F I D V S feruaunt to P H I L O P A E S. they come
in talkinge.

Phylopæus.

S **Vrely *Phylocalus* I thinke my felfe in=
debted vnto you for this fréendly dif=
courfe, and I do not onely agrée with
you in opinion, but I moft earnestly de
fire , that wee may with one affente 5
deuife which way the fame may be put
in executiō, for I delight in your louing
neighbourhōd, and I take fingular comfort in your graue
aduife.**

Phylocalus. **It were not reafon *Phylopæus* that hauing fo 10
many yeares contineued fo neare neighboures , hauing
traffiqued (in maner) one felfe fame trade, hauing fuftey=
ned like aduentures, and being bleffed with like fuccesses,
we should now in the ende of our time become any leffe
then entiere frendes: and as it is the nature and propertie 15
of frendshippe to féeke alwaies for perpetuity , fo let vs
féeke to bring vp our Children in fuch mutuall focietie in
their youth, that in age they may no leffe delight in their
former felowship, then wée theyr parentes haue taken
comfort in our continuall cohabitation . It hath pleased 20
Almighty God to bleffe vs both with competent wealth,
and though we haue atteyned therevnto by continuall
payns and trauayle, rifing (as it were) from meane eftate,
vnto dignity , yet doe I thinke that it were not amiffe to 25
bring vp our children with fuch education as they may ex=
cell in knowledge of liberall fcienes, for if we being vn=
A. <i.r> learned**

The Glaffe of

learned haue by industrie heaped vp sufficient store, 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. Neither yet would I haue you conceiue hereby
that I am ambitious . But if I be not deceyued, *Al desire*
of promotion (by vertue) is godly and Lawfull , where as
ambition is commonly nestled in the breftes of the enui-
ous. 30 35

Phylopaes. I am of your opinion *Phylocalus* , and since
we haue ech of vs two Sonnes of equall age and stature,
I would we could be so happie as to finde some honest and
carefull scholemaster, who might instruct them together:
I say honest, because in the house of the vertuous there is
feldome any vice permitted, and carefull, because the care
of the teacher is of no lesse consideration then his skill: the
do I wish him both honest and carefull, because the con-
iunction of two such qualities, may both cause the accom-
plishment of his dutie, & the contentations of our desires. 40 45
Our eldest Sonnes are neare the age of xxi. yeares, &
our younger Sonnes not much more then one yeare be-
hinde them . So that as they haue hitherto bene thought
toward enough at such common schooles as they haue fre-
quented, and therefore wil shortly be ready for the vniuer-
sity, yet would I thinke conuenient that they spent some
time together , with some such honest and careful Schoole-
master , who might before theyr departure lay a sure founda-
tion to their vnderstanding. 50

Fidus. Although it becommeth not a seruant to come 55
vnto his masters counsell before he be called, yet for that I
am no way ignoraunt of your tender cares, which both of
you haue alwaies had ouer your children, and also for that
I do now perceiue the continuance of the fame by this
your fatherly conference , I presume to put my selfe for-
ward vpon a dutifull desire to further so godly an enter-
prife. 60

<A.i.v>

prife.

Gouernment.

prife. I am a feruant, and shall fometimes heare of thinges before my Maifter, the which I fpeake, becaufe I can presently enforme you of fuch a fchølemaifter as you both do defire to finde. 65

Phylocalus. And who is that, gentle fellowe *Fidus*?

Fidus. Sir his name is *Gnomaticus*, he dwelleth in Saint Antlines, a man famous for his learning, of wonderfull temperance, and highly eftéemed for the diligence and carefull payne which he taketh with his Schollers. 70

Phylopæus. Then can he not be long without entertainment, fince now a dayes the good wyne néedeth none luye garland, and more parentes there are that lacke fuch Schølemaifters for their children, then there are to be founde fuch Schølemayfters which féeke and lacke entertainment. 75

Fidus. Sir you haue reafon, and therefore (if I were worthy to counfell you, I would entertain him with fpéed, fince he came but this other day from the Lord of *Barlemontes* houfe, whose children he hath in fmall time made excellent Schollers, and now hath difpatched them to the Vniuerfitie of *Doway*. 80

Phylocalus. Doeft thou know him *Fidus*? or canft thou tell where to finde him?

Fidus. Yea Sir, and if it fo pleafe my Maifter and you, I doubt not but to bring him hyther immediatly. 85

Phylocalus. Surely *Phylopæus* you fhall doe well to fend for him.

Phylopæus. There is no man more defirous then I, and fince it fo lyketh you I am redy to difpatch it, go thy waies *Fidus*, and tell Maifter *Gnomaticus*, that my neighbour *Phylocalus* and I defire to fpeake with him, and make as much haft as thou canft. 90

Fidus. It fhall be done Sir. *Fidus departeth.*

Phylopæus. I am not the worft furnifhed of a feruaunt with this good fellow, for though his capacity be not great, 95

A. ii. <.r> yet

The Glaffe of

yet do I finde him truftie, and towards my children he is both louing and carefull.

Philocalus. Then haue you a ieuell of him, for I haue one in whom I finde contrary conditions, I am feldome out of the dores but at my returne I finde him playing with my Sonnes at some vain paftimes. 100

Phylopæus. Beware of him then, for fuch a feruant were better payed double wages in your traffique abroad, then allowed barley breade in your shoppe at home, fince nothing is more perillous to feduce children or young men, then the conforte and counsell of a lewde feruaunt. But is not this my *Fidus* which returneth fo quickly? It is, and he bringeth with him a graue perfonage, I hope hée hath found *Gnomaticus* by the way. 105 110

Fidus commeth in with Gnomaticus and his feruant.

Actus primi, Scena fecunda.

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

Fidus.

S Ir it is to be thought that Almighty God doth loue you, and meaneth to helpe your holly defire in the good education of your children, for it was my chaunce to méete Maifter *Gnomaticus* by the way, who was going towards the *Bowrce* to harken of entertainment, and it is not like that he fhould haue returned from thence vnplaced, wherefore I would wifh that you let not flippe this happie occafion. 5
They adrefse their talke to the Schoolemaifter.

Phylopæus. Sir we haue ben fo bolde as to fend this bearer for you, the caufe hath procéded of an earneft defire which this worthy man my neighbour and I haue to féé 10

<A.ii.v>

our

Gouvernement.

our children placed with a vertuous enfructer , and hearing gr eat fame afwell of your integritie,as alfo of the diligence you haue vfed with the Lord of *Barlemontes* Children,we are defirous to entreate you that you will take the like paines with ours , all which fhallbe recompensed according to our own demaund:For as there is no iewell fo deare vnto man, as the offspring wherewith it pleafeth God to bleffe him, fo is there no money fo well fpent as that which is giuen to a good Schoolemaifter . 15 20

Phylocalus. You fhall vnderftand fir that my neighbour here and I haue foure Sonnes, of equall age and ftature, the eldeft excéedeth not twenty yeares,and the youngeft is about ninetéene yeares olde,they haue ben already entred in grammer at fuch fchools as we haue héere in the City, and if, we be not abufed by reportes they haue fhewed themfelues forward enough to take enfructions : fo that we are partely perfwaded to fend them vnto some vniuerfity, and mine opinion is (as I lately declared vnto my neighbour here) that we fhould do very wel yet to retain them a while longer,vntill they may be perfectly enfructed by fome godly teacher , the fumme of their duty firft towards God,then to their Prince,next to their parents, and confequently afwell towards the benefite of their cuntry, as alfo how to behaue themfelues to all magiftrates,and officers in the fame.In conclufion wherof they may alfo learne what they are of themfelues , and how they may be moft acceptable both to God and man,and for that we haue hard very good report of your fkill and alfo of your zeale,we thought good to require that(if you be not otherwife already entertained) you would take some paynes to enfructe them in thefe pointes , and the fame fhallbe recompensed and deferued by meafure of your owne contentation,as my neighbour *Phylopæus* hath before profered. 25 30 35 40 45

Gnomaticus. Worthy Gentlemen I yéelde you mofte

A. iii. <r>

humble

The Glaffe of

humble thankes for your curteous profers, and I render
infinite thankes vnto almighty God that my name hath
ben fo reported vnto you, truly I would be lothe to deferue
any leffe, then the name of a faithful and diligent teacher, 50
fo farre forth as it hath pleased GOD to endue me with
knowledge. Touching your proffer and request, I do moft
willingly embrace the fame, confeffing euen simply, that it
was mine errand to féeke fuch entertainment, hauing of
late difpatched out of my handes, the fonnes of the Lord of 55
Barlemont towards the Vniuerfitie of *Doway*, and if the
touch of your zeale be not contrary to the fame which is
fpred of your eftates, I fhall thinke my felfe wel occupied,
in teaching or reading to the children of fuch worthy men
as you are. 60

Phylopæs. Well then fir, we will be bold to fend for the
youngmen, to the end that no time be loft or deferred in
bestowing of them. *Fidus,* go your waies to our houfes, and
bring hether our Sonnes.

Fidus. Moft willingly fir I fhall accomplifh your com= 65
maundement.

Gnomati. If it pleafe you fir, my feruant fhall afift him.

Phylocalus. It will not be amiffe to acquaint hym wyth
them.

Gnomaticus. Sirha, go with this gentlemans feruant, 70
and helpe him to conduct their children hyther.

Onaticus. Well Sir it fhall be done.

Actus primi, Scæna tertia.

PHYLOPAES, PHYLOCALVS, GNOMATICVS, PHY-
LAVTVS, PHYLOMVSVS, PHYLOSARCVS, PHYLOTI-
MVS, FIDVS, and ONATICVS.

<A.iii.v>

Phylopæs

Gouvernement.

Phylopæus.

I T fhall nowe bée our partes to vnderftand what ftipend
may content you for your paines

Gnomaticus. Sir in that refpecte take you no care, but
let me pray vnto almighty God , that he giue me grace fo
to enftrect your children, as you may hereafter take com= 5
fort in my trauayle, that done, I can no wayes doubt of
your beneuolence, fithens your inward defire doth already
manifeftly appeare: and furthermore, I would be lothe to
make bargaines in this refpect, as men do at the market
or in other places, for grafing of Oxen or féeding of Cattle , 10
efpecially fince I haue to deale with fuch worthy perfona=
ges as you féeme and are reported to be.

Phylocalus. Well, yet Sir we would be glad to recom=
pence you according to your owne demaund, but in token
of our ready will to pleafe you, we fhall defire you to take 15
at my handes thefe twenty angels as an earneft or pledge
of our further meaninge, & as I am the firft that prefume
to open my purfe in this occafion, fo I beféech the Father of
Heauen that I may not be the laft which may reioyce to
fée his children profper, thou knoweft (O Lord) I meane 20
not hereby my neighbours detriment, but alas, the fhadow
of a mans felte is euer neareft to him, and as I defire to be
the firft that may heare of their well doinge, fo yet if they
hearken not diligently vnto your enftrecti= 25
on, but obti=
nately reiect your precepts, then I defire you, and on Gods
behalfe I charge you, that I may yet be the firft that fhall
thereof be aduertifed: but behold where they come , thefe
two (I thanke the Father of Heauen,) are the tokens of
his mercifull bleffing towards me , the Eldeft is named
Phylofarchus, and this younger *Phylotimus*. 30

Phylopæus. And thefe too fir are mine onely children, and
God for his mercy graunt that they may be mine onely
comfort, the Eldeft is called *Phylautus* , and the younger
Phylomufus.

A.iiii.<r>

Phylautus

The Glaffe of

Phylautus. Sir according to your commaundement expreffed by *Fidus* I am come hither to know your pleafure, and haue by warrant of the fame cōmiffion brought with me my Brother *Phylomufus*. 35

Phylofarchus. And I in like maner Sir haue brought with me my Brother *Phylotimus* defiring to knowe your pleafure, and being ready to obey your commaundement. 40

Gnomaticus. Surely thefe young men giue none euill hope of their towardnes, and declare by their féemely gef-ture and modeft boldneffe to be both of good capacitie, and to haue bene well enfructed hytherto in humanity. 45

The Fathers adrefse their talke to their children.

Phylocalus. The caufe that we haue fent for you is to committe you vnto the gouernement of this godly man, whom we haue entreated to take paynes with you and to enfruct you in some principall poyntes of neceffary doctrine, to the ende that after you haue ripely difgefted the fame, you may be the more able to go boldly into some V-niuerfity, and I for my part do here commit you vnto him, charging you in Gods name (and by the authority which he hath giuen mee ouer you,) to hearken vnto him wyth all attentiueneffe, and to obey him with all humillity. 50
55

Phylopæus. The fame charge that my neighbour *Phylocalus* hath here giuen to his childrē, the fame I do pronounce vnto you, and furthermore do charge you that you become gentle and curteoufe to each other, humble to your betters, and affable to your inferiours in all refpectes. 60

Phylautus. Sir I truft we fhall deferue your fatherly fauour.

Phylofarchus. And I truft to deferue the continuance of your goodneffe.

Phylotus, & Phylomufus. We hope alfo to immitate the good in all moral examples of vertuous behauiour. 65

Phylopæus. The Father of Heauen bleffe you with the bleffing which it pleased him to pronounce vnto *Abraham,*

<A.iv.v>

Ifaac,

Gouernment.

Ifaac, and Iacob.

Phylocalus. Amen, and now let vs depart, leauing here 70
in your cuftody the choyce lambes of our flocke, defend
them then (for Gods loue) from the rauening, and raging
luftes of the flesh, and vanities of the world.

Gnomaticus. Sir by Gods power I fhall do my beft di-
ligence. 75

Fidus. My louely Gentlemen, GOD guide you by his
grace, and though I be fomewhat romoued from your dayly
company, yet spare not to commaund my feruice, if at any
time it may ftand you in ftéede to vfe it.

Phylotus. Gramercy gentle *Fidus.* 80

Actus primi, Scena quarta.

GNOMATICVS, PHYLAVTVS, PHYLOSARCVS, PHY-
LOMVSVS, PHYLLOTIMVS, and ONATICVS.

Gnomaticus

M Y dearely beloued fchollers, fince it hath pleaed your
Parentes (as you haue heard) to put mée in truft with
you for a time, it fhall not be amiffe before I enter further
in enftuction, to knowe how farre you haue already pro-
céeded in learning, that therevpon I may the better deter- 5
mine what trade or Methode fhall be moft conuenient to
vfe in teaching of you: tell me therefore what you haue
redde, and in what maner the fame hath bene deliuered
vnto you?

Phylautus. Sir, my Brother here, and I haue bene 10
taught firft the rules of the grammer, after that wée had
read vnto vs the familiar communications called the *Collo-*
quia of Erasmus, and next to that the offices of *Cicero*, that
was our laft exercife.

Gnomaticus. It hath bene well done, & haue you not alfo 15

B. i. <r> ben

The Glaffe of

ben taught to verify?

Phylautus. **Yes truly fir,we haue therein bene (in manner)dayly enfructed.**

Gnomaticus. **And you *Phylofarchus*:how haue you paffed your time?** 20

Phylofarchus. **Sir : my Brother and I haue also bene taught our grammer and to make a verfe,we haue redde certaine Comedies of *Terence* , certaine Epiftles of *Tully*, and fome parte of *Virgill* , we were also entred into our gréeke grammer,** 25

Gnomaticus. **Surely it féemeth you haue not hytherto loft your time,and the order of your enfruction hath bene fuch,that you might prefently be able to take further proceedinges in an Vniuerfiry, fo that it fhould be (vnto me) but labour loft to ftand ftill vpon thofe pointes,fince it féemeth that you haue bin therein perfectly grounded:neuer theleffe wée will continue the exercife of the fame,and wée will therevnto ioyne fuch holefome preceptes, as may become a rule and Squire, wherby the reft of your lyfe and actions may be guyled.For although *Tully* in his booke of dewtyes doth teach fund ry vertuoufe preceptes , and out of *Terence* may also be gathered many morall enfructions amongft the reft of his wanton discourfes , yet the true chriftian muft direct his ftappes by the infallible rule of Gods wørd, from whence as from the hedde fpring, he is to draw the whole courfe of his lyfe. I would not haue you thinke hereby that I do holde in contempt the bookes which you haue redde heretofore , but wée will (by Gods grace) take in affiftance fuch and fo many of them as may féeme confonant to the holy fcriptures, and fo ioyning the one with the other, we fhallbe the better able to bring our worke vnto perfectiō.Sirha go you to my lodging,& caufe (in the meane tyme) both bedding, and dyet to be prouided for thefe young men,that I may féé them vfed according to my charge in euery refpect.** 30 35 40 45 50

He fpea-
keth to
his feruāt

<B.i.v>

Onaticus

Gouernment.

Onaticus. Well Sir it shalbe done with dilligence.

Gnomaticus. Now let vs in the holy name of God begin, and he for his mercy geue me grace to vtter, and you to disgest such holefome leffons as may be for the faluatiō of your foules, the comfort of your lyfe, and the profite of your Country. 55

You shall well vnderstand my well beloued schollers, that as God is the author of all goodnesse, so is it requisite that in all traditions and Morall preceptes we begin firste to consider of him, to regard his maiestie, and search the foueraigne poyntes of his Godhead. The Heathen Philosophers (although they had not the light to vnderstand perfect truth) were yet all of them astonyed at the incomprehensible maiesty and power of God, some of them thought the ayre to be God, some other the earth, some the infinitenesse of things, some one thing, some another, whose opinions I shall passe ouer as things vnméete to be much thought of, but by the way, the opinion of *Plato* is not unworthy here to be recited vnto you, who taught plainly that god was omnipotent, by whom the world was made, and all things therein created and brought vnto such perfection as they be in. *Xenophon* affirmed that the true God was inuifible, 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, *Simonides* being demaunded what God was, required one dayes respect to answer, and then being again demaunded the same question, he required two dayes respect, at the third apointment of his answere, he came & required thrée dayes, and being demaunded wherefore he did so breake his apointments, and require alwayes further time, he answered, that the more déepely that he did consider the matter, the more infinite he found it, and therefore remained alwaies astonyed what to answere, and alwayes craued further time. Truly to leaue y^e heathen opi= 80

B.ii.<r>

nions

The Glaffe of

nions and to come vnto the very touchestone I thinke it not amiffe if we content our felues to thinke that God is omnipotent, and yet his power vnsearchable, and his goodnes vnspcakable. And to be briefe, I wil deliuer vnto you the fumme of your duties in foure Chapters, the first chapter shalbe of God and his ministers, the second of the King and his Officers, the third shall conteyne the duties that you owe vnto your Countrey and the Elders thereof, and lastly you shalbe put in remembraunce of your duties towardes your Parentes, and what you ought to be of your felues. In these foure chapters I trust (by Gods help) to enclude as much as shalbe necessary for the perfect gouernment of a true Christian.

Phylomus. Sir wee beseech you that for as much as this order of teaching is both very compendious, & also much different from the lectures which haue bene redde vnto vs, you will therefore vouchsafe to stand somewhat the more vpon euery point, to the end, that aswell your meaning may be perspicuous, as also that we may the better beare away the same, and not onely learne it without the booke, but also engraue it in our mindes.

Gnomaticus. Your request is reasonable, and it shalbe by mee as readily graunted, as it hath bene by you necessarily required. Your first chapter and lesson shall then be, that in all your actions you haue an especiall eye and regard to almighty God, and in that consideration I commend vnto your memory, first God himselfe, and secondarily his ministers. As touching your duties vnto God himselfe, although they be infinite, yet shall we sufficiently conteine them in three especiall poynts to be performed: that is to say, *Feare, Loue, & Trust.* And first to begin with feare, it shalbe necessary and aboue all things your bounden duty, to feare God and his omnipotent power. *Linus* that auncient Poet wryteth, that with God all things are easie to be accomplished, and nothing is vnpossible. *Tully* in

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hys

Gouernment.

his Oration *Pro Roscio amerino* faith, that the commodities
which wée vse, the light which we enioy, and the breath
which we haue and drawe, are giuen and bestowed vpon
vs by God: then if with God all thinges be possible (accor=
ding to *Linus*) he is to be feared, fithens the leaft part of his 125
displeasure being prouoked, the greateft 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* affir=
meth) then is hée to be feared, leaft with the facility of his
omnipotency he take away as fast as he gaue, or turne 130
light into darknes, life into death, and cōmodities into dif=
cōmodities. I might recite you many heathen authorities,
but it is moft néedleffe, since y^e very word of God himself, is
moft plaine in this behalfe, and yet I haue here fet downe
these fewe, because they are not repugnant to holy Scrip=
tures. Wée finde written in the xx. chapter of *Exodus*, that 135
God is a Ielous God, and doth visit the finnes of the Fa=
thers vpon the children vnto the third and fourth genera=
tion. *Feare him then for he is moft mightie. Againe: who shall*
defend me (faith the Pfalmist) vntill thine anger be past? 140
*Feare God then, since against his power no defence preuay=
leth. Again, both the heauens and the earth obay the voice*
of his mouth. Feare him then for al thinges are subiect vnto his
mighty power.

And yet with this feare you must also ioyne loue, for it 145
is not with God as it is with Princes of the worlde, which
to make themfelues feared do become Tyrantes, but the
goodnes of almighty God is such, that he desireth no leffe
to be loued, then he deserueth to be feared, and though his
might and power be vniuerfall, and therewithall his le= 150
loufie great, and his displeasure soon prouoked, yet deligh=
teth he not in the distruction of mankind, but rather that
a finner should turne from his wickednes and liue. *Tully*
in his second booke *de legibus* faith, that God being Lord of
al thinges doth deferue best of mākind, bicause he beholdeth 155

B.ijj.<r>

what

Loue
God.

The Glaffe of

what euery man is , and with what deuotion he worfhip=
peth the Gods, and kéepeth an accompt afwell of the good
as the badde: whereby appeareth that the heathen confes=
fed yet that the Gods were to be loued,bycaufe they cared
for mankind,and truly that opinion is neither cōtrary to 160
Gods word,nor diffonant to naturall reafon. For wée fée
by common experience that we loue them beft of whom
we are moft faouered, & haue receiued greateft benefits.
I ueane hereby thofe that rule their doinges by reafon,for
otherwyfe wée fée dayly wicked men, which (forgetting 165
their duty)do leaft loue wher they haue moft caufe.When
I my felfe was a fcholler in the Vniuerfity, I remember
that I did often tymes defend in Schøoles this propofition.
Ingratitudo(tam verfus Deos immortales quam apud homines)
*peccatum maximum.*Ingratitude is the greateft faulte that 170
may be either towards god or man.Let vs cōfider the good
nes of almighty God, who firft created vs to his owne I=
mage and fimilitude,indued vs with reafon and know=
ledge,preferued vs from innumerable perilles,and proui=
ded thinges neceffary for our fultentation, and to confider 175
more inwardly the excéeding loue which he bare towards
mankinde , he fpared not his onely begotten Sonne, but
gawe him(euen vnto the death of the croffe) for our redem=
ption . Oh what minde were able to conceaue , or what
tongue able to vtter the loue and goodnes of almighty God 180
towardses mankinde?And fince his loue towardses vs,hath
bene and yet doth continue infinite,our loue should alfo be
infinite,to render him thanks for his goodnes. But though
the caufes be infinite which might bind vs to loue GOD,
yet is there no caufe greater then the manifolde mercyes 185
which he hath fhewed alwayes to mankind. In the firft
age when iniquity kindled his wrath to deftroy the whole
world,he yet vouchsafed to preferue *Noe* and his family,
Loue him then fince he preferueth the good, though it be but
for his mercyes fake. When the people of *Ifraell* prouoked 190

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him

Gouernment.

him at fundry times, he did yet at euery submiffion ftay
his hand from punifhment,*Loue God then* fince he is ready
to forgiue,and though he pronounceth his Ieloufie in the
twentith of *Exodus* faying, that he vifiteth the finns of the
Fathers vppon the children, vnto the third and fourth ge= 195
neration,yet ther withal he addeth, that he fheweth mercy
vnto thoufandes in them that loue him and kéepe his com=
maundementes. *Loue him then* fince his mercy is ouer all
his works. To conclude, when his vnfeearchable Maieftie
by his diuine forefight did perceyue, that by the very fen= 200
tence of the Lawe we ftode all in ftate of condemnation,
he fent down his owne and only Sonne,to be flandered,
buffeted, and crucified for our finnes, to the ende that all
which beléeue in him, fhould not perifh but haue lfie euer=
lafting. *Loue God then* fince mercy is abundant with him, 205
and he fhall redéeme *Ifraell* from all his iniquities.

And héere vnto this feare and loue you muft ioyne a fure
truft and confidence.The promifes of mortall men are of= Truft in
ten times vncertaine,and do fayle,but the promifes of the
Almighty are vnfallible.*For the wordes of his mouth returne* 210
not voyd and without effect. Tully in his offices doth vfe great
arte in declaration what fortes of promifes are to be ob=
ferued,and which may be broken. But the diuine proui=
dence and forefight doth promife nothing but that which
he will moft affuredly performe.When he promifed vnto 215 Gen.17
Abraham that Sara his wyfe fhould beare him a childe,
Sara laughed bycaufe fhe was then foure fcore & ten yeres
olde,but the almighty remembred his couenant . *Truft in*
him then for his woorde fhall neuer fayle.When he promi=
fed Moyfes to conduct his people through the defertes,they 220
began to doubt and murmure,faying:would God that we
had dyed in the land of *Ægypt* *or in this wilderneffe &c.* Num. 14.
and the lord was angry,but yet remembering his promife,
at the humble petition of *Moyfes* *he perfourmed it.**Truft*
in God therefore, fince no difpleafure can make him alter 225

B.iiii.<r>

his

The Glaffe of

Gen.21. **his determination, he performed his holy promyse in *If-*
maell,although we read not that he praied vnto God there=
fore. I would not haue you think hereby that I condemne
or contemne prayer, since it is the very meane to talke
with God,but I meane thereby to proue,that God is moft 230
iuft and faithfull in all his promifes , and by repeticion I
fay,Feare God for he is mighty,loue God for he is mercifull, and
truft in God for he is faithfull & iuft . Herewithall you muft
Minifters **also learne to performe duty towardses the seruants and**
minifters of God.For as you shall onely be faued by hym, 235
and by cleauing to him in all your actions , fo yet are hys
minifters the meane & instruments of your faluation,and
do(as it were)leade you by the hand through the waues of
this world vn to eternall felicity, vnto whom you shall
owe thrée feueral duties,that is to fay,Audience,Reuerence, 240
and Loue.The Children of *Ifraell* by harkening to *Moyfes*,
and *Aaron*,were not only enfructed and taught their du-
ties, but were (as it were) made at one with God when
Actes. 8. **they had at any time purchafed his heauy difpleafure. By**
**harkning vnto *Phyllip* the Apofte, the *Enuch* was conuer=
ted . By harkning vnto *Peter*,*Cornelius* y^e captain was con=
firmed & ftrenghned in the faith.By harkning vnto *Paule*
Actes. 16. **and *Sylas*,*Lidia*,and the gaylour of *Phylippos* were baptifed,**
**the holy fcriptures are full of examples to proue this pro=
pofition. Harken you therefore vnto the minifters of God, for** 250
they are fent to enfruct you, fo hall it alfo become you to
do thē reuerence in al places,remēbring that as he which
fent them is in all thinges to be honoured,fo are they to be
had in reuerence for their office fake. Such was the zeale
of *Cornelius* the Captaine,that he fell downe prostrate at 255
Actes.10. ***Peters* féete when he entered into his houfe , the which**
though *Peter* refused faying that he was alfo mortall, yet
did it fignifie vnto vs,that the minifters of God cannot bée
too much reuerenced.The Prieftes in the olde Teftament
were exempt from tributes and impositions , they were 260****

<B.iv.v>

not

Gouernment.

not confrained to go into the battaile,they were prouided
for fuffenance and all thinges conuenient , and the people
were commaunded to do them reuerence. *Do you likewife*
reuerence vnto Gods minifters in al places,for it fhall become
you well.**So fhall you alfo loue them bycaufe they preach** 265
the gofpel of him which hath power to faue you.If the fen-
fual appetite of man be fuch as engēdreth affection towards
thehandmaide bicaufe fhe is of familiar cōuerfation w̄ the
Miftris:or brēedeth loue towards them which are in office
with Princes,bycaufe they may alfo procure vs fauour: 270
how much more ought the mindes of men to be kindled
with loue towardes the minifters of God,which enffructe
vs diligently,minifter vnto vs painfully, and pray for vs
faithfully?yea how much are we boūd to loue them, which
by their holfome preceptes do make vs worthy (through 275
Gods mercy)of his holy loue and fauour.To conclude this
chapter,you fhall feare God for his might , loue him for his
mercyes,and trust in him for he is faithfull. You fhall alfo harken
vnto his minifters bycaufe they are fent of God,you fhall do them
reuerence becaufe it becometh you,and for their office fake , and 280
you fhall loue them bycaufe they feede you with the breade of lyfe.
And this I thinke fufficient for explanation of this firft
chapter at this time.

Onaticus. Sir I haue done as you commaunded, and
there is meate redy for your dinner , if it pleafe you that it
be fette on the table. 285

Gnomaticus. Well we wil then defer the reft of our la=
bour vntill dinner be pafte , go we together,for I thinke it
tyme.

Phylofarcus. We followe when it pleafeth you. 290

They depart.

Actus primi,Scœna quinta.

C <i.r>

LA-

The Glaffe of

LAMIA, ECCHO, PANDARINA, and DICK DROOM.

Lamia.

Come on my good friendes, for were not your friendly
help, I could rather content my self to be buried in my
flowing yeares, then to liue in such a miserable and precise
world as this is, Oh what *Superfineffe* are we now grown
vnto? a gentlewoman may not now aduaies féeme to speak 5
to her frende at the dore passing by, she may not looke at
him in the window, she may not kisse him if she méete him
as a straunger, nor receyue his letters or presentes, but e-
uery prating minifter will record it in the pulpit.

Eccho. In déed faire Lady *Lamia*, they are both too curi- 10
ous and too much suspicious, for if they do but fée two in
bedde together, they will fay that it was for to committe
some wickedneffe, fye fye vpon such tongues.

Lamia. Ha ha, by my troth *Eccho* wel said, but by your
leau, let mafter minifter tattle what he will, for I will 15
take my friendes present when it commeth, and shall I tell
you? if I could haue bene contented to be so shutte vp from
fight and spéech of such as like me, I might haue liued gal-
lantly and well prouided with my mother, who (though I
fay it) is a good old Lady in *Valentia*, but when I sawe that 20
I must weare my good apparell alwayes within doores,
and that I must passe ouer my meales without company,
I truffed vp my Iewelles in a casket, and (being accom-
panyed with my good Aunte here) I bad *Valentia* farewell,
for I had rather make hard shifte to liue at lyberty, then 25
enioy great riches in such a kind of emprisonment.

Eccho. A good Aunt in déede, I would I had such an
Vncle.

Pandarina. Content your selfe niece, it were now but 30
folly to spend time in booteleffe complaints, nor to lament
the thing which may not be remedied, you must rather
learn

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learn

Gouvernement.

learne the way that may maintaine your eftate, for beauty will not alwayes laft, and if you prouide not in youth, you may be affured to begge in age, take example at me, I tell you I thought my halfe peny good filuer within thefe few yeares pafft, and now no man eftéemeth me vnleffe it be for counfell. 35

Dicke. Counfell quoth you? mary fir and good counfell is much worth now adayes.

Lamia. I pray you Aunt fince you are fo good a counsellour, giue me fome aduife how to behaue my felfe. 40

Pandarina. As for that another time fhall ferue between you and méé.

Eccho. Why, and fhall I be caft vp for a hobler then? I am fure I was neuer yet vntrufty to any of you both. 45

Dicke. Well Ladyes, and if you looke well vpon the matter, I think that I am as worthy as one to be of counfell, well I wot if any gentleman offer you the leaft parte of iniury, then *Dicke* muft be fent for to fweare out the matter, *Dicke* muft byde all brontes, and therefore it were not amiffe that he were of counfel in all your conferences. 50

Lamia. By myne honefty Aunt to confefse a troth, both thefe are our very approued fréendes, & therefore you may be bolde to fpeake your minde before them.

Pandarina. Well content then, I will tell you mine opinion, you take not the way to liue, you are too much fubiect to your paffion, for if you chance to be acquainted with a gentleman that is in déed courtlike and of good defertes, you become ftraight way more defirous of him, then he is of you, and fo farre you dote vpon him, that you do not only fequefter your felfe from all other company, but alfo you become fo franke harted, that you fuffer him not to beftow vpon you any more then is neceffary for present vfe, yea haffilwood, I pray you learne thefe thrée pointes of me to gouerne your fteppes by. Firft *Truft noman* how faire fo euer he fpeake, next *Reiect no man* (that hath ought) how euil 65

C.ii.<r> fauoured

The Glaffe of

3 fauored fo euer he be. And laftely *Loue no man longer then*
he geueth, fince lyberall gyfts are the glewe of euerduring
loue.

Eccho. O noble Dame , why were not you mother of 70
the maydes vnto the Quéene of *Hungary?* by the fayth of a
true *Burgondyan* you had wrong, for you well deferued the
place.

Dyck. I warrant you if the King our mafter had ftore 75
of daughters, fuch a matrone could not liue vnknowen, but
was it not therfore (thinke you) that ambaffadours were
fent this other day to the old Ducheffe?

Lamia. Well Aunt, I were worthy of great reprehention,
if I would reiect the good documents of fuch a frende, and 80
if I haue heretofore done contrary, impute it to my youth,
but be you fure that hereafter I will endeouour my felfe to
follow your precepts.

Eccho. And I fayre Lady will ftande you in fome ftead,
to driue byrdes to the Net. If I be not much deceyued, I 85
faw a frofty bearded fcholemafter iuftructing of four lufly
young men erewhyle as we came in, but if my iudgement
do not fayle me, I may chaunce to read fome of them ano-
ther lecture.

Dyck. Tufh, what needeth fuch open talke here in the 90
ftreate? let vs go to the Lady *Pandarinaes* houfe, and there
we may deuife at better commodity vpon thefe caufes.

Lamia. He fpeaketh reafon, let vs go Aunt, for it is not
meete that euery dancer heare our mufike before the maf-
kers be ready.

Pandarina. Well, I fayde fo at the firft, but when you 95
wyll, let vs departe. *They depart to their howfes.*

The firft Chorus.

W Hen God ordeynd the reftleffe life of man,
And made him thrall to fundry greuous cares:

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The

Gouvernement.

The firft borne grieffe or Sorow that began,
To fhew it felf, was this : to faue from fnares
The pleafant pledge , which God for vs prepares. 5
I meane the féede, and offspring that he giues,
To any wight which in this world here lyues.

Few fee themfelues, but each man féeth his chylde,
Such care for them, as care not for themfelfe,
We care for them, in youth when witte is wilde, 10
We care for them, in age to gather pelf :
We care for them, to kéepe them from the fhelf
Of fuch quicke fands, as we our felues firft founde,
When headdy will, dyd fett our fhippes on grounde.

The care which Chrifft dyd take to faue his fheepe, 15
Hath bene compard, to fathers care on child,
And as the hen, her harmles chicks can keepe
From cruell kyte: fo muft the father fhylde
His youthfull Sonnes, that they be not beguyld.
By wicked world, by flefhly foule defire, 20
Which ferue the deuill, with Fewell for his fire.

Fyrft parentes care, to bring their children forth,
To breede them then, to bring them vp in youth,
To match them eke, with wightes of greateft worth,
To fee them taught, the trufty tracks of trueth: 25
To barre exceffe, from whence all fin enfueth.
And yet to geue , enough for common néede,
Leaft lothfome lacke make vice for vertue breede.

Let fhame of finne, thy Childrens bridle be,
And fpurre them foorth, with bounty wyfely vfed: 30
That difference, each man may plainly fee,
Twéene parentes care, and maifters bodes abufed:
So *Terence* taught, whose lore is not refufed.

C.iii. <r>

But

The Glaffe of

But yet where youth is prone to follow ill,
There spare the spurre, and vse the brydell fill. 35

Thus infinite, the cares of Parentes are.
Some care to faue their children from myfhappe,
Some care for welth, and fome for honours care,
Whereby their Sonnes may fitte in fortunes lappe:
Yet they which cram them fo with worldly pappe, 40
And neuer care, to geue them heauenly crommes,
Shall fee them sterue, when happe of hunger comes.

Said *Socrates*: that man which careth more
To leaue his chyld, much good and rych of rent:
Then he forfeeth, to furnish him with store 45
Of vertues welth, which neuer can be spent:
Shall make him lyke, the steed that ftyll is pent
In stable clofe: which may be fayre in fight.
But feldome ferues, such horfe in field to fight.

So *Xenophon*, his fréend *Dan Tully* told, 50
And fo do here, *Phylopæus* and his pheare
Phylocalus, that felfe fame leffon hold:
They rather loue to leaue their fonnes in feare
Of God aboue: then wealth to wallow heare.
Which godly care, (O God) fo deigne to bliffe, 55
That men may fee how great thy glory is.

Finis, Actus primus.

Actus fecundi. Scœna prima.

GNOMATICVS, PHYLAVTVS, PHYLOMVSVS,
PHYLOSARCVS, and PHYLOTIMVS.

<C.iii.v>

Gnomaticus.

Gouernment.

Gnomaticus.

M Y well beloued,as tyme is the greateft
treafure which man may here on earth
receiue,fo let vs not leefe time,but ra=
ther féeke fo to beftowe the fame , that
profitte may thereof be gathered. I will 5
nowe return to enfruct you what du=
tyes you owe vnto the King , whose
place is next vnto Gods place in confi=
deration of your duty . And as I haue taught you thrée
principall poyntes in feruice of God almighty,fo will I al= 10
fo conuey into thrée pointes, as much as fhalbe neccessary
for this tradition:for I feare leaft I haue bene ouer longe
in my firft deuifion,but I was drawne thervnto by the re=
queft which you made of your felues, and therefore beare
with me. 15

Phylotus. Sir our defire is fuch,to beare away perfect=
ly your enfruction, that your prolixity féemeth vnto vs
very compendious.

Gnomaticus. Well then to return vnto the matter,you
fhal performe vnto the King thrée efpecial dutyes, that is 20
to fay:*Honour,Obediencæ,and Loue.* *Hypodamus* in his booke
of a common welth,faith that a kingdome is a thing com=
pared to the imitation of gods power. *Diotogenes* the fchol=
ler of *Pytagoras* in his booke of gouernment, faith that a
king representeth the figure of God amongft men.Lyke= 25
wife he fayth,that as god excelleth the moft perfect things
of nature,fo the king excelleth amongft men and worldly
matters:fo that he is to bee honored as the lieutenant of
God here vpon earth, both becaufe he hath power of com=
maundement,and chiefly becaufe he representeth that hea= 30
uenly King, who is king of kinges, and aboue all Kynges
to be honoured:Euen fo is hee alfo to bee obayed in all fe=
culer conftitutions and pollitike prouifions. This obedi=
ence doth confequently follow honoure, as the fhadov fo=

C.iiii.<r>

lowes

The Glaffe of

lowes the body,for whatfoeuer he be that gyueth vnto his 35
king that honor which to him apperteineth,will(no doubt)
lykewife obey him with all humilitie.*Erafmus* teacheth in
his *Apothegmes*, that obediēce expelleth al feditiō & mayn=
teyneth concorde:the which may also appeare by naturall
reason and common experience, neyther shall they euer 40
become able to beare rule them felues, whiche cannot bee
content to obey the authoritie of others.Wherefore it shal
be moft conuenient that you obey the King,fynce his auc=
thoritie is frō god, & as this obedience dependeth vpon the
honour wherewith ye shall reuerence the King as Gods 45
lieutenant ,fo muft you also ioyne therunto an vnfayned
loue, for as almightye God is to be loued because hee is
mercifull: fo the King beeing apoynted by God muft be
loued bycaufe he is thy pretector heere on earth. *Salamon*
fayth,that the kings indignation is the meffenger of death, 50
whereby I would frame myne argument from the con=
trarye,that hee is to be loued, leaft his indignation being
iuftly kindled , thou bee not able to beare it . Next vnto
the king we are to confider the Magiftrates which are ap=
poynted for adminiftration of iuftice,and pollityke gouer= 55
ment: thefe Magiftrates muft also bee honoured,obeyed,&
loued:honored because they are ye fubstituts of ye king vnto
whom all honour(on earth) apperteyneth, obeyed because
theyr office is appointed by the Kings authoritie, and lo=
ued because they are the graue and expert perfonages, 60
which deuife lawes and constitutions for continuaunce of
peace and tranquillitie. The apofte *Paule* in his xiii.chap=
ter of his Epiftle to the *Romaines*, teacheth playnely,that
Rulers beare not the fworde in vaine, faying: *Let euerie*
foule be fubiect vnto the higher powers,for there is no power but 65
of God.Againe,the ruler (fayth he) doth not beare the fworde
in vayne.Wherefore you muft néedes be fubiect,not onelye
for feare,but also for confcience. And Sanct Peter in hys
fyrft Epiftle and the feconde chapter , doth fufficientlie
<C.iv.v> teach

Gouernment.

teach vs this point ,faying:*Submit your felfe vnto all manner* 70
ordinaunce of man for the Lordes fake, whether it bee vnto the
king as hauing the preheminance,or vnto the rulers as vnto them
that are sent of him for the punishment of euill dooers,but for the
laude of them that do well. Whereby appeareth,that the
magistrates are not onely to be feared, because they pu= 75
nysh offenders,but also to be loued because they cherifh the
verteous: and for conclusion of this poynt,if you desire to
be good men,then learne to performe duety towardes all
magistrates .As Sophocles, well fayde , it becommeth a good
man to haue due respect vnto all magistrates. I might nowe 80
take your Parentes in hande,for the next pointe of your
enfruction but I will firft touch the duety which you owe
vnto your countrye, and that is conteyned alfo in three
efpecial pointes: that is to faye, in Thankefulneffe, Defence,
and Proffit .And as ingratitude is the moft heinous offence 85
againft God, fo haue I taught you that it is the greateft
faulte in humayne actions,amongft the which it sheweth
it felfe no way more vntollerable,then if you shoulde hap=
pen to bee vnthankfull vnto your country . Tully in his
offices fayth , that wee are not borne onely for our owne 90
particuler caufe or profit , but parte(fayth he)our cuntrey
challengeth,parte our Parentes think due vnto them,and
our friendes ought lykewife to enioye some parte of our
trauailes.There are dyuers Philofophers, whiche mayn=
teyne in argument that all cuntryes are frée for a noble 95
mynde, and I agrée thereunto, but yet thereby they con=
clude not,that a noble minde by chufing a new cuntrey to
enhabit , maye lawfully forgett the cuntrey wherein hee
was natiue. Zopirus is condempned in all hiftories, for the
vnthankfulnes he vfed in betraying his cuntrey. The 100
truth of the Troyan hiftorie accuseth Aeneas, Antenor, &
certeyne others , as moft vnthankfull traytors to theyr
cuntrey.Cillicon for betraying of Miletus, Lafthenes for de=
liuering of Olinthus,Nilo for felling of Epirus,and Apolloni=

D.i.<r> us

The Glaffe of

us for neglecting of his charge in *Samos*, are generally noted with the names of vnthankful and vntruftie traytors to theyr cuntreyes : fo that you muft alwayes remember to become thankfull to your cuntrey, and myndefull to maynteyne the honor of the fame, leaft neglecting your dueties in that behalfe, you deferue the oprobrious names of traytors, which are odius to God and man. You muft alfo spare no peril or trauaile to defende the fame, for your country challengeth not onely that you be thankfull vnto the foyle which hath bredde you, but furder alfo, that you defende the ftate, wherein you haue béene nourished. *Tully*, in his *Tufculanes* questions recyteth one *Lafcæna*, who when he receiued tydings of his founes death, whom he had fent into the warres in defence of hys cuntrey, answered : therefore did I beget him (quoth hee) that hee might be fuch an one, as woulde not doubt to dye for hys cuntrey. In his booke entytuled the dreame of *Sipio*, he affirmeth that there is a certaine place appointed and ordeined in heaueu, for all fuch as defende their cuntrey. *Euripides* warneth that we fhoulde neuer bee wearye in thofe trauailes, which tende to the refitution or defence of our cuntrey. *Platoes* opinion was, that wee are more bound to defend our cuntrey, then our own Parents. Like argumentes haue béene defended by many Phylofophers, faying, that although thy Parentes and proper family be ouerthrowne, yet (the common welth of thy cuntrey ftanding) thou mayft florifhe and ryfe againe : but the ftate of thy cuntrey being ouerthrowne, both thou and thy Parentes muft lykewife come to vtter fubuertion. Then as thou fhalt fynde it thy bounden duety to honor thy country with all gratitude, and to defende it with all thy power, fo muft thou likewife endeuor thy felfe to be profitable to the fame: whereof many notable examples might be reherfed. *Lycurgus*, when he had by extrémee dilligence aud trauayle

<D.i.v> reduced

Gouernment.

reduced the *Spartanes* vnto cyuillytie, by fundrie holfome
lawes and pollityke conftitutions, and that they began to 140
murmure,faying: that his lawes were vntollerable , hée
feyned that he woulde go to *Delphos*,to confulte with the
God *Apollo*, whether his lawes were to be obserued or
not promifing to abide his fentence, & requiring no more
of the *Lacedemonianes*, but to fweare y^t they would obserue 145
thofe lawes vntill his retourne: which when they had fo=
lemly fworne,tooke his iurney without entente to returne
home againe,and ordeyned before his death,to be enclosed
in a great cheeft of Lead,and fo to be throwen into the fea,
to the ende that hée neuer retourning , the *Laucede*= 150
monians might be bound by theyr othe to continue the ex=
ercife of his profitable lawes, fuche care he had to become
profitable vnto his cuntry. *Curtius* the *Romayne*,when
there apared a greate gulfe in the market place , whiche
could by no meanes be ftopped , and anfwere was géeuē 155
from the Oracle,that it was onely to bee ftopped by that
which was of moſte worth vnto the cite of *Roome*,he dée=
ming that the cittie had nothing fo precious , as ftoute &
valyant men,armed him felfe, and leapte into the Gulfe,
which ftopped immediatly: declaring thereby,howe lyght 160
men ought to eſtéeme their life, when as the fame maye
yelde profite or commoditie to their cuntry. *Meneci*-
us,the Sonne of *Cræon*,refufed not voluntary death, when
he vnderſtoode that the fame might redéeme the cite of
Thebes from vtter ſubuerſion . I might trouble you with 165
infinite ſtories to proue this propoſition,but let theſe few
ſuffice, and in your cuntry haue allways eſpeciall re=
ſpecte to the elders,to whom you muſt alfo performe thrée
feuerall deuties: that is, *Reverence*, *Loue*, and *Defence*.
Lycurgus, ordeyned, that no young man ſhould paſſe by an 170
elder without reuerence fyrſte doone vnto him, namelie
if he were fet , he roſe to do reuerence vnto the elders, and
if they were alone,he was bound to proffer them the com=

D.ii.<r> fort

The Glaffe of

fort of his company . *Plato*, in his nynth dyalogue of lawes
and conftitucions doth thus propound: al men muft grant 175
(fayth he) that age is much to be preferred before youth,
afwell in the fight of God, as alfo in the fight of men,which
will lyue orderly : for it is abhominable(fayth he) that an
olde man fhoulde geue place vnto an young man , and
the Gods them felues do hate it , fince youth ought with 180
paciente mynde to beare euen the ftrypes of their el=
ders . You fhall alfo loue them, becaufe of them you may
learne good preceptes, and of them you may be bolde to
afke counsell : for as *Euripides*, in his tragedy called *Phæ-*
niffæ, doth teache, prudence will not be gotten with fewe 185
dayes seeking for, and the apoftles teach vs our duty dy=
rectly in that behalf, who ordeyned amongft them elders
in euery congregation, to decyde all matters in contro=
uerfie, of whome they were refolued of all doubttes in con=
fciencie. It fhall alfo becom you to defend the elders from al 190
vyolence and outrage , fince it is a thing as comly and co=
mendable to defende the weake , as it is glorious and try=
umphant to ouercome the mightie : whereof I myght re=
cite many famous examples out of the Romain hiftories,
but I will partlie include the fame in the dueties which 195
you owe vnto your Parentes,which are alfo, *Honor*, *Loue*,
and *Reliefe*.And of the firft parte , although I might bring
in fundry worthy examples, yet becaufe the cafe is of it felf
familiar, I wil be briefe,and vfe no other perfuation then
the exprefse commaundement of God, who biddeth you to 200
honor your Father and Mother,that your dayes maye bée
long in the land which the Lord your god hath giuen you.
And *Saint Paule*,in the fixt chapter of his Epiftle to the
Ephesians,fayth: Chyldren obay your Parents in the Lord,
for that is right and wellpleafing to the Lorde.As he testi=
fieth in the thirde chapter to the *Coloffianes*, you fhall loue 205
them alfo becaufe you are engendred of their owne flefhe
& bloud,as alfo you may not forget your Mothers paines

<D.ii.v>

in

Gouernment.

in bearing of you , you muste alwaies meditate in your
minde, fyrst the cares which they haue had to preferue you 210
from bodily perils in the cradell, from daunger of damp=
nation by Godly education, from néede and hunger by ad=
miniftring things neccessarie , and from vtter destruction
by vigilant foresight & Godly care : all these with infinit
other things considered , you shall finde your selues boun= 215
den by manyfolde occasions to loue your Parentes, and to
be affittant vnto them in the neccessities of their age. For
well sayd that Poet , which affirmed that children were
tenderly fwaddled in their cradels, to the ende they mighte
sufteyne their aged Parentes and supplie their wantes. 220
Meruelous is the nature of the Storke , which féedeth the
damme in age, of whom it selfe receiued nouriture béeing
young in the neaft. *Tully* in his booke of the answers of foth=
fayers fayth , that nature in the beginning hath made an
accord betwéene vs and our Parents, so that it were dam= 225
nable not to cherifh them. And to conclude, ther is nothing
that can worfe become a comon welth, then to fée ye youth
florifh in prosperity which suffer their parents to perifh for
lack of any cōmodity. Now that I haue rehearfed vnto you
asmuche as I thinke requifit, for the enstruction of your 230
dueties, fyrst towards god , and his miniftrers, next to the
Kyng and his Magiftrates, thirdely to your countrey and
the Elders thereof and lastly towards your Parentes:
it shall not be amiffe that you remember of your selfe how
you are the Temple of God, kéepe your selues holy there= 235
fore in your conuerfation, and vndefiled, for if our fauiour
Christ did rigorously rebuke and expell the buyers & fellers
out of the outward Temple, how muche more will hée pu=
nifhe them which pollute and defile the inwarde Temple
of their bodies, and geue ouer their delight to concupifcēce 240
and vanities? thus may you for breuitie remember that
you.

D.iii.<r>

Feare

The Glaffe of

- | | | |
|----------|--|-----|
| God. | <ul style="list-style-type: none"> 1 <i>Feare God because he is mightie,</i> 2 <i>Loue God because he is mercifull,</i> 3 <i>Truft in God because he is iuft.</i> | 245 |
| | <ul style="list-style-type: none"> 1 <i>Heare his minifters hecaufe they are fent to enfttrust you,</i> 2 <i>Do reuerence vnto them because of their office,</i> 3 <i>Loue them because they feede you with heuently bread,</i> | |
| King. | <ul style="list-style-type: none"> 1 <i>Honor the King because he is Gods lieutenant,</i> 2 <i>Obay him because his power is from aboue,</i> 3 <i>Loue him because he is thy protector.</i> | 250 |
| | <ul style="list-style-type: none"> 1 <i>Honor hys Magiftrates because they repreftent his perfon,</i> 2 <i>Obay them because they haue their aucthoritie from him,</i> 3 <i>Loue them because they mainteine peace.</i> | |
| | <ul style="list-style-type: none"> 1 <i>Be thankfull to thy countrey that hath bredde thee,</i> 2 <i>Defende it because thou art borne to that ende,aud</i> 3 <i>Profytte it because thou fhalt thereby gayne honour.</i> | 255 |
| Country. | <ul style="list-style-type: none"> 1 <i>Reuerence thy elders for their grey heares,</i> 2 <i>Loue them because they counsell thee and</i> 3 <i>Defend them because they are feeble.</i> | 260 |
| | <ul style="list-style-type: none"> 1 <i>Honor your Parentes because God commaundeth fo,</i> 2 <i>Loue them bycanfe they tendred you,and</i> 3 <i>Releeue them because it is your duety.</i> | |

**Laftly forget not your felues,neyther make any leffe
 account of your felues then to be the Temple of God, 265
 whiche you ought to keepe holy and vndefiled. I myghte
 ftand in dilatacion hereof with many moe examples and
 aucthorities , but I truft thefe (being well remembred)
 fhall fuffyce, and now I will leaue you for a time, befée=
 ching allmyghty God to guyde and kéepe you now & euer. 270
 So be it.**

Gnomaticus goeth out

<D.iii.v>

Actus

Gouernment.

Actus fecundi, Scæna fecunda.

PHYLAVTVS, PHYLOMVSVS, PHYLOSARCVS, PHY-
LOTIMVS, and ONATICVS.

Phylautus.

**A H firha, I fée wel the olde prouerbe is true, which faith:
fo many men fo many mindes, this order of teaching
is farre contrary to all other y^t euer I haue heard, & fhall I
tell you ? it hath in it neither head nor foote.**

Phylomufus. Truly brother it hath in it great reafon 5
& vertue, and though it be at y^e firft vnpleafant in compa-
rifon to *Terences* Commedies and fuch like, yet ought we
to haue good regarde therunto, fince it teacheth in effect the
fumme of our duties.

Phylotimus. Yea, and that very compendioufly. 10

Phylofarchus. 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 fo dull of vnderftanding, 15
that he knoweth not that in all countreys elders muft (or
will) be reuerenced ? and fée we not daily, that all parents
challenge obedience and loue?

Phylofarchus. Yes, and more to, for fome parentes are
neuer contented what dutie foeuer the childe performeth, 20
they forget what they once were themfelues : But to the
purpofe, I looked for fome excellent matter at this newe
Schølemafters handes, if this be all that he can fay to vs,
I would for my part that we were in fome Vniuerfitie, for
here we fhall but loofe our time , I haue (in effect) all this 25
geare without booke already.

D.iiii.<r>

Phylautus.

The Glaffe of

Phylautus. And I lacke not much of it.

Onaticus commeth in.

Onaticus. Well fayd young gentlemen, it is a good hearing when young men are fo toward, and much ease is it for the teacher when he findeth scollers of quicke capacity. 30

Phylotimus. Surely I am not yet fo forwarde, neither can I vaunt that eyther I haue it without booke, or do sufficiently beare away the fame in such order as I woulde.

Phylomufus. For my parte , I beseech God that I may with all my whole vnderstanding bee able to beare away that which our Mafter hath deliuered vnto vs, and that I may fo emprinte the fame in my memorie, that in all my lyfe I maye make it a glaffe wherein I may beholde my duetie : wherefore *Phylotimus*, (if you fo thinke good, you and I will go aparte , and medytate the fame to our felues, to the end we may be the perfecter therein when our enfructer shall examine vs. 40

Phylotimus. Contented, let vs go where you will.

They go apart.

Phylofarchus. Let them go like a couple of blockheads, I would we two were at some Vniuersitie, and then let them do what they list. 45

Phylautus. Euen so would I, for at the Vniuersitie we should heare other manner of teaching : There be lectures daily read of all the liberall sciences, of all languages, and of all morall discourfes. Furthermore, at the Vniuersitie we should haue choyse company of gallant young gentlemen, with whom we might acquaint our felues, and passe some times in recreation: yea, shall I tell you? if a man list to play the good fellow and be mery sometymes, hee shall not want there (as I haue heard) that wyll accompanie him. 50

Phylofarchus. And what Vniuersitie (do you suppose) we shall be sent vnto. 55

Phylautus. I thinke vnto Doway, for that is néereft.

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Phylofarchus.

Gouernment.

Phylofarchus. **Haue you béene in Doway at any time?** 60

Phylautus. **No furely, but I haue harde it prayfed for a proper citie, and wel replenifhed with curteous people and fayre women .**

Phylofarchus. **Marry Sir ther would I be then. Oh what a pleafure it is to behold a fayre woman? furelie they were created of God for the comfort of man, but beholde, I féé a paffing fayre woman come downe the ftréete, and if I be not much deceiued, *Eccho* is her gentleman vsher: it is fo in déede.** 65

Phylautus. **What is that *Eccho*?** 70

Phylofarchus. **Know you not *Eccho*? why thē you know no man, the beft fellow in all this towne, and readie to do for all men: I will bring you acquaynted with him.**

Actus fecundi, Scæna tertia.

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

Eccho.

Y Ou fhall féé (Lady *Lamia*,) how I will worke this geare lyke wax, but is not this *Phylofarchus*? it is euen hée, in good time I haue efpied him, kéepe your couētenace in any wife.

Pandarina. ***Eccho* doth geue you good counsell, kéepe your countenance.** 5

Lamia. **As though I were to learne that at thefe years.**

Eccho. **Mafter *Phylofarchus*, God faue you.**

Phylofarchus. **And thée alfo gentle fellow *Eccho*. whether walkeft thou?** 10

E.i.<r>

Eccho.

The Glaffe of

Eccho. Hereby Sir with this gentlewoman.

Phylofarchus. Abide I pray thée, here is a young gentleman a friend of myne, which defireth to bée acquaynted with thée.

Eccho. Sir I am at your commandement and his alfo, I will be so bold as to kiffe his hands, *Dyck* go thou on with these gentlewomen before, I will ouertake you immediatly. 15

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

Phylofarchus. And I pray thée tell mée *Eccho*, what gentlewoman is this? 20

Eccho. Sir she is of *Valentia*, and hath presently some bufineffe in this citie with her Aunt which accompanieth her.

Phylofarchus. Ha, ha, bufineffe in déede, tell mée *Eccho*, here are none but God & good friendes, is fhée of the right ftampe? 25

Eccho. Sir, beléeue mée I know no fuch thing by her, I haue not béene long acquaynted with her, and (to tell you what likely hooedes I haue hitherto féene) fhée is very demure and modest, neyther is there any company refofeteth to her lodging, but what for that? all thinges haue a beginning, fhée is a woman, and nothing is vnpossible. 30

Phylofarchus. Truft mée truly she is a gallant wench, & but yong, that Fryer which would not cast off his cowle to catch such a fowle, fhall neuer be my cōfeffor, but I pray thee deale playnly with me: might not a man entreat matter *Eccho* to carry her a present if néede were? 35

Eccho. Sir there is neuer a gentleman in this citie, fhall make *Eccho* stretch a stringe sooner then your selfe, but of a very truth, hetherto I haue féene no fuch likelyhood, but Sir, you are a gallant yong man, me thinkes you myght do well to walke fomtimes by her lodging, and geue her the *Albade*, or the *Bezo las manos*, and by that meane you may acquaint your selfe with her: afterwarde if any thing 40

<E.i.v>

thing

Gouernment.

thing may be furthered by *Eccho*, commaund him. 45

Philofarchus. Gramercie gentle *Eccho*, but where a=
boutes is the lodged ?

Eccho. Not farre from S.Myghels Sir, at a red house,
I will take leaue of you for this time, leaft the thinke me
verie flacke in attendance. 50

Philofarchus. Fare well friend *Eccho.* Did I not tell you
what he was ? there is not fuch a felow in a world againe,
furely it shall go hard but I will haue a fling at this dam=
fell : but let vs goe in, for our companions are departed
long fithens, and we shal perchance giue some caufe of fuf=
pecte, if we tarie long here. 55

Philautus. Go we.

Actus secundi, Scæna quarta.

GNOMATICVS, ONATICVS, ECCHO.

Gnomaticus.

S Vrely these yong men are not hitherto to be miflyked,
and I truft in God they will proue toward fcholars.

Onaticus. Yea fyr out of dout, & especially the two elder,
but the other two are nothing fo quicke fprited, I came by
them earewhile, fōone after ye had done reading vnto thē, 5
and the two. eldest could euen then (in maner) record with=
out booke as much as you had taught them.

Gnomaticus. Yea but what is that to the purpose ? the
quickeft wits proue not alwayes best, for as they are rea=
die to cōceiue, fo do they quickly forget, & therewithall, the 10
fineneffe of their capacitie doth carie fuch oftētimes to de=
light in vanities, fince mans nature is fuch, that with ease
it inclyneth to pleafure, and vnwilling it is to indure pain

E.ii.<r> or

The Glaffe of

or trauell,without the which no vertue is obteyned.

Eccho commeth in.

Eccho. This geare goeth well, for whereas I was ca= 15
fting with my felfe howe to entrap this yonker ,he is falne
into the nette of his owne accorde, and defireth that of me
whiche I was carefull howe to profer cleanly vnto him.
But is not this the old fcholemafter?euē the fame,wel,we
muft find fome deuce to bleare his eye for a while : let me 20
alone, I knowe howe to bring it to paffe.

Gnomaticus. Doth this fellow come to me thinkest thou ?

Onaticus. It may be fyr,but I know him not.

Eccho. I will falute him. God faue you maifter fchole= 25
maifter.

Gnomaticus. Welcome gentle brother.

Eccho. Syr, I am fente vnto you by the Markgraue,
who vnderftanding that two of his kinfemen are lately
placed vnder your gouernement,hath a defire to fee them,
and therefore fent me to intreate you that you would gyue 30
them lybertie this afternoone, to the end that he may com=
mon with them.

Gnomaticus. Surely I did not know that they were the
Markgraues kinfemen, and they haue yet bene but verie
small time with me, but fince it so pleafeth him,I am con= 35
tent to graunt them libertie,and I will fend them out vn=
to you prefently to go where it liketh him.

Gnomaticus goeth in.

Eccho. So fo, they are as much a kynne to the Marke= 40
graue,as Robyn Fletcher and the fwéet Røode of Chefter,
but yet this was a cleanly fhifte vpon the fodeyne, for by
this meanes fhall I take occafion to bring this yonker and
the Ladie *Lamia* better acquainted,& much good do it him,
for out of doubt fhe shall be his, as long as his purfe maye
be myne.But behold where they come altogither,now let
me beftirre me and vfe my best wittes. 45

<E.ii.v>

Actus

Gouernement.

Actus fecundi, Scæna, quinta.

PHILAVTVS, PHILOSARCHVS, PHILOMVS,
SVS, PHILOTIMVS, and ECCHO.

Philautus.

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

Philofarchus. And I hope by this meanes to haue further communication with my friende *Eccho*, and beholde where he is. 5

Philomufus. Amongft all that our instructor hath rehearfed vnto vs, there is nothing fticketh better in my remembrance, than that which he fayde of time : for furely as it is the greateft treafure which God hath giuen vnto man, fo ought he to be verie curious and warie how he beftoweth the fame, wherefore *Philotimus* I thinke we can not better do, than to fpende fome time by the way in meditating & rehearfing thefe wholfome precepts, which our instructor hath to vs deliuered, for I affure you, although he hath bene therein verie compendious and fentencious, yet in my iudgement euery fentence is fuch as requireth a rype deliberation, and weightie confideration of the fame. 10 15

Philotimus. Surely *Philomufus* I am of your opinion, and therefore let vs beftowe the time therein, although perchafe our brethren here will vfe this afternoone in some other exercife. 20

Philofarchus beckneth *Eccho*, *Philomufus* and *Philotimus* go together.

Eccho. Sir it is vnto you that I adrefse my felfe, for although
E.iii.<r> though

The Glaffe of

though I be not the rediest man on liue to deale in fuch af= 25
fayres, yet fuch is the great good liking which I haue al=
wayes had in you, that fince I fpake with you earewhile,
I haue not béen vnmindful of you, & furely I fuppose that
God doth fauour your defires,for euen now when I depar=
ted from you , and as fōone as I ouertooke the gentlewo= 30
man, I caft in my braines how to pleafure you, and mea=
ning to haue deuifed fome fubtilty wherby the thing might
be brought into communication, the gentlewoman of her
felfe proffred the occafion,for fhee demaunded of me what
yong gentlemen thofe were with whom I ftayed, I tolde 35
her that ye were Sonnes to two of the welthieft burghers
in this citie, and be you fure I left out no commendation
which might aduance you,whereat fhe féemed to bite on
the bridle , and commended you for your curtefies , in
that yée faluted her fo gently as fhee paffed by , but 40
efpecially fhee marked you by fundry thinges and gef=
tures, and coulde defcribe you vnto me by your appa=
rell. Short tale to make,I neuer faw her fhew fo much
lykelyhoode of affection, fince I firft faw her , as fhée be=
wrayed prefently,and fhall I tell you in your eare ? if *Ec-* 45
cho be any better then a foole,ſhe hath a monethes minde
vnto *Phylofarchus*,wherfore play you now the wife man,&
ſtrike the Iron whiles it is hot, ſhe returneth this way
prefently,and thereupon I haue aduentured to come vnto
your Scōlemafter, to craue you a libertie in the name of 50
the Markegraue,faying that you were his kynfemen,and
this haue I done,to the ende that you might take occafion
to falute her eftfōones as ſhe returneth: and if you vſe the
matter wifely (as I know you can) you may take oportu=
nity alfo to talke with her,yea and to conduct her to her 55
lodging.

Phylofarchus. Surelie *Eccho* thou fheweft playnlie what
good will thou beareft me,but what fhall we do with the
Markgraue?

<E.iii.v>

Eccho.

Gouvernement.

Eccho. Tush,folow you your bufines now that you haue 60
libertie , and let me alone with that matter,if euer here=
after the thing come in question, lay all vppon me, and I
will fay, that I miftooke both the Scolemafter and the
Skollers vnto whom I was fent.

Phylofarchus. Well friend *Eccho* I know not how to de= 65
ferue thy gentlenes,but in token of gratefull mind, holde,
receiue thefe twentie gildres vntil I haue greater abillity,
and be fure that if euer I liue to enherit *Phylocalus*, then
Eccho fhall not be vnprouided for.

Eccho. What meane you fir?ftay your purfe vntill ano= 70
ther time,well if you will néedes enforce me, I will neuer
refufe the curtefie of a gentleman, but behold where the
Ladie *Lamia* commeth.Sir *me recomandez*, I will not be
féene to talke with you,for I ftale from her to pleafure you
priuilie. 75

Eccho departeth.

Actus primi, Scœna fexta.

PHILAVTVS,PHILOSARCHVS,ECCHO , LAMIA, DYCK
DROM,and PANDARINA.

Phylofarchus.

O H my friend *Phylautus*,behold here a péere=
leffe péece, doth it not delight your eyes to
gaze vppon fuch a fhyning ftarre? on myne
honor fhe hath a fwéet face,& by al likelihooð
fhe is much to young to haue béen hetherto 5
comonly abufed, but wherfore am I aba=
fhed? I wil go and falute her.Fayr lady God faue you,and
fend you that your hart moft defireth.

Lamia. Worthie gentleman, I thanke you moft hearte=

E.iiii.<r>

ly

The Glaffe of

ly for your good wil, and if God hear your prayer, he shal do 10
more than he did for me a good whyle, but it is no matter,
when he hath taken his pleasure of punishing, he will at
laft haue pitie on the pöore.

Philofarchus. Surely myftreffe, it were great pitie that 15
fuch a one as you, should indure any punishment without
great caufe, and hardly can I thinke that any heart is fo
hard as to fee you forowfull, if remedie maye be therefore
obteyned.

Lamia. Syr, I coulde be content that all men were of 20
your mynde, but I finde curtefie verie colde nowe adayes,
and many there be which woulde rather depryue a pöore
gentlewoman of her right, then rue vpon her pitteous
plyght: the good king *Amadis* is dead long fythens, whose
Knightes vndertooke alwayes the defence of Dames and
Dampfelles. *She whyneth.* 25

Phylautus. Alas what ayleth the yong gentlewoman to
complayne?

Pandarina. Syr and not without caufe, fince she is by
great wrong difpoffeffed of riche Signiories which belong 30
to her by right and inheritance, and complayning herevn=
to the magistrates, she receyueth fmall comföorte, but is ra=
ther hindered by malice and detraction.

Philofarchus taketh her by the hand to comfort her.

Phylofarchus. Fayre gentlewoman: although I haue 35
hitherto had no great acquaintāce with you, yet if I might
craue but to knowe the caufe of your grieffe, be you fure I
woulde vse my beft indeuer to redrefse it, and therefore I
coniure you by your curtefie, that you change your opiniö,
for all *Amadis* Knightes are not yet deade, onely bewray
your grieffe, and prayfe thereafter as you finde.

She beginneth to tell a tale.

Lamia. Syr I haue not power to reiecte your curtefie, 40
you fhall vnderstand then, that being.&c.

Pandarina interrupteth her.

<E.iv.v>

Pandarina.

Gouernment.

Pandarina. Neyce it féemeth that you haue not your ho=
nour in fuch comendation as I would wifh you fould,
I pray you let vs begon homewardes.

Phylofarchus. Why Miftres, are you offended that fhée 45
fould herken vnto fuch,as féeke to reléeue her eftate.

Pandarina. Sir you are a gentleman well nurtured, and
you know this is no place to talke in , without difcre=
dyt.

Phylofarchus. Well Miftres , if it please you we will 50
waite vppon you vnto your lodging, and there you fhall
fée what defire I haue to comfort this fayre Ladie.

Pandarina. As for that fir at your pleafure, I pray God
fende her goð friendes in her right , for God knoweth
fhe hath neede of fuch at this prefent. 55

They follow the ladies.

The fecond Chorus.

B Ehold behold ,O mortall men behold,
Behold and fée , how fòone decept is wrought :
How fòone mens mindes, of harmefull thinges take hold,
How fòone the goð,corrupted is with nought .
Beholde the cares whereof our fauiour fpake, 5
As *Mathew* telles,in thirtéenth chapter playne,
Such wicked means,malitious men can make,
The frutfull feede, with worthles wéedes to ftayne.
Beholde the deuill, whofe minifters are preft:
To ftir an ore,in euery forward boate: 10
Beholde blynd youth, which holdeth pleafure beft,
And fkornes the payne, which might their ftate promote.
Great is the care,which graueft men endure,
To fée their Sonnes,brought vp in Godly wife :
And greate the paines, which teachers put in vre, 15
To trade then ftill , in verteous qualities:

F.i.<r>

But

The Glaffe of

But oh how great, is gréedie luft in youth?
How much mifchiefe, it fwalloweth vp vnféene?
With reckles mind, it caftes afide all truth,
And féedeth ftill, on that which is vncléene. 20
Thefe parafites, and bawdes haue quickly caught,
The careles byrds, who féé not their deceyptes:
with fuch vile wares, the worlde fo full is fraught,
As fewe can scape, their fubtilties and fleights:
Yet mighty God, vouchfafe to guyde the reft, 25
That they may fhun the bad, & few the beft.

Finis, Actus fecundi.

Actus tertij, Scœna prima.

DICK DROOM alone.

T Here there there, this geare goeth round
as it fhuld go, thefe young gallants are
caught without a net, & fhall I tell you
one thing? no man gladder then I, for
as long as that chimney fmoketh, I am 5
fure I fhall not go hungrie to bed. An
Inheritrix quoth you? marie that fhe is a
Meritrix I warrant her, of great bur=
dens, birtrightes I would fay, no doubt of it, he that
marieth her fhall be fure of great eclamation, and that 10
good olde gentlewoman her Aunte. Why though the
young woman had neuer a groat in the worlde, yet a
man might be glad that coulde match his Sonne in fuch
an abhominable (honorab) ftocke: thefe are Auntes of
Antwerpe, which can make twentie mariages in one 15
wéeke for their kinfwoman, O noble olde gyrles, I lyke
them yet when they be wife, for it is an olde faying, one
<F.i.v> fhrewe

Gouernment.

fhrew is worth two fhéep. Wel, let me looke about me how
I prate, and let me espie what is become of their brothers
according to their commaundement, but are not these 20
two they which come debating of the matter in such ear=
neft ? it is euen they, and wot you what ? their brethren
are otherwise occupied, but yet surely they argue as fast
as they, when God knoweth a small entreatye might
ferue, but I will step aside and herken to these yonkers. 25

Actus tertij, Scæna secunda.

PHYLOMVSVS, PHYLOTIMVS, DICK.

Phylomufus

S Vrely *Phylotimus*, I wonder what is become of our bre=
thren, I pray god they be not entised to some vanitie by
some lewde companie.

Dick. You might haue geffed twife & haue geffed worfe,
I beshrew your braynes for your bufie coniecture. 5

Phylotimus. Truly it may be, but I trust they will beare
in mind the laft precept which your Mafter gaue vs, at ye
leaft I would we had their companie, that we might me=
ditat the matter together.

Dyck. I perceiue it is time to call them, I wil be gone. 10

Phylotimus. If our enstructor fhuld examine vs, and finde
them to féeke, it would gréeue me afmuch for my brother
as if the fault were myne owne.

Phylomufus. Surely and I would also be very forie if my
brother fhuld be found flack in his duetie, but in my iudge=
ment we neede not to caft these doubttes, for our brethren
féemed vnto me to be very perfect and redy in the especial
poyntes of our enstruction, and could (in maner) make re=
herfall therof immediatly after we had receiued the fame. 15

Phylotimus. Yea marie, but I wil tel you one thing I know 20
by experience in my brother, he wil as fone conceyue or

F.ii.<r> beare

The Glaffe of

beare away a thing as any that euer I fawe, and furely to
confeffe a trueth, he hath an excelent ready wit, but doubt=
les he will fometimes forget as faft , as he learneth re=
dily, and yet for myne owne part, I would to God that 25
my memorie were as capable as his is , for then I
would not doubt but to reteyne fufficiently.

Phylomufus . It may be that his minde is much geuen
to other plefures and delights , which do fo continuallie
poffeffe his brayns, as they fuffer not any other conception 30
to be emprinted in his memorie :for my brother *Phylau-*
tus doth in a manner meditat nothing els but fetting forth
of him felfe , and in what foeuer he be occupied or con=
uerfaunt, yet fhall you perceiue him to haue a finguler re=
gard to his owne prayfe, the which doth fometimes carrie 35
him as farre beyond all reason, as his defertes might
féeme to aduance him.

Phylotimus. To bee opinionate of him felfe is vitious,
but furely I am of oppinion, that it is commendable for
a young man in all his actions to regard his owne ad=
uaancement , and with all to haue (refoably) a good o=
pinion of him felfe, in exempting of fuch thinges as he vn=
dertaketh, for if he which coueteth in the latyne tung to be
eloquent, fhoulde fo farre embafe his thoughts as to con=
ceiue that he fpake or wrot like olde *Duns* or *Scotus*, furely 45
(in my iudgement) it would bée verie hard for him to ex=
cell or to become a perfect *Rethoritian*, or if hee which em=
ployeth his time in the exercife of ryding, fhould imagine
with himfelfe that he fat not comely on his horfe backe, it
would be long before hee fhoulde become a gallant horfe=
man : for in all humaine actions we delight fo much the 50
more , and fooner attayne vnto theyr perfections, when=
as wée thinke in our mindes that in deede the exercife
therof doth become vs: but behold now wher our brethren
do come. 55

<F.ii.v>

Actus

Gouernment.

Actus tertij Scæna tertia.

PHILAVTVS, PHILOSARCVS, PHYLOMVSVS,
PHYLOTIMVS and GNOMATICVS.

Phylautus.

**T His was a proper meffanger in déede, hée myght haue
mocked others though he mocked not vs.**

Philofarchus. O fyr you do him wrong, for it féemeth vn=
to me that the pœore fellow is as forie for it as we are mif=
contented, and that he rather faulted through ignorance, 5
than of any fet purpose, but looke where our brethren are.
Brother wher haue you bin whileft we were at the Mark=
graues houfe?

Phylotimus. Truely brother I walked on with my com=
panion here, hoping that we shoud haue followed you to 10
the Markgraues houfe: and we were so earnest in medita=
ting such matter as our instructor deliuered vnto vs, that
miftaking the way, & not marking which way you went,
we were confreynded to returne hether, and to attend your
returne, to the ende we might go altogether. 15

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

Phylautus. Where haue we bene quoth you ? why we
haue bene with that good olde gentleman the Markgraue,
vnto whome we were as welcome as water into the ship,
the olde froward frowner would scarce vouchsafe to speak 20
vnto vs, or to looke vpon vs, but he shall fit vntill his hée=
les ake before I come at him againe.

Phylomufus. O brother, vfe reuerent speach of him, prin=
cipally bycaufe he is a Magiftrate, and therwithal for his
greye haire, for that is one especiall poynt of our mafters 25
traditions.

Phylautus. Tufhe what tell you me of our mafters tra=
ditions ? if a Magiftrate, or an elder would challenge re=
uerence

F.iii.<r> uerence

The Glaffe of

uerence of a yong gentleman, it were good reason also that
they should render affabilitie, and chearefull countenance 30
to all such as present them felues before them with good
will. When we came to him he knewe vs not, neyther
would he knowe vs by any meanes, but with a grim coun=
tenance turned his backe, and defyred vs to goe ere we
dranke : a Markgraue quoth you ? 35

Phylotimus. That is strange, that hauing fent for vs, he
would féeme to vse such enterteynment when we came.

Phylofarchus. I will tell you brother, it féemeth vnto me
A fine ex that it was rather the faulte of the meffanger, and yet hee
cufe did but ignorantly mistake it neyther : For he was (as it 40
should féeme) fent by the Markgraue, but he did eyther mi=
ftake the fcholemaifter, or the fcholers, or both, and there=
vpon I thinke that the Markgraue was partly offended.

Phylotimus. Truely and not without caufe, but beholde
where our maifter commeth. 45

Phylautus. Let vs fay then that we were together, leaft
he be offended.

Gnomaticus. Nowe my welbeloued, and what fayth the
honorable & reuerende Markgraue vnto you? or howe doth 50
he like the maner of your enstruction? haue you recyted or
declared any part thereof vnto him fince your going?

Phylofarchus. Syr no, for it feemeth that the meffanger
did mistake his errande, and was fent to fome other fcho=
lers, and not vnto vs.

Gnomaticus. Is it euen fo? well then let vs not altoge= 55
ther lofe the golden treafure of the time : but tell me, haue
you perfectly difgested and committed vnto memory the
articles which I deliuered vnto you, for especiall confide=
ration of your duetie?

Phylofarchus. Syr I thinke that I cā perfectly rehearfe 60
them.

Phylautus. And I fyr do hope also that I fhall not great=
ly fayle.

<F.iii.v>

Phylo-

Gouernment.

Philomufus & Philotimus. Syr this yong man and I do partly beare them in mynde, although not fo perfectly and readily as we defire. 65

Gnomaticus. Well ,to the ende that you fhall the better imprint them in your memorie, beholde, I haue put them briefly in wryting as a memoriall, and here I deliuer the fame vnto you,to be put in verfe euerie one by himfelf and in fundrie deuice, that you may therein take the greater delight, for of all other Artes *Poetrie* giueth greateft affi=ftaunce vnto memorie, fince the verie terminations and ceafures doe (as it were)ferue for places of memorie, and helpe the mynde with delight to carie burthens,which elfe would féeme more grieuous : and though it might percafe féeme vnto you, that I do in maner ouerlode you with lef= fons and enterprifes, yet fhall you herein rather find com= forte or recreation, than any encomberance : let me nowe fée who can fhewe himfelfe the pleafantefte Poet, in hande= ling therof, and yet you muft alfo therein obferue *decorum*, for tryfling allegories or pleafant fygures in ferious cau= fes are not moft comely. God guide you nowe and euer. 70 75 80

Gnomaticus goeth out.

Actus tertij, Scæna quarta.

PYLOSARCVS, PHYLAVTVS, PHYLOTIMVS,
PHYLOMVSVS, AMBIDEXTER.

Philofarchus.

O H that I had now the vayne which *Virgill* had in wri= ting of a delectable verfe.

Philomufus. God is good and bountifull, yelding vnto euery man that is induftrious the open way to knowledge

<F.iv.r> and

The Glaffe of

and science, & though at first it seeme difficile, yet with tra= 5
uell euerie thing is obteyned, we see the hardest stones are
pearced with soft droppes of water, whereby the minde of
man may be encouraged to trust, that vnto a willing hart,
nothing is impossible, but to performe the charge which is
giuen vs, we must withdrawe our selues from each other, 10
since we are enioyned euerie of vs to deuise it in fundrie
fortes of poemes, wherefore I will leaue you for a time.

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

Phylofarchus. God be with them, shall I tell you *Phylau=* 15
tus, wherefore I desired the excellencie of *Virgil*, in compoun=
ding of a verse? not as they thinke God knoweth, to con=
uert our tedious traditions there into: for a small grace
in a verse wil serue for such vnpleasent matter, but it was
to furnish me with eloquence, for the better obteyning of
this heauenly dame, whose remembrance is sweet vnto me, 20
neither yet am I able to expresse such prayes as she doth
deserue. Oh how it delighteth me to behold in myne ima=
gination the counterfeyt of her excellent face, me thinkes
the glimfing of her eyes haue in it a reflexion, farre more
vehement than the beames of the Sunne it selfe, and the 25
sweetnesse of her heauenly breath, 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 *Phylautus*, I doe both reioyce in your doings, and
much wonder at your inclination, I wonder because I can 30
not perceyue that you are any thing moued with affection
of mynde towards her, and yet I reioyce therein, leaft the
same might haue become an hinderance to my desires, oh,
howe only loue will admit no companion.

Phylautus. *Phylofarchus*, you may happily be deceyued 35
in me, and therefore I would not wish you hereafter to af=
fye your selfe in any man at the first acquaintance, but in
deede to confesse a truth vnto you, although this gentlewo=
man be beautifull, yet, haue I refreyned hitherto to be=

<F.ii.v>

come

Gouernment.

come affectionate on her,as well bycaufe I would therein 40
giue place vnto your defire,as alfo bycaufe I haue not per=
ceyued that euer ſhe lent any glaunce or liking looke to=
wardes me,and as I can be content to loue where I finde
my ſelfe eſtéemed, fo be you ſure that I thinke my halfepe=
ny as good filuer as another doth, and ſhe that féemeth not 45
with gréedie eye to beholde me,it is verie likely that I wil
not be ouerhaftie to gaze at her. But to returne vnto the
purpoſe, as you do nowe earnestly defire to get victorie o=
uer her affection : fo doe I euery day befeeche of God , that
our parentes may at laſt determine to fende vs vnto ſome 50
Vniuerſitie, that there the varietie of all delightes maye
yelde vnto each of vs his contentation.

Phylofarchus. Alas, and I am of another mynde, for
though I defire no leſſe than you to be at ſome vniuerſitie,
yet to loſe the fight of my *Lamia* féemeth no leſſe grieſe vn=
to me, than if my heart were torne out of my bodie. But 55
behold where *Ambidexter* commeth,my minde giueth me
that I ſhall heare ſome newes by him. Howe nowe *Am=
bidexter* ? what newes ?

Ambidexter. Good fyr, and ſuch as I dare fay you will 60
be glad of.

Phylofarchus. And what are thoſe ? tell me quickly I
pray thée.

Ambidexter. Syr I will tell you, there came a tatling
fellowe to your father erewhile, and told him a tale in his 65
eare which féemed to like him but a little, what fo euer it
was , where vpon your Father mumbled a while as the
Cade which cheweth the Cudde, and in the ende with a
great figh he fayde. Well, then(quothe he)there is no reme=
die but fende them with ſpéede to the Vniuerſitie : which 70
words whē I ouerheard,I ſmyled to my ſelf and thought,
(by God, and fo you may dreſſe them) for I dare well fay,
they will be the moſt ioyfull newes that they heard this
halfe yeare, aud to gratifie you with the fame,I came im=
mediatly

G.i.<r> mediately

The Glaffe of

mediately to féeke you out, but where is your brother ? 75

Phylofarchus. He is gone that way walking,I pray thée 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 fo content my felfe to forget the fwéete face of that worthy Lady *Lamia*,neither can I euer 80 hope to reioyce,vnleffe I might be fo happy,as to enioy the continuall fight of her heauenly countenance, the vniuerfitie is in déede the place where I haue of long time bene defirous to be placed, especially for the varietie of delights and pleafures which there are dayly exercifed : but alas, 85 what néedeth the riche man to become a théefe ? or what néede I to wander vnto the vniuerfitie for to féeke paftime and pleafurs,when I may euen here in *Antwerp* without further trauel,enioy the dayly comfort of fuch confolation? and if I be not alfo much deceyued, fhe loueth and lyketh 90 me no leffe than I defire her,I pray you tell me *Phylautus*, do you not playnely perceyue that fhe hath an affection to= wardes me ?

Phylautus. Surely *Phylofarchus*, I dare not fweare it, although in déede the frankneffe of her entertaynement 95 was much, but when I confider that it was at the verie firft fight,it maketh me thinke that her curtefie is commō, and may be quickly obteyned.

Phylofarchus. Why did fhe not then make as fayre femblant vnto you ? 100

Phylautus. Marie,bycaufe fhe perceyued you to adrefse your felfe moft directly vnto her, and there is no woman fo kynde,that fhe can deale with mo than one at once, but be you fure if I had bene there alone, fhe would haue lent me as fauourable regard as fhe féemed nowe to giue you, 105 it is the tricke of them all, and therefore neuer fet your mynde fo much thereon,I warrant you,when we come to the Vniuerfiti, we fhall haue ftore of fuch there,and I am

<G.i.v>

glad

Gouernment.

glad to vnderstande that your father determineth to fende
you thether, for I am fure that my brother and I shall ac= 110
companie you, fince our fathers haue alwayes bene defi=
rous that we should spend our youtnes together. But be=
holde where our fathers come both together, let vs go in,
leaft they espie vs, and thinke that we loyter here.

Actus tertij, Scæna, quinta.

PHILOPAES, PHYLOCALVS, FIDVS,
GNOMATICVS

Phylopæus.

S Vrely neyghbor *Phylocalus*, I can not blame you though
you be moued at these tidings, but in things which come
contrarie to expectation or desire, the wifedome of men is
best feen, & therefore I would aduise you to forecaft in time
howe you may preuent fuch a mischief, for greateft wounds 5
are at the firfte more eafily cured, than if they continue
vntill fome aboundance of humour or other accident doe
hinder the benefite of nature, and furely it griueth me in
maner as much, as if the like had bene found in myne own
fonne. 10

Phylocalus. So haue you great reason to fay, for your
fonne *Phylautus* was there with him also, and though the
Harlot feemed not to lende liking vnto any but my fonne,
yet be you out of doubt that being in fuch companie, he fhall
hardly efcape the fnares of temptation. 15

Phylopæus. Well, howe fo euer it be, we shall best doe to
confult with their teacher herevpon, and beholde where he
commeth. Syr we were about to fende for you, being ad=
uertified that my neighbors fonne *Phylofarchus* doth haunt

G.ii.<r> a verie

The Glaffe of

a very difhoneft houfe in this towne, and my fonne *Phylautus* hath alfo ben there in company with him, the which giueth vs iuft occafion to lament, & moft glad we would be to deuife fome comfort in tyme, fince the thing hath (as yet) bene of no long continuance. Wherefore we beféech you to deale faithfully with vs, and to declare if you haue féene any fuch behaiour, or likelyhood in them, and furthermore to aduife vs, which way we might beft redreffe this mifhappe betimes.

Gnomaticus. Sir to declare of your fonnes behaiour, trewly I haue neuer féene any thing to miffelyke of them, neyther could I euer perceiue that they were flowe in apprehending myne enftuctions, but rather more forward than their brethren, true it is that here came one to me in name of the Markgraue, faying that he was their kinfeman and very defirous to fee them, wherevpon I did willingly giue them leaue, and when they came ther they fay that the meffenger miffe tooke the matter, and fould haue gone to fome other fchollers. But doubtles my mind giueth me, that if they haue bene allured to any euill company, it hath bene by that fame fellow which came to mee on that meffage.

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

Gnomaticus. I do not knowe him, but he faid that hys name was *Eccho*.

Phylocalus. *Eccho?* Nay then you haue not iudged a miffe, for it is one of the lewdeft fellows in this towne, a common Parafite and a feducer of youth.

Gnomaticus. Surely my harte did not greatly like him at the firft fight, but fince thinges done cannot be vndone, I lyke well that you fould (according to your owne deuife) prouide in time before they wade déeper in fuch enterprifes, and to fpeake mine opinion, you may doe wel to fend them vnto some Vniuerfity, before they haue further acquaintance or haunt in fuch company, for whether

<G.ii.v>

it be

Gouernement.

it be loue,or luft that hath infected them, there can be no 55
presenter remedy then to absent them from the things
which they desire,and therewithall I promise you (not to
flatter)they are already very sufficiently able for the V=
niuerfity,and the enstruptions which I haue giuen them,
may serue rather for precepts of their perfect duty to God 60
and man , then for any exercise of the liberall sciences,
wherein they are so wel entred,and haue bene so through=
ly traded,as there lacketh nothing but conuenient place
where they might procéde in Logike and such lyke.

Phylopæus. And me thinkes we might better doe to en= 65
fourme the Markgraue. 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 entying
the younge men.

Gnomaticus. I graunt you that all this maye be done 70
very well but then you are to consider,that the hartes of
young men,are oftentimes so stout,that they can not abide
publicly to heare of a faulte, the which(being priuatlie
and gently admonished)they woulde peraduenture wil=
lingly amend:and great difference there is betwéene chil= 75
dren and young men,for in childhøode all punishment is
terrible , but in flourishing youth euery punishment may
not be vsed , but discretion must foresee what kynde of
punishment wil most preuaile and best gayne reformati=
on in the mind of the offender. Wherefore myne aduice 80
shoud be that you send them to some Vniuersitie, and as
neare as you can foresee to place them with such a Tutor
as may alwaies haue an eye to their exercises, and may
haue especiall care how they shall bestow their vacant
tymes.For idleneffe is the cause of many euils in youth, 85
whereas beeing occupied or exercised in any thing that is
verteous or commendable,they shall not haue so great oc=
casion to thinke of vanities.

*Phylocalus.*All that is true,but what Vniuersitie do you
G.iii.<r> thinke

The Glaffe of

thinke meeteft? 90

Gnomaticus. For mine owne opinion I lyke *Doway* very well, bothe for that it is neare, and from thence you maye allwayes within thorte tyme be aduertifed, and also because I do knowe very learned and faythfull men there, and herewithall it is but a lyttle Towne, and the Vniuersitytie but lately erected, wherby the roote of euill hath hethereto had leaft skope, and exercife hath béene (and is) the more streightly obserued. 95

Phylopæus. And could you dyrect vs vnto any fuch faythfull Tutor, that we myght be bolde to thinke our felues sure of their well doing? and that they should not be suffred to run at large about wanton toyes and lewdnes? 100

Gnomaticus. Truly I can tell you of two or three which are both faythful and carefull of their charge, but to affure you in fuch fort as you require were verie hard to do, fythens no Tutor can vse fuch vygilant induftrie, but that sometimes he may be deceiued, neuertheleffe I know them to be carefull. 105

Phylocalus. Well for my part I can be content to folow your aduife, & what thinke you neighbour *Phylopæus.* 110

Phylopæus. I do lykwise agrée to as much as hath beene fayd.

Gnomaticus. Well then marke yet a little further myne entent, I would thinke good that the yong men themfelues should not knowe therof vntyll the Iorney were prepared and they redye to depart, and my meaning is this, in fo doing you shall antycypate all occafions that they might haue to conferre with lewde company, who paraduventure would not spare to follow and accompany them wherefoeuer they go. 115 120

Phylocalus. Surelie that is well confidered, and therefore neighbour. I pray you geue streight charge vnto your feruant leaft he do bewray our entent herein.

Phylopæus. Sirha do you heare not one worde for
<G.iii.v> your

Gouernment.

your lyfe of that which we haue here communed together. 125

Fidus. **Sir I trust you haue neuer hetherto found me flacke to do that which I haue ben commaunded, nor rash to dysclofe any thing which I thought might dyspleafe you.**

Phylocalus. **Well I pray you let vs go together vnto my houe , and there let vs more at large debate this mat= 130**
ter.

Phylopæus. **Go we where best liketh you.**

Actus tertij, Scæna Sexta.

PHYLOMVSVS,PHYLOTIMVS,

Phylomufus.

Would God now that I could mete with *Phylotimus* that vnto him I might recount what I haue done in the theame which our Mafter gaue vs earwhile,for cōference is comfortable vnto schollers , were it no more but to vse eache others aduise and opinion in such thinges 5
as they shall vndertake : and though in compiling of verfes,all company is comberfome , yet when the fame are made and finished, then is it a finguler comfort to haue a companion with whom (as with thy selfe, (thou maift be bold to confer for iudgement.And behold wher *Phylotimus* 10
commeth in good time.

Phylotymus. *Phylomufus* I haue finished the charge which our enfructer gaue vs in verfe,& I would be glad to haue your opinion therein.

Phylomufus. **Hée telles the tale that I should haue told.** 15

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

Phylomufus. **With right good will** *Phylotimus,* **reade them I pray you.**

G. iiii.<r>

Phylotifus.

The Glaffe of

Phylomufus. Giue eare then, but firft I muft thus much 20
declare vnto you . I haue no more but conueied in
to verfe the verie briefe which our Mafter deliuered vs in
profe, adding neither dilatations, allegories, nor examples:
and thus it is. 24

F Eare God alwaies whose might is moft, & ioyn thy feare with loue
Since ouer all his worthy workes, his mercie ftandes aboue:
In him thou mayft likewise be bold, to put thy truſt alwaie,
Since he is iuſt and promyſe kéepes, his truth cannot decay.

Giue eare vnto his Miniſters, which do his worde profefſe, 29
Diſdayne them not due reuerence, their place deſerues no leſſe.
And loue them eke with hartie loue, bicaufe they féede thee ftill,
With heauenly fode, wheron thy foule, his hungrie hart may fill.

Then next to God true honor giue, to Gods anoynted king,
For he is Gods lieutenant here, in euerie earthly thing: 34
his power comes from heauen aboue, the which thou muſt obey,
And loue him ſince he doth protect, thy life in peace alway.

To Magiſtrates in their degrés, thou muſt like duties beare,
Loue, honor, and obedience, ſince they betoken heare,
The maieſtie: and repreſent the king him ſelfe in place , 39
And beare his ſword, & maintayn peace, and déeme ech doutfull caſe.

Be thankfull to the countrey foyle, wherein thou haſt béene bred,
Defend it alwaies to the death, therefore thy life is led:
And ſeeke by all thy ſkill and powre, to do ſuch deedes therein,
As may therto ſome profit yeld, ſo ſhalt thou honor win.

To elders for their hoarie heares, thou ſhalt do reuerence, 45
And loue them ſince they counsell thée, in euery good pretence:
Defend them eke bicaufe they be, as féeble (for their might)
As ftout and ſtrong in good aduice, againſt the fleſh to fight.

<G.iv.v>

Thy

Gouernment.

Thy father and thy mother both, with other parents mo,
Thou fhalt in honor ftill efteme, for God commandeth fo: 50
And loue them as they tendred thee, in cradle and in kind,
Releiuē their age (if it haue néede) for duety fo doth bind.

Thus fhalt thou beare thy felf alwaies, if y^u wilt profper wel
And from thy felfe if thou defire, all mifchiefe to expell:
Thē kepe thy felf both chaft & cléen, in déed & eke in thought, 55
Embrace the gōod, & leaue y^e bad, for thou art dearely bought.
Thou art the Temple of the Lord, which muft be vndefilde,
More dere to him thē Tēples are, which mortal mē do build.
And fince he caft frō Tēple once, which was but lime & ftone
The biers and the fellers both, & bad them thence be gon, 60
How much more thē wil he require, y^t y^u fhuldfte kepe thy felfe
Both cleane & pure from fylthy fin, much worfe thē worldly
Be holy thē, & kepe thefe words, in mind both night & day (pelf
For fo be fure that god himfelf, thy ftagring fteppes wil ftay.

Finis quoth Philotimus.

Thus haue you now féene *Phylomufus*, my fimple skill in poe= 65
try, and I pray you tell me your opinion therein.

Phylomufus. Surely *Phylotimus*. I like your verfes verie
well, for they are compendious: and to be playne with you,
I haue lykewife framed a verfe or poeme vpon y^e fame mat=
ter, marie I haue fome what more dilated and enlarged eue= 70
rie point, but fuch as it is, I will likewife craue your opini=
on therein.

Phylotimus. With right good will: I pray you reade them.

Phylomufus.

T He man that meanes, by grace him felfe to guyde,
And fo to lyue, as God may leaft offende: 75
Thefe leff^{ns} learne, and let them neuer flide,
from out his mynde, what euer he pretende.

H.i.<r>

Yet

The Glaffe of

God.	<p>Since God is greate, and fo omnipotent, as nothing can withftand his mighty powre, he muft be fearde,leaft if his wrath be bent: we perifhe all, and wither lyke a flowre.</p>	80
Loue.	<p>Yet with fuch feare, we muft him loue lykewife, Synce he hath ftore, of mercyes in his hand: And more delights, that Sinners fhuld aryfe, then ftill to fall, and neuermore to ftand.</p>	85
Truft.	<p>In him alfo, we maye be bolde to truft, In him we may, put all our confidence: For he is true, and of his promife iuft, He neuer fayles,the pyth of his pretence.</p>	
Minifter.	<p>His Minifters, and fuch as prech his word, Becaufe they be, from him (to teach vs) fent:</p>	90
Audiēce.	<p>We fhuld to them, giue eare with one accord, And learne their lore, which leads vs to repent.</p>	
Reuerēce	<p>All reuerence, to them fhالبة but due, As well becaufe, their office fo requires: As there with all,becaufe there doth enfue, A iuft rewarde,to humble mennes defires.</p>	95
Loue.	<p>And loue them eke,with faft and faithfull loue, Becaufe they féed,thy foule with heauenlie bread: Which cannot moule,nor from thy mouth remoue, Vntill thou haue,thy fill there on yfed.</p>	100
King.	<p>Next God the king,doth challeng fecond place, And him we muft,both honor and obay:</p>	
Obediēce	<p>Becaufe he hath,(from God aboue)his grace,</p>	
Honor.	<p>And is <i>viceroi</i>,on earth to beare the fway.</p>	105
	<H.i.v>	Yet

Gouernment.

Yet as with hart,we shall him honor yeld,
And muft obay,what he commaunds with feare: Loue.
So loue him eke,bicaufe he is our shield,
And doth protect, our life in quiet here.

Lyke duties do,to Magiftrates belong, 110 Magi-
Because they beare, the fworde,and repreſent ftrates.
The king him ſelfe,& righten euerie wrong, Obediēce
And mainteine peace,with all their whole entent. Honor.
Loue.

Vnto the foyle,wherin we foftred were, Country.
We muft alwaies,be thankful children found: 115 Thanke-
And in defence therof we muft not feare, fulnes.
To venture life,as we by birth be bound. Defence.

For to that ende,our life to vs was lent,
And therewith all , we ought the fame t'aduance,
And do ſuch déedes, as may be pertinent, 120 Profit.
To profit it,and eke our felues enhance.

The filuer heares,of Elders euery where, Elders
Clayme reuerence,as due therto by right : Reuerēce
Their graue aduife, and precepts which we leare, Loue.
Doth challeng loue,the fame for to requit. 125 Defence.

Their weake eftate,when force is gon and paft,
Doth craue defence,of ſuch as yet be ftrong:
Since they defend,the force of fortunes blaft,
From weakeft wytt, which harken to their ſong.

The parents they, which brought vs vp in youth, 130 Parentes.
Must honord be, ſince God commaundeth fo: Honor.
And ſynce therby, a gracious gyfte enfewth,
Euen longe to lyue, in earth whereon we go.

H.ii.<r>

They

The Glaffe of

- Loue. They ought lykewife , our harty loues to haue,
As they loued vs, in cradle when we laye: 135
And brake their fleepes , our fely lyfe to faue,
When of our felues,we had no kind of ftay.
- Releife. And if they néede,in age when ftrength is gone,
We ought reléeue,the fame with all our powre:
We should be gréud,when as wee heare them grone, 140
And wayle their wantes,and helpe them euerie howre.
- Our felfe And he that thus, can well direct his wayes,
And kéepe himfefe,in chaft and holy life:
Shall pleafe theLord , & fhall prolong his days,
In quiet ftate,protected ftill from ftryfe. 145
- Gods
Temple. Be holie thus,and liue in good accord ,
Since men one earth,are Temples to the Lord

Thus may you fée *Phylotimus*, that one felfe fame thing may
be handled fundrie wayes,and now I pray you tell me your
opinion,as I haue told you myne. 150

Phylotimus. Surely *Phylomufus* your verfes do pleafe mee
much better then mine owne, and verie glad I am that wée
haue eche of vs fo well accomplifhed our dueties , nothyng
doubting but that our enftrecter will alfo like the fame ac=
cordingly: & now if you thinke good , let vs go in and preftent 155
the fame, when foeuer hée fhall thynke good to demaund it.

Phylomufus. With right good will,go you on & I wil follow.

The third Chorus.

T He Shed is great,and greater then the fhow,
Which féemes to be,betwéene the good and bad:
For euen as wéedes,which faft by flowres do growe,
(Although they be with comely collors clad:)
Yet are they found,but feldome fwéete of fmell, 5
So vices brag,but vertue beares the Bell.

<H.ii.v>

The

Gouernment.

The prauncing ftéede, can feldome hold his flefh,
The hottest greyhound leaues the courfe at length :
The fineft Silkes, do féeld continue freshe,
The fatteft men, may fayle fometymes of ftrength: 10
Such déepe deceiptes, in faire pretence are founde,
That vices lurke, where vertue féemes t'abound.

A Spanifh tricke, it hath ben counted oft,
To féeme a thing, yet not defire to be :
Like humble béés, which fly all dayes aloft, 15
And taft the flowers, that faireft are to féé:
But yet at euen, when all thinges go to reft,
A foule cowe fharde, fhall then content them beft.

Well yet fuch béés, bycaufe they make great noife,
And are withall, of fundry pleafaunt hewes: 20
Bee moft eftéemd, alwayes by common voyce,
And honourd more, then Béés of better thewes:
So men likewife, which beare the braueft Showe,
Are held for beft, and crowched to full lowe.

But vertue fhe, which dwelles in fecret thought, 25
Makes good the féede, what euer be the fmell:
Though outward glofe, fometymes do féeme but nought,
Yet inward ftuffe, (of vertue) doth excell:
For like a ftone, moft worthy to eftéeme,
It loues to be, much better then to féeme. 30

Phylautus héere, and Phylofarchus eke,
Did féeme at firft, more forward then the reft:
But come to proöfe, and nowe they be to fééke,
Their brethren no we, perfourme their duty beft:
Thus good from badde, appeares as day from night, 35
That one takes paine, that other loues delight.

Finis, Actus Tertij.

H.iii.<r>

Actus

The Glaffe of

Actus quarti, Scæna prima.

PHYLOPAES,PHYLOCALVS,GNOMATICVS.

Phylopæus.

I **Haue for my parte fet al thinges in re=**
dyneffe for my Sonnes departure,and
if my neighbour haue done the lyke,
they fhall departe immediatly: but be=
hold where he commeth,how now fir? 5
What haue you done or difpatched?

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

Phylopæus. **Doubt you not of my diligence,I am ready 10**
were it within this houre , but I would be glad to talke
with Maister *Gnomaticus*,as well to vse his aduife,as also
to haue his letters of commendation vnto some faithfull
Tutor at the Vniuersity : and looke where he commeth in
hafte. 15

Gnomaticus. **Gentlemen I haue founde you both in**
good houre, and I would wifh you to difpatch the younge
men your fonnes with all conuenient speede,for the thing
which you fufpected is doubleffe too true.

Phylocalus. **And how knowe you? 20**

Gnomaticus. **I will tell you fir,eare while affoone as I**
departed from you, I examined thē al concerning a taf ke
which I had giuen them, and that was to put in verfe a
briefe memoriall of the chiefe poyntes wherein I did en=
fruct them,and I found that *Phylomufus* and *Phylotimus* 25
(whom I thought not fo quicke of capacity as the other)
had done the fame very well :on that other fide,I founde
***Phylautus* and *Phylofarchus* to haue done there in nothing**

<H.iii.v>

at

Gouernment.

at all, and marueyling at their ftraunge and vnaccufto=
med flackeneffe, I fearched them vpon fuch fufpicion as 30
I had conceyued, and founde that *Phylofarchus* had fpent
the time in wryting of louing fonets, and *Phylautus* had
alfo made verfes in praife of Marfhiall feates and pol=
lycies.

Phylocalus. O God, and haue you not punished them 35
accordingly?

Gnomaticus. As for that fir be you contented, there is
time for all thinges, and prefently in my iudgement you
could deuife no punifhment which would fo much gréeue
them as to departe from this Citie, hereafter I doubt not 40
but to deuife the meanes that both they fhall be rebuked
as appertaineth (though they be out of my handes) and
the caufers of thefe mifchieues may alfo chaunce to heare
thereof when they thinke it quite forgotten, but at thys
point wée will hold no longer difcourfe therein, onely pre=
pare for your Sonnes departure to the Vniuerfity. 45

Phylopæus. The chiefe thing wherevpon wée ftay, hath
bene both to vfe your aduife, and to defire you that you
will take paines to wryte your letters vnto fome faithful
Tutor there, who may both rebuke them for that which 50
is pafte, and haue care to gouerne them better in tyme to
come.

Gnomaticus. Mine aduife you haue heard already, and
touching the letters which you require, they are in maner
ready, for I had fo determined before you required me, 55
and now if it pleafe you to walke vnto my lodging, wée
will from thence difpatch them before they heare any fur=
ther newes of the matter.

Phylocalus. Go we with good will.

Actus quarti, Scæna fecunda.

<H.iv.r>

Ec-

The Glaffe of

ECCHO alone.

I T is a wonderous matter to fée the force of loue,fauing
your reuerence. I dare fay the Lady *Lamia* fince she saw
this young gentleman, could neuer fléepe vntill her eyes
were fhut,and therewithall she taketh fuch thought, that
affone as euer shée is laid she falleth on fnoiting:and God 5
knoweth, her chéeke are become as leane as a pestill of
porke,and her face as pale as a carnation gilofloure. Fye
fie,what meaneth shée ? Will she caft away her felfe on
this fashion for his fake?She beareth but euill in remem=
braunce the good documentes of that vertuous olde Lady 10
her Aunte . I warrant you it would be long before that
Meffalina would dye for loue.Tufh tufh fhall I tell you?
It is folly to ftand meditating of thefe matters , euery
man for him felfe and I for one , thefe yonkers fhall pay
for the roft,and *Eccho* by your leaue will take part of the 15
cofte, but behold where commeth doughty *Dicke* . Howe
now *Richard* what newes ? *Dicke* *Drom* commeth in.

Actus quarti,Scæna tertia.

DICKE,DROM,ECCHO.

W Hat newes?mary *Phylofarchus* hath fent a fat breft
of veale, a capon,a dofen of pigeons, a couple of ra=
bets,and a ftoupe of wine vnto the lady *Pandarinæs* houfe,
and promifeth to be there at fupper to talke more of the
matter which you wot of. 5
Eccho. And hath he fent no more?
Dicke. Why is not that well for a foeteman? By our
lady fir,it doth me good to thinke what cheare I wil make
with the leauinges,and wotte you what? Be you fure hée
fhall lacke no cleane trenchers,for affone as he hath laide 10

<H.iv.v>

a

Gouernment.

a good morfell before him, *Dicke* wilbe at an inche with a cleane plate to proffer him.

Eccho. Well faid *Dicke*, and I trowe that I will skinke in his cuppes as faft on the other fide, but heare me *Dicke*, as for thefe matters neyther of vs both will bee to feeke, but there are other things to be remembred which are of more weighty confideration. 15

Dicke. And what I pray thee?

Eccho. Marie thou muft marke whenfoeuer he cafteth a glaunce at the Lady *Lamia*, and round him in the eare, faying: beware fir how you look, leaft her Aunt espie you. And again, if he fpeake a word wherein he féemeth himfelf to take pleasure, extoll him ftreight with praife, and fay that *Brabant* hath to fewe fuch bloodes as hee . Lykewife féeme to whet *Lamia* forward, as though fhee fhewed not curtefie enough. Thefe and a thoufand fuch other knackes muft be deuſed and practifed, to make him come off, and whatfoeuer he giueth thee let vs ſhare betweene vs, for I promiſe thee *Dicke* by the faith of a true *Burgondyane*, I will be as true to thee as thy coate is to thy backe. 20 25 30

Dicke. By the maffe *Eccho* and that is true enough, for it hath cleft fo long to my ſhoulders, that a lowfe can not well clyme the clyffes thereof without a pitchforke in her hand. But I truſt maifter *Philofarchus* fees will be fufficient to fet both thee and me a floate, and make vs as braue as the beft. 35

Eccho. Tuſhe, as for that matter, if he do not another ſhall: hee were wyfe enough that would leane altogether vnto one bough in theſe days, no no *Dicke*, be ruled by *Eccho*, and I warrant thee wee two will liue howe foeuer the world wage, haft thou not often heard, that change of paſture maketh fatte calues? 40

Dicke. Ha ha ha, by God and well fayde, but who c^om= meth yonder?

Eccho. Ha ? mary it is the olde *Phylopæſ* and his neigh= 45

I.i.<r>

bour

Gouernment.

for since you haue hitherto bene brought vp together , I
thinke not méete now to parte you. Wherefore I charge
you that you so behaue your self,as I may alwayes heare 25
that you be diligent and ftudious,since that is the meane
to bring you vnto eftimation.

Phylofarchus. As touching my diligence, I truft that I
haue neuer yet bene behinde any of my companions,but
this fodaine of our departure féemeth to procéde of some 30
alteration in your minde,the which I haue not deferued.
It had bene a smal matter to haue had thrée or foure daies
respitte and leafure to prepare our felues,and to haue bid=
den our friendes farewell,I thinke no mens children are
thus fet out. 35

Phylocalus. As for your preparation, all thinges are
made ready for you,and your friendes fhalbe gladder to féé
your retourn home again learned, then they would haue
bene penfiue to departe with you.

Gnomaticus. My welbeloued, since it pleafeth your pa=
rentes thus to difpofe your iourney , I cannot otherwyfe 40
doe but commend you to the tuition of almighty GOD,
whom I beféech nowe and euer to guide you by his grace,
and I exhorte you for Gods fake, that you beare well in
minde the preceptes which I haue giuen you,affuring my 45
felfe that ruling your actions by that meafure,you fhalbe
acceptable to GOD , pleafing to the world,profitable to
your felues,and comfortable to your parentes.

Phylomufus, and Phylotimus. Sir it is no fmall grieffe
vnto vs to depart from fuch a louing enfructer, but since 50
it becommeth vs to obey our parentes,we contend not
contrary to their commaundementes , hoping by Gods
grace fo to employ our tyme , and fo to contynue in the
tracke which you haue trodden vnto vs,that you fhall al=
wayes commend our diligence and good will. 55

Phylocalus. Sirha?are the wagons ready?And is their
cariage therein placed with all thinges conuenient ?

L.ii.<r>

Ambi-

The Glaffe of

Ambidexter. Yea fir all thinges are difpatched.

Phylocalus. Then go your wayes with them, and the
Father of Heauen be their guide and yours now & euer. 60

Gnomaticus. Fellow mine, you muft deliuer me this letter when you come to *Doway* according to the fuperscription thereof.

Ambidexter. It fhall be done fir God willing.

The youngmen kneele down.

Phylopæus. The God of peace vouchsafe to bleffe you now
and euer. 65

Phylocalus. And giue you grace to become his faithfull
feruauntes. Amen.

Gnomaticus. My well beloued, I beféech the Heauenly
Father to graunt you a prosperous iourney, and well to
bestowe your time nowe and euer. 70

*Phylautus, Phylomufus, Phylofarchus, Phylotimus
and Fidus departe.*

Did you not perceiue that onely the two elder féemed to
grudge and repugne? it is a merueloufe matter, they two
are of an excellent capacitie, and able to beare away (in
manner) more then can be layd to their charge, but an old
faying hath béene *Chi tropo abbraccia niente tiene*. Well
now, it fhall not be amiffe if wée confult of our affayrs
here at home, for as for them take you no doubt, they fhall
vnderstand at *Dowaye*, wherefore they were fent fo foon
from *Antwerpe*, & becaufe in all thinges Secrefie is a
great funderaunce, it fhall be beft that we draw our felues
apart vnto one of your houfes, where we may more com=
modioufly confer vpon that which is to be done here. 75

Phylocalus. I lyke your counfell well, & when it plea=
feth you let vs go to my houfe. 80

Phylopæus. With good will, I will accompanie
you. 85

They depart.

Actus

<I.ii.v>

Gouvernement.

Actus quarti, Scæna quinta.

ECCHO and DYCK DROOM.

Eccho.

F Ello *Rychard*, how like you this geare?

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

Eccho. And why I pray you?

Dyck. Why quoth you? marie becaufe I am forie that
fuch a fwéete morfell is plucked out of my mouth. 5

Eccho. And I am glad that I fhall féede my fill on fuch
a fwéete morfell, for fince there is now no remedie , but
thefe younkens muft néeds bee gone , God bee with
them. *Dyck and Eccho*, with the Ladies will eate & drinke
as fréelie for their fake, as if they were here prefent , and 10
heare me *Dyck* , if they had béene here , wee fhould haue
béene fayne to wayte on the table , and to bee conten=
ted with their leauings after fupper , whereas now wée
wilbe fo bold as to fit downe with the reft, fince we be (as
thou well knoweft) of houfholde with that good gen=
tlewoman, and by our Ladye, I was neuer fo deintly 15
brought vp but I could eat a hote Capon, as well and as
fauorly as a cold meffe of porage , especiallie where the
bread & drinke is good.

Dyck All this I confesse alfo to be good & found doctrine, 20
but yet it greueth me to thinke that wee haue loft fo good
cuttomers which might haue continued fuch banquetts of=
ten times.

Eccho. Tuff Dyck hold thy peace, if we haue not them,
we fhall haue others as good as they, thou mayft bee fure 25
that as long as *Lamia* continueth bewtifull , fhall ne=
uer be without Sutors, and when the Crowes féete gro=
weth

I.iii.<r>

weth

The Glaffe of

weth vnder her eye, why then no more adoe but enfineuate
thy felfe with fuch another. Yea and in the meane time al=
fo, it fhould be no bad counsell, if a man had foure or fiue 30
fuch hauntes in ftore, that euermore when one houfe is on
fw eeping, another fpytte may cry creake at the fire: ftore
is no ftore as the prouerbe faith, and now adayes the bro=
ker which hath but one bargaine in hand, may chauce to
weare a thred bare coate. 35

Dyck. Sayft thou fo *Eccho?* and I promyfe thée I had
fuch a lyking to this young man, that I was partly in
mynd to haue followed him to *Doway*.

Eccho. To *Doway?* nay get me further from *Antwarpe*,
then I may fée the fmoke of the chymnies, and they haue 40
good lucke. Tufh tufh, *Doway* is a pelting towne packed
full of poore Skollers, who thinke a payre of caft hofen
a greate reward, but *Antwarp* for my money. I tell yée
trueth, there are not many townes in *Europe* that main=
teyne more iollytie then *Antwarpe*, but behold where the 45
Markgraue and his officers come. I wilbe gone, I like not
the fmell of them.

Dick. By the maffe neither I, they are going to caft
off fome blødhound to féeke a vagabond or fome like chafe,
and let them hunt tyll theyr hartes ake, fo I bee once out 50
of their fight firft.

They run a fide.

Actus quarti, Scæna fexta.

SEVERVS the MARKGRAVE, with the officers.

M Vch is the mind of man deceiued, which thinketh that
rulers & officers haue the merieft liues, for although
it féeme vnto fome men a fwéete thing to cōmaunde, yet
whofoeuer cōpareth the burdē of fuch cares as are infidēt

<I.iii.v>

vnto

Gouvernement.

vnto his office, vnto the lightnes of the pleasure which cō= 5
meth by commaundement,he shal find, that much greater
is the payne of that one,then the profit of that other . For
what pleasure redoundeth vnto an honest minde , to pro=
nounce sentence of death vpon an offender?or what pro=
fit arifeth by punishing of malefactors ? but on that other 10
fide,what grieffe wanteth where a quiet mynde is encom=
bred with gouernment? what howre of the day is exempt
from toyle? in the morning the prease of Suters at the
chamber dore do breake the fweetest sleepe, the rest of the
forenōone is lyttle enough for the ordynarie howres o f 15
courtes and decydyng of contentions, at diner you shall
hardly dyfgeft your meate without some fauce of com=
playnts or informations, wherin lykewyfe the rest of the
day must be occupied: and the night suffyzeth not to fore=
cast what polityke constitucions are needful to be deuifed 20
or renewed, for to meete with the dayly practifes and in=
uentiones of lewde perſones : So that in fine thyne office
will neither suffer thee to fléep,nor yeld thee contentmēt
when thou art awake,neither geue thée leaue to eate in
quiet,nor permit thee to follow thine owne profite when 25
thou art fasting. I fet a fide to declare what trade of other
priuat gaynes a man must omit when he is in aucthority:
but well sayd the phylofopher , which concluded that we
are not borne onely for our felues, but parte our contrey
also doth chalenge. Well goodfellowes,one of you shal go 30
to Saincte Mighells , and there at a howse with a red lat=
tyce you shall finde an old baude called *Pandarina*, and a
yong damfell called *Lamia*,take them both and carie them
to the coupe,geuing charge that they be safely kept vntill
my further dyrection be known,and another of you shall 35
féek out *Eccho* the parasite,al men know him wel enough,
take him and bring him to mée.

He departeth, as the Skoolemafter cometh in.

Liii<r>

Actus

The Glaffe of

Actus quarti, Scæna septima.

GNOMATICVS, NVNTIVS.

Gnomaticus.

I F none other thing were required in a faythfull enstruc=
tor but onely that he should teach his schollers grammer
or such other sciences, then with leffer trauaile might wee
attayne vnto perfection, fythens Gammer and all the li=
beral Sciences are by traditions left vnto vs in such fort, 5
that without any greate difficultie the doubt thereof may
be refolued: but the Schøole Mafter which careth for none
other thing but onely to make his schollers lerned, may in
fome respect be compared to the horsecourser, which onelie
careth to feede his horse fat, and neuer delighteth to ryde 10
him, manage him, or make him handsome: and when such
palfryes come to iorneyng, they are comonly so prouan=
der proude, that they prauce at the fyrft exceedingly,
but being put to a long iourney or seruice, they melt their
owne greace and are not able to endure trauaile. Euen fo 15
ye mindes of yong men, being onely trained in knowledge
of artes, and neuer perswaded in points of moral reforma=
tion, become often times so proude & so headie, that they
are caried rather away with a vaine imagination of their
owne excellency, then fetled in ye resolutions which might 20
promöte them vnto dignitie: and wandring so in a vayne
glorious oppinion of their owne wit, they do (as it were)
föuder and cast them selues in their own halter. Such haue
födrie philofophers bin in time past, who haue so far gone
on pilgrimage in their owne péeuifh conceits, yt they haue 25
not shamed, by a vaine shew of learning to defend such pro=
pofitions, as féeme most rediculous & estranged from rea=
fon.

<I.ii.v>

fon.

Gouernment.

fon.*Anaxagoras* defēded that snow was black and yet was
accompted a philofopher of greate grauitie & iudgement.
Pherecydes, prognosticated yt an earthquake was at hand, 30
because he saw the water drawen out of a fountayne, and
yet was he the Maſter of *Pythagoras*, & accompted a pro=
found phylofopher. *Protagoras*, also affirmed that mē might
well affirme all that to bee true , which vnto them see=
med true. And infinite others might bee reherfed, whose 35
opionate iudgementes did eclipse the rest of their com^{en}=
dable capacitie: wherupon also hath sprong the d^amna=
ble opiniō of *Atheyfts*. For the mind of man is fo heauen=
lie a thing and of such rare excellēcie, that it alwaies wor=
keth and can not be idle. And if with the quicknes of con= 40
ceyt it be tempred by a modeſt moderation , to haue re=
gard vnto vertue, and moralitie, then proueth it both goodly
& godly: wheras if it run on hedlong, only led by natural cō=
fiderations of cauſes, it may proue admirable for some paf=
ſing quallitie, but it ſeldome is ſéene commendable or al= 45
lowed for perfection. The confideration wherof hath oftē
moued me rather to enſtruct youth by a preſcribed order
out of gods own word, thē to nuzzle thē^ouer déepely in phi=
lofophicall opinions . And yet is the mind of young men
fo prone and prompt to vanitie & delight, that all proueth 50
not as I would haue it. For example behold my late ſchol=
lers, who forgetting their duetie and neclecting my pre=
cepts, are fallen into the ſnares which I leaft of al miſtruf=
ted: But ſurely to confeſſe a trueth, I iudge that it rather
procéded by the entifements of others, then by their own 55
default. Oh how perillous is lewde company vnto young=
men? Well, I haue deuifed yet a meane wherby both the
Paraſites here may bee puniſhed, and the youngmen may
also be rebuked at *Doway*: In ſuch fort, that their ſodain ſe=
peration may preuent all meanes to eſcape it, and yet that 60
one being ignorant of that others puniſhment, ſhall neuer
grudge or ſnuffe at the ſame. And *Phylopæſ* with his neigh=
bour

K.i,<r>

bour

The Glaffe of

bour *Phylocalus* promifed me eare while to put my deuife
in execution, I long to heare what may be done therin, for
ftill I feare me leaft the crafty Parafite fhould get know= 65
ledge thereof, and fo both efcape himfelf and further enfect
fome other with newe deuifes. But who is this that com=
meth héere in fuch hafte?

Nuntius. Good lord what a world is this ? Iuftice
quot h he? mary this is Iuftyce in deed of the newe fafhion. 70

Gnomaticus. And what Iuftice good fellow I pray thée.

Nuntius Naye none at all Sir , but rather open
wronge, an honeft old gentlewoman with her kinwo=
man are commaunded to the coupe, onely becaufe they fuf=
fered an honeft youngman (and Sonne to a welthy Bur= 75
gher) to fuppe with them yefternight, and a good fellowe
which is well knowen here in the City, and hath dwelt
here thefe feuen yeares pafte, is alfo caft in prifon bicaufe
he ferued them at fupper, I haue feldome heard of fuch
rigor vfed, efpecially fince they proffer good furetyes to bée 80
alwayes forth coming vntill their behauiour be tryed.

Gnomaticus. Well good fellow fpeake reuerently of the
Magiftrates , peradventure there was fome further
matter therein then thou art aware of , but when was
it done? 85

Nuntius. Euen now fir, I doe but come from thence.

Gnomaticus. This geare hath bene pollitiquely vfed,
and I will go fée how it is come to paffe, for thefe are euen
thofe lewd companions which feduced my fchollers. Good
fellow gramercy for thy tydings. *exit.* 90

Nuntius. Why? Do they lyke him fo well ? I holde a
grote the parties are not halfe fo well pleafed therewyth,
but I wil go further vntil I may declare them vnto fome
pitifull minde, which moued with compaffion, may fpeak
vnto the Markgraue in their behalfe. 95

Finis Actus Quarti.

<K.i.v>

The

Gouernment.
The fourth Chorus.

T He toiling man which tilles, his ground with greateft paine ,
Hath not alway fuch crops thereon, as yéeld him greateft gain.
Nor he the faireft houfe, which laies thereon moft coft,
Since many chips of chance may fall, to proue fuch labours loft.
In vaine men build their fortes, with ftone with lyme and fand, 5
Vnleffe the fame be founded firft, with Gods owne mighty hand.
Though *Paule* himfelf did plant, whofe trauelles did not ceafe,
And then *Apollo* watred eake, yet God did giue encrease:
The grace of God it is, whereon good gyftes must growe, 9
And lacke of God his grace it is, which makes them lye full lowe.
How often haue bene féene, both watch and ward well kept,
And yet into the ftongeft holdes, hath treafon lightly lept?
The héedieft hen that is, the puttocke oft beguiles,
Such wolues do walke in wethers felles, y^t Lambes miftrufte no¹⁴
The fox can preach fomtimes, but then beware the géefe, (wiles.
For feldome failes a théeuifh hand, but that it takes a fléefe.
The deuill hath many men, to gather in his rentes,
And euery man hath fundrie meanes, to bring vs to their bents.
Some puffe vs vp with pride, and fome fet men aloft, 19
Whereby the moft by princely pompe, forget themfelues full oft.
Some giue vs worldly good, and fome giue beauties grace,
That one bréedes care, y^t other luft, which train vs to their trace.
In fine and to conclude, what minde of man defires,
That fame the deuill can fet to fale, which ftill maintains his fires
Beholde *Gnomaticus*, which learnedly had taught: 25
His fchollers here fuch good preceptes, as were with wifedome
And therewithall did care, to fee them spend their time, fraught:
In exercife that might be good, and cleane deuoide of crime.
But then behold felfe loue, and sparkes of filthy luft, 29
Which made them ftreight despife his wordes, & caft thē down in
And now beholde he cares, to cure it if he might, (duft.
But all too late the water comes, when houfe is burned quite.
Wherefore who lift to learne: *Obsta principijs.*
Since vertue feldome can preuaile, where vice fo rooted is.

Finis Chori & Actus quarti.

<K.ii.r>

The Glaffe of

Actus quinti, Scæna prima.

DICK DROOM alone.

N Ay if you play fuch play fare well altogy=
ther ,of all weapons I can not abyde these
filuer daggers, I, with a mace quoth you?
I will not stand one blowe with a mace,
they haue caught my fellow *Eccho* , but I 5
promife them they fhall haue good lucke if
they catch me,you will fay that I ought not fo to leaue *Ec-*
cho in the bryers,in deed we were fworne brethren , but
what for that? I know not now how I was aduifed when
I tooke that oth, but surely as I am now aduifed my Bro=
ther fhall daunce alone in prifon , it is no biding heere for 10
me, but to be plaine I will trudge after.these yonkers to
Doway,and trye howe the ale tafeth in thofe Coaftes, for
I like not the drinke in *Antwerpe*, now a dayes it is ven=
geable bitter,this was a fupper in déed, no maruel though 15
Eccho and I were fo glad of it , but we triumphed before
the victory , for whiles we were preparing the banquet,
came in an officer and laide hold of the women and *Eccho*
all at once:that fawe I, and to go . Whether nowe firha
quod one of the fargeantes to me ? To buy oliues for my 20
Miftres quod I.The knaue catchpole replied nothing but
laughed, as who fhould fay , the Supper might be eaten
without faufe well enough,but how madde am I to stand
prating here fo long? I will be gone ,to *Doway*,to *Doway*,
on mine honeftie beh^old wher the old men come,I meane 25
the Fathers of these yonkers,adue my maifters , and fay
you fawe not me.

Actus

<K.ii.v>

Gouernment.

Actus quinti, Scæna secunda.

PHILOPAES, PHYLOCALVS, NVN-
TIVS, FIDVS.

E Ven now neighbour *Phylocalus* I finde what it is to be
a Father, a Father? Nay a carefull father , for I muft
confesse vnto you, that fince the departure of my Sonnes
I haue found no quiet in my thoughtes: one whyle I féeme
to doubt leaft they haue been diftreffed by the way, another 5
whyle I féeme to doubt leaft they be eftfoones entified vnto
vanities by euill company , and how much the more I
think hereon, fo much the more I am perplexed with dout.
God for his mercy fend vs comfortable newes, to recom-
fort my forowfull and doubtfull harte. 10

Phylocalus. Truly neighbour, and I am not altogether
frée from fuch imaginations , but whiles I recomfort my
felfe by the hope which I haue in thofe letters that maifter
Gnomaticus did wryte, I am ftraight wayes tormented a-
gaine with another doute, the which is fuch, that I may be 15
afhamed to vtter it confidering mine owne folly.

Phylopæus. O neighbour kéepe nothing from me for Gods
fake.

Phylocalus. I will tell you then, I condemne my felfe
of exceeding folly, in that I haue committed the cariage of 20
thofe letters to my feruaunt *Ambidexter* , whose double-
neffe I haue often tryed, and therefore my fimplicity was
the greater: and bicaufe he is not (long fithens) returned,
my minde conceyueth fome doubt of his fidellity.

Phylopæus. Truly and not without caufe , for he might 25
haue returned long fithens. O what a dolte was I that I
fent not *Fidus* (here) with them alfo? Surely *Phylocalus* my
mynde giueth me that he hath abufed vs.

K.iii.<r>

Nun-

The Glaffe of

Nuntius. Letters,letters,letters.

Phylocalus. What cryeth this good fellow? 30

Nuntius. Letters from Doway letters from Doway. Hey

Phylopæus. Mary this féemeth to be some Carier which
commeth from Doway . Commeft thou from Doway good
fellow?

Nuntius. Yea fir doutleffe. 35

Phylopæus. And what letters haft thou?

Nuntius. Nay that can not I tell , there are to many
ftrange names for me to remēber,but here is my regifter,
and fo may you knowe better then I what letters I haue
in my packe. 40

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

Nuntius . Yea Sir that is a custome which I and fuch
ignorantfellowes muft vfe, for I cannot read my felfe ,
& to fhew all my letters were folly , but I do alwaies 45
beare fuch a role in my hand , wherin are written the
names of thofe vnto whom my letters(for that tyme)are
directed, & then when I fhew it,euerie man can foone tell
whether I be for him or not.

Phylocalus. A good order furely,and I pray thée let vs 50
fée thy role of names.

Nuntius. Here it is Sir.

Phylocalus . To begin with all here is a letter for you
neighbour , I truft I fhall alfo finde another for my
felfe. 55

Phylopæus. Oh how this comforteth my hart , thys
letter commeth from my younger Sonne,I will breake
it vp.

He goeth a fide with it.

Phylocalus . Lo now I haue lykewife found one that
is directed to me, & it is alfo y^e orthographie of my Sonne 60
*Phylotimus,*let vs fée what it conteyneth in Gods name.

He readeth alfo.

<K.iii.v>

Nuntius.

Gouernment.

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

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

Nuntius. Yea but I may not long tary , for I muft go 65
about and deliuer the rest of these letters this night.

Fidus. All that maift thou doe well enough, they will not
be long before they haue done, but I pray thee tell me, doeft
thou not knowe my Maifters Sonnes?

Nuntius. What should I cal them by their names? 70

Fidus. The eldest is named *Phylautus* , and the youn=
ger called *Phylomufus*.

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

Fidus. Yes furely he is but flender. 75

Nuntius. Mary and I fawe him in déed at *Doway*, braue
(by the maffe) and lufly , there was another gaye young
gentleman in his company, and a feruing man, wotte you
who? olde *Ambidexter* the best fellowe in all *Antwerpe*, I
promife you they are mery and well. 80

Phylopæus. What newes neighbour?

Phylocalus. Good and badde.

Phylopæus. Euen fo haue I in my letter, hold good fellowe
ther is a reward for bringing of these letters, & gramercy.

Nuntius. I thanke you fir , I retourne to *Doway* wyth 85
in these two dayes , and if it please you to commaund me
any thing thither I will repayre to your house.

Phylopæus. I pray thee do, for peraduenture I wil wryte
by thee. *Nuntius exit.*

O God neighbour, how vnhappy were wee to fend your 90
lewd feruaunt *Ambidexter* with our Sonnes? My Sonne
writeth vnto me that his brother *Phylautus* & your Sonne
Phylofarchus are feldome from the Bordelles or Tauerns,
and that *Ambidexter* is their companion, and meaneth to
tary there with them and to retourn no more. 95

Phylocalus. My Sonne wryteth fo in effect , but hée sée=

K.iiii.<r>

meth

The Glaffe of

meth to dout leaft they prepare themfelues to abandon
the Vniuerfity, and to go gadding about the world a little,
for he writeth that they ftay on hope that *Eccho* & certaine
other of his companions will fhortly be with them, other=
wyfe they had bene gone long fithens. Of himfelfe I haue
good newes , for he wryteth vnto me that the Palfegraue
hath written vnto the chauncellour of the vniuerfity for a
fecretary, and that he ftandeth in election. 100

Phylopæus. And my Sonne *Phylomufus* is entered into
the miniftrie, and hath preached in the Vniuerfity , and
meaneth fhortly to go vnto *Geneua*, fuch comfort we haue
yet vnto our calamity. But as euery mifchief is moft eafe=
ly cured and redreffed in the beginning , fo if you will fol=
lowe my counfell, we will immediatly difpatch *Fidus* vnto
them, who fhall both apprehend *Ambidexter* and caufe him
to be punnifhed , and fhall alfo ftaye our two wandring
Sonnnes and bring them home vnto vs. 110

Phylocalus. I like your counsell well, and for the l^oue of
God let it be put in execution immediatly, for in fuch cafes
nothing is fo requifite as expedition. 115

Phylopæus. Holde *Fidus* take thefe twenty crownes, and
get thée away with all fpéede poffible, take poft horfes from
place to place , and if they fhould chaunce to be gone from
Doway before thou come , yet followe them, and neuer
ceafe vntill thou haue founde them , and bring them home
vnto vs. 120

Phylocalus. *Fidus* fpare for no coft , and holde thée there
are twenty crownes more if néede require.

Fidus. Well Sir you fhall fee that no diligence fhall
want in me to recouer them . Will it pleafe you to com=
maund me any other feruice? 125

Phylopæus. No, but God fend thée good fucceffe.

Fidus departeth.

In the meane time neighbour let vs go fee what is done
for the ftaying of *Eccho*, that we may yet preuent all mif=
cheefe 130

<K.iv.v>

cheefe

Gouernment.

chiefe as much as in vs lyeth.

Phylocalus. I lyke you well, your witte is very good vp=
pon a fodaine, but beholde where maister *Gnomaticus* com=
meth, by him we shall partly vnderstand what is done.

Actus quinti, Scæna tertia.

GNOMATICVS, PHILOPAES, PHYLOCALVS.

Gnomaticus.

G Entlemen, I haue fought you round about the Town,
this geare is in maner dispatched, *Eccho* is apprehended
with his traine and all.

Phylopæus. Wel, that is some comfort yet to our heavy
hartes. 5

Gnomaticus. Why haue you any cause of heauineffe?
Tell me I pray you Sir, what meane you to stand thus a=
mafed?

Phylocalus. My neighbour and I haue receyued newes
which are both forowful and comfortable. Our two elder 10
Sonnnes (by the lewde affittance of my feruaunt whom I
sent with them) do bestowe their time very wantonly in
Doway, and do determine (as féemeth) to be gone from
thence very shortly.

Gnomaticus. To be gon? whether in Gods name? 15

Phylocalus. Nay that hee knoweth, to féeke aduen=
tures abroad in the world by all lykelyhooðe, and they stay
but for the coming of *Eccho* and his companyons.

Gnomaticus. Wel as for their coming thanked be god it is
preuented wel enough, but I pray you Sir tell me how 20
know you this to be certeynly fo?

Phylocalus. Why we haue receiued letters from our
other two Sonnnes, holde you here is mine, you may
read it.

He deliuereth him the letter.

L. i. <r>

How

The Glaffe of

How now neighbour? what mufe you? your wittes were 25
good (erewhile)vpon the fodayne, plucke vp your fpirits,
you fhall fee by Gods grace *Fidus* will bring vs good
newes.

Phylopæus . Oh neighbour I am not able to exprefse
the forowes which my heart conceiueth, alas the goods of 30
the world (although they be gotten with great trauaile,
and kept with great care)yet the loffe of them doth neuer
torment a wife man:fince the fame deuice or brayne that
coulede contriue the gathering of them, is able againe to
renew the like:but the mifgouernmēt of a mans children, 35
or to fée them caft away by lacke of grace or for lacke of
vigilant forefront,that onely is vnto the wyfelft mynde an
vnmedicinable wounde . Oh that my harte is not able to
beare nor to abide the furious affaults of this miffor=
tune. 40

He fowneth.

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

Gnomaticus. What Sir for the loue of God do not
take the matter thus heauily , by his grace you fhall haue 45
no fuch caufe,your neighbour here hath caufe of comfort:
for I perceiue that his Sonne hath fo well fpent his time,
and fo well profited at his booke,that he ftandeth in elec=
tion to bee Secretarie vnto Palfegraue.

Phylocalus. Yea and his Sonne *Phylomufus* is alfo
become a famous preacher , & meaneth fhortly to go vnto 50
Geneua.

Gnomaticus. Wel then ech of you hath fome caufe of cō=
fort yet,and by the grace of God you fhall fee that the reft
will fal out better then you looke for , but if it fhould not,
you muft yet arme your felfe with patience, and giue god 55
thankes in all thinges,fince he can fend tribulations and
vexations when pleafeth him, and can alfo fend comfort
when feemeth mete to his deuine maieftie, but what haue

<L.i.v>

you

Gouernment.

you done for the preuenting hereof?

Philocalus. Mary we haue difpatched my neighbours fer= 60
uant *Fidus* to ftay both them and *Ambidexter*,that the one
may be punished in example of all others , and that the
other may also be bryddled from their hedftiong race which
they meane to run.

Gnomaticus . Ambidexter ? Why what hath hée 65
doone?

Phylocalus. Do you not marke the letter ? it féemeth
that his onelie leudenes hath miniftred matter vnto their
mif behaiour,for he is their lodes mate & companiō in all
places,and hath fetled himfelfe with them,meaning neuer 70
more to turne vnto me.

Gnomaticus. Surely *Phylocalus* you were not well ad=
uifed to fēd fuch a fellow with your Sonnes, I pray god he
haue deliuered my letters faythfullie , for I dyd yet
neuer receaue anfwere of them.By whome receaued you 75
theſe letters?

Phylocalus. By a carrier which trauayleth wéeekely to
Doway.

Gnomaticus. And had hee no letters for me?

Phylocalus. Surely I cannot tell,for I was fo glad when I 80
founde in his role , letters to mee and my neighbour,
that I fought no furdur for any other , but you ſhall
foone finde hym out if you afke for the Carryer of *Doway* .

Gnomaticus . Well by your leaue then I will goe
féeke hym, for I long fore to haue anfwere of my let= 85
ters.

Philocalus. 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, Scæna quarta.

L.ii.<r>

SEVERVS,

The Glaffe of

SEVERVS the MARGRAVE with his officers, and
ECCHO.

Seuerus.

**C Ome on firha,what acquaintance haue you with these
Ladyes?**

Eccho. **Sir I haue but fmall acquaintance with them.**

Seuerus. **No?What did you there then?**

Eccho. **Sir I had wayted vppon them into the Towne 5
that day(as I doe vppon diuers other for my lyuing) and
they prayed me to suppe with them in part of recompence
for my trauaile.**

Seuerus. **Mary fir your fare was good as I vnderftand,
and méete for much better perfonages then eyther of you. 10
Tell me who prouided it?And who paid for it?**

Eccho. **I knowe not Sir , it was enough for me that I
knew where it was , I neuer af ked from whence it came
for confcience fake.**

Seuerus. **Well iested fellow *Eccho* , but I muft make 15
you fing another note before you and I part.Tell me how
came you acquainted with *Phylofarchus*?**

Eccho. **I haue knowen him long fince fir , as I knowe
diuers other young gentlemen in this Towne.**

Seuerus. **Yea but howe came it to paffe that he should 20
haue bene there at fupper that night?**

Eccho. **That cannot I tell, neyther do I knowe whe=
ther he should haue bin there that night or no.**

Seuerus. **Yes that you can,did you neuer fee him there
before? 25**

Eccho. **I faw him there once,in other honeft company,
but what is that to me?Had I any thing to do with his be=
ing there ?or doth it folowe of neceffity that bécaufe he
was there once before,therefore he should haue béen there
that night alfo? 30**

<L.ii.v>

Seuerus.

Gouvernement.

Seuerus. No, but you know well enough if you lyft that he should haue béen there, and that the banquet was prepared for him . You were best to confesse a trueth.

Eccho. Sir I will not confesse that which I knowe not, neither for you nor for neuer a man on liue. He might haue béene there for all mee, & he might haue béene away also if he list, for any thing that I know. 35

Seuerus. 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 thryfe, vntill he confesse the cyrcūstances 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 scape skotfrée. 40

Actus quinti, Scæna quinta.

GNOMATICVS.alone.

O God how a man may bee deceiued (at the first) in a youngman ? the capacitie of this *Phylofarcus* and hys yokefellow *Phylautus* was so quick and so sufficient to receiue any charge, that a man would haue beleued them to haue béene two of the best and towardest yongmen in thys citie , and yet behold how concupiscence and vayne delight hath caried them to run another race. I haue receiued letters here from my frind Master in *Doway*, who declareth vnto me thereby, that they are sufficiently able to conceiue any tradicion or Science, but therewithall that they are so geuē ouer to pleasures & light pastimes, y^t it is in maner vnpossible to bridle their wādring defires. On that other side he prayfeth the other two for the fobrest yong men that euer came vnder his charge, &

L.iii.<r>

confir=

The Glaffe of

confirmeth in effect afmuch as they had writtē for newes 15
vnto their parentes , whereof I haue greatly to reioyce,
that (hauing paffed through my handes) they are fo lykely
to come vnto promotion.And as I reioyce in them , fo am
I moft hartely fory for the two elder,that their mifgouern=
ment may become not onely a great grief to their parents, 20
but alfo a hinderance to fuch commendation as I might
elſe haue gayned by the others:but thus wée may fée, that
in euery comfort there may growe ſome diſquiet , and no
herbe ſo cleane but may be hindred by ftinking wéeds that
grow by it. Well I will go talke with their parentes,and 25
if they wilbe ruled by my counsell , they ſhall giue them
leaue a little to fée the world , and to followe any exerciſe
that be not repugnant vnto vertue , for vnto ſome wittes
neyther correction,nor frendly admonition, nor any other
perſwaſion will ferue,vntil their owne rodde haue beaten 30
them,and then they proue oftentymes(though late)men of
excellent qualities . But beholde where they come to dif=
charge me of this trauaile.

Actus quinti, Scæna ſexta.

PHYLOCALVS,GNOMATICVS,and PHYLOPAES.

Phylocalus.

H **Ow nowe maifter *Gnomaticus*,haue you receiued any
letters from *Doway*?**

*Gnomaticus.*Yea fir I haue receiued letters from thence.

Phylocalus. And what newes I pray you?

*Gnomaticus.*Euen the fame in effecte that you haue re=
ceyued. 5

Phylocalus. Why then I perceiue that our two youn=
ger fonnes haue not deceiued vs,nor boafed more in their

<L.iii.v>

letters

Gouvernement.

letters then is true in effect.

Gnomaticus. No surely, for my frend aduertifeth me that 10
they are two of the towardest young men that euer came
in that Vniuerfity, and that he hath great hope to fée them
in the end become famous through all the lowe countreys.

Phylocalus. Well that is some comfort yet , and what 15
wryteth he of the two elder?

Gnomaticus. Surely he writeth as much cōmendation as
may be of their capacity, mary therewal he faith that they
bée marueiloufly bent vnto concupifcence, therefore I wil
tell you mine aduife. As fōone as they come home, firft re=
buke them sharpely for the misse bestowing of their excel= 20
lent wittes, and it shall not be amiffe if you adde therevnto
also some correction, that being done, I would wifh you to
put in their choyce what kinde of lyfe they will followe, fo
that it be vertuous, and not contrary to Gods worde, and
let them fée the worlde a while : for fuch fine wittes haue 25
fuch an vniuerfall defire commonly, that they neuer proue
ftayed vntill the blacke oxe hath troden on their toes.

Phylopæus. Yea mary but how are we fure to recouer
them againe ? When as I feare much that they are gone 30
from the Vniuerfity already?

Gnomaticus. Why doubt you of that?

Phylopæus. Because my neighbours Sonne *Phylotimus*
wrote vnto him that he much douted they would abandon
the vniuerfity, and that they taried but onely to heare from
Eccho and his complices. 35

Gnomaticus. Yea, but *Eccho* and the rest are fafe enough
for comming at them, and beholde where commeth the ho=
nourable Markgraue with his Officers , you were best to
go vnto him, and to giue him thanks for hys greate care
and diligence. 40

L.iiij.<r>

Ac-

The Glaffe of

Actus quinti, Scæna septima.

PHYLOPAES, SEVERVS, PHYLOCALVS, GNO-
MATICVS.

Phylopæus.

R ight Honourable, we are bound to yéelde you humble
and hartly thanks, for that (as we vnderftand) you haue
vfed great paine and diligence in apprehending of a lewd^e
company, who haue (as wée féé now) feduced our children,
and made them to neglecte the holfome preceptes which 5
their faithfull enfructer had giuen them.

Seuerus. Surely I haue done my best (in difcharge of my
duty) to apprehend them, and I haue examined them alfo,
but truly I can not finde hitherto any proöfe againft them,
whereby they ought to be punished : and though I desire 10
(as much as you) to féé them condingly corrected, yet with
out proöfe of fome offence I fhould therin commit a wrong.
True it is that *Eccho* is knowen commonly in this Town
for a Parafite and a flattering fellow, and the young wo=
man alfo doth not féeme to be of the honefteft, but yet there 15
is no body which will come in and fay this or that I haue
féene or knowen by her. Shée confeffeth that *Phylofarchus*
and *Phylautus* were there one night at a banquet, and that
Phylofarchus fhould haue fupped there the fame night that
they were taken, and when I afke her to what end, the an= 20
swereth that he was a futer to her for mariage , and for
witneffe bringeth in her Aunt as good as her felfe , in the
meane time I haue no proöfe of euill wherwith to burthen
her. And then maifter *Eccho* (on that other fid) he standeth
as ftiffe as may be, and faith that he knoweth not whether 25
Phylofarchus fhould haue fupped there or not , and for lack
of proöfe

<L.iv.v>

of proöfe

Gouernment.

of proöfe I am able to go no furder.

Phylocalus. Yea Sir but doubtles that *Eccho* was the first caufe of their acquayntaunce , for the first tyme that my Sonne was there, was one afternoone , at which tyme *Eccho* came to their Schoole Mafter in your name, and craued liberty for them to come and fpeake wyth you. 30

Seuerus. With me?

Gnomaticus. Yea Sir doubtleffe , and when I gaue them leaue to come vnto you,they returned(after two or threé howers refpyte) and fayde that you knew them not when they came there , and that *Eccho* faid he had mif-taken the Scholemafter and the fchollers. 35

Seuerus. Sayd they thus of me? 40

Gnomaticus. Yea truely fir.

Seuerus. And fayd they that they had béen with me?

Gnomaticus. Sir I woulde bée lothe to fay fo if it were otherwife,and furthermore they féemed angry.

Seuerus. And wherefore I pray you? 45

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

Seuerus. Before God they neuer came at mée,but thys is fomewhat yet , for by this meanes I haue good caufe to punifh Mafter *Eccho*,and I pray you Mafter *Gnomaticus* go with me vnto him,and you fhall heare what anfwere he is able to make vnto thefe matters. 50

Gnomaticus. With right good will fir I wil wayte vpon you.Worthy gentlemen,you fhall do wel to confider in the meane time vpon that which I laft tolde you as myne oppinion. 55

Actus quinti,Scœna octaua.

M.i.<r>

PHYLOPAES

The Glaffe of

PHYLOPAES,PHYLOCALVS.

Phylopæus.

T He aduice which mafter *Gnomaticus* hath geuen vs,doth
not mislike mee altogether , but ftill my minde is more
and more vexed with doubt, leaft in the meane time (and
before *Fidus* can come at them) they fall into fome notable
mifhap by theyr mifgouernment. 5

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

Phylopæus. Truely it is in deede a great comfort that 10
eyther of vs may take in our yonger Sonnes, but if wée
haue loft the elder (as I feare it much) what a corrofiue
will that be vnto vs? Oh how I feele my fearefull harte
panting in my reftles breft?the Father of heauen vouche=
fawe to fend mee ioyfull newes of *Phylautus*.O wretched 15
Phylopaes thou are like vnto a couetous man,which hauing
aboundance is yet neuer contented,thou art alreadie fure
of fuch offspring as may giue thee caufe to reioyce,and yet
thy minde is not fatiffied , vnleffe all thinges might fall 20
out vnto thine owne defire,and thou maift be compared to
the patiēt which crieth out before the Chirurgions instru=
ment do touch him,becaufe thou conceiueft in thy imagy=
nation,the dread which tormenteth all thy thoughts. But
alas why do I not prepare this wretched corpes of mine,
to be a prefent witnes what is become of my *Phylautus*? I 25
will furely , go prouide all thinges neceffarie for my iour=
ney , and neuer giue reft vnto thefe bones vntill I may fee
him.I will do fo.

*Phylocalus.*What abide *Phylopaes* , I am a flamed to 30
fee you fo impacient,what man , I am as forie to heare of

<M.i.v>

my

Gouernment.

my Sonnes lewd behaiour as you are of yours, and to tel
a truth, I thinke he wilbe fownde more faultie then
yours, but be it as God pleafeth, I haue one especiall com=
fort, and that is, that I performed my duetie in careful=
nes and in forefront (as much as in me laye) to guide him 35
vnto promotion, it is comendable in a parent to haue a
care for his children, but this womanlike tendernes in
you deferueth reprehention.

Phylopæus Se how euerye man can geue good counsell,
and few can followe it, well I praye you let vs withdraw 40
oure felues to our houfes, to see if change of place may al=
fo change my melancholike paffion.

Phylocalus Go we, I will go to your houfe for companie.

Actus quinti, Scæna nona.

SEVERVS, GNOMATICVS, FIDVS.
AMBIDEXTER.

Seuerus.

W Ell fince he is found culpable of thus much, I would
but talke with thefe neighbours of mine (I meane
Phylopæus and *Phylocalus*) and wee will deuise fuch punifhe=
ment for the malefactors, as may be a terror hereafter to
all parafites how they abufe the name of an officer, or en=
tyfe the children of any burghers. 5

Gnomaticus. Sir I dare fay they will be pleafed what
foeuer you do therein, and if it so pleafe you I will go vn=
to their houfes and call them vnto you, for mee thinkes
they are departed fynce we went. But what is hee that 10
commeth here in fuch hafte?

M.ii.<r>

Fidus.

The Glaffe of

Fidus. Oh that I coulede tell where to fynde my Mafter.

Gnomaticus. It is *Fidus*, God graunt he bring good tidings. 15

Fidus. I would rather fynd him in any place then at hys howfe, that he might haue some company (yet) which might comforte him,for I dare say thefe tidings will break his harte with Sorowe.

Gnomaticus. I will go to him. How now *Fidus*, what newes? 20

Fidus. O mafter *Gnomaticus* I knowe no man whom I wuld rather haue presently then you, O Sir I am vnhappy, for I am the meffenger of the moft wofull newes that euer my mafter receyued, for gods loue accompanie me vnto him that you might yet by your wifedom awfage the extremitie of his grief. 25

Gnomaticus. I will willingly beare thee companie gentle *Fidus*,and furely thou deserueft greate commendation and thankes,afwell for thy fidelitie , as alfo for the excéeding greate spéede which thou haft made, but I pray thee tell vs first (in the prefence of the right honorable Markegraue)the whole circumftance & effect of thefe thy newes, which thou fayeft are fo forowfull. 30

Fidus. Sir fince you will néedes haue it , my mafter hath loft his eldefst Sonne,and Mafter *Phylocalus* hath little better then loft his alfo. 35

Gnomaticus. Alas thefe are heauie newes in deed,and muft needs afflict the poore parents with extrémee grief, for they are vnto me(almoft)vntollerable:but fince it becommeth a christian to beare pacientely what foeuer God doth prouide , I pray thee tell on the whole circumftance of euerie thing as it fell. 40

Fidus. I will tell you Sir, I vfed all the dilligence poffible on my way,and yet before I coulede come at *Doway*, they were from thence departed. 45

<M.ii.v>

Gnomaticus

Gouernment.

Gnomaticus. What all togethers?

Fidus. No fir, but *Phylomufus* was sent by the whole
consent of the vniuersity vnto the Palfgraue to be his fe= 50
cretary, whereas he yet remaineth in good estimation, and
Phylotimus was gone vnto *Geneua*, moued with an earnest
zeale and spirit, and there he is in singuler commendation
and much followed.

Gnomaticus. and what was become (the meane while) 55
of *Phylautus* and *Phylofarchus* ? They were still at *Doway*
were they not?

Fidus. No fir they were gone also, but no man could tell
me whether they were gone, and they were gone some= 60
what before their brethren.

Gnomaticus. Why then they taryed not for *Eccho*, as
the letters emported that they would haue done.

Fidus. O Sir they had aduertifement that *Eccho* was
apprehended, and that hastened their departure.

Gnomaticus. And by what meanes knew they of it? 65

Fidus. There was one *Dicke Droom* a companion of
Ecchoes, which came vnto them and tolde them the whole
discourse, wherevpon they fledde with him immediately.

Seuerus. Such a one was presente in déede when *Eccho*
was taken, and because mine officers knew him not, nor 70
had any commiffion to searck for him, therefore they suffe=
red him to departe.

Fidus. Out vpon him, I would to God they had made
him fafe also, for he hath bin the casting away of *Phylautus*.
Phylautus, *Phylofarcus*, *Dicke Droom* with my frend *Ambidex-* 75
ter here, went out of *Doway* together, and bicause my maif=
ters charge was that I should followe where so euer they
went, I followed as fast as I could by enquiry, and with
in thrée or foure dayes iourney, I heard that *Phylofarcus* by
the helpe of this good companion *Ambidexter* had gotten a 80
fair minion forfooth, and stayed with her at *Bruffelles*, from
whence *Phylautus* and *Dycke Droom* departed, and tooke
M.iii.<r> their

The Glaffe of

their way together vp towardes *Germany*,now *Phylofarchus*
and his cariage held their way (as it was faide) towards
Fraunce.When I fawe that they were fo parted, and that 85
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 *Phy-*
lautus , and in very déede I heard of such a one at fundrie
places,and at laft I heard of him expreffedly , for the day 90
before I came to the Palsgraues Court,he was there exe=
cuted for a robbery with *Dicke Droom* , yea euen in fight
of his Brother, and notwithstanding the fauour that hée
is in there , such feure execution of iustice is there admi=
nistred. 95

Seuerus. It is a happy common wealth where Iustice
may be ministred with feueritie,and where no mediacions
or futes may wreft the sentence of the Lawe.

Fidus. When I had there receyued these heauy newes,
I tooke letters of dispatch and aduertifement from *Philo-* 100
mufus to his Father, & croffed ouer the Countrey towards
Geneua.And long before I came thether *Phylofarchus* had
bin there (for fornication) whipped openly thrée feuerall
dayes in the market, and was banished the Towne with
great infamie, notwithstanding that his Brother *Phylo-* 105
timus was an earnest futer vnto the congregation for him.
When I perceyued that none other iffue could be had of
my trauaile, I tooke letters from *Phylotimus*,and fought no
further after *Phylofarchus*, but thought my duty first to ad=
uertife my maister of the certainty,and by my way home= 110
wardes I ouertooke this good fellowe *Ambidexter* in such a=
ray as you fee,and haue brought him with me to abide such
punishment as the worthy Markgraue here and other ma=
giftrates shall thinke meete for him.

Ambidexter. Oh Sir be good vnto me and pardon this 115
offence.

Seuerus. Pardon ? Nay furely thou rather deferuest
<M.iii.v> death,

Gouernment.

death , for it féemeth vnto me , that theſe young men had
not ſo lightly gone aſtray, had it not bin through the helpe
of thée and ſuch as thou art, ſuch lewde ſeruauntes as thou 120
art, are the caſting away of many toward young perſona=
ges, and therefore ſince thy good happe hat^h returned thée
hether , thou ſhalt with the reſt ſerue as an example to all
ſeruaunts. But thou canſt tell what is become of *Phylofar-*
chus? 125

Ambidexter . He was ſo fore whipped that I feare hée
be dead. I lefte him in a village fyue leagues diſtant from
Geneua, ſo fore that he was not able to ftir either hande
or foote.

Seuerus. Well Maſter *Gnomaticus*, ſince onley this fellow 130
is recouered, I think méete to hold this courſe of iuſtice, he
together with Maſter *Eccho* ſhall bee whyped aboute the
Towne three feuerall market dayes , with papers decla=
ring their faults fet vpon their heds, and afterwards they
ſhalbe baniſhed the Citie, vppon payne of death neuer to 135
returne, & Miſtreſſe *Lamia* with her Aunt ſhall likewyſe
be fet on the Cucking ſtoole in publique thrée market daies,
& then to be baniſhed the Towne alſo.

Gnomaticus. Surely you haue well deuifed, and I befech
you Sir vouchſafe to affiſt mee in comforting the wofull 140
Parents *Phylopæſ* and *Phylocalus*, who I dare ſay will be ſo
forowfull for theſe tidinges, that it ſhall bee harde to per=
fwade them to patience.

Seuerus. It is but a reaſonable requeſt, & I will moſte
gladly accompany you, go we together , and thou *Fidus* 145
haſt well deſerued thy freedome , with a better turne for
thy faythfull ſeruiſe in this behalfe, and I wilbe a meane
vnto thy Maſter that thou maiſt bee conſidered accor=
dingly.

Fidus. I thanke you Sir. My Maſters, the common fay= 150
ing is clap your handes, but the circumſtance of this wo=
full tragicall comedie conſidered, I may ſay iuſtly vnto

M.iiii.<r>

you

The Glaffe of
you wring your handes, neuertheleffe I leaue it to your
difcretion.

Finis.

Epilogus.

What
foeuer is
written
is written
for our
learning.

W E liue to learne,for fo Saint Paule doth teach,
and all that is, is doone for our auaille:
Both good and bad,may be the wifemans leach,
The good may ferue , to make him beare like fayle,
The bad to shun,the faults wherin they fayle. 5
Good wyndes and bad,may ferue in fundry forte,
To bring our barkes, into fome pleafant porte.

Who lifte to learne,what dilligence may do,
what humble minds,by ftudies may attayne,
Let him behold,theſe younger brethren two, 10
Whofe wits at firft,did féeme to bee but playne,
Yet as you fee , at laft they got with payne,
The golden fléefe,of grace and cunning Skyll,
Before the reft which folowed wanton will.

And fuch as brag,of quicke capacitie, 15
Or thinke the field,is w∞ne withouten blowes,
Let them behold,the youthfull vanitie:
Of th'elder twayne, whofe fancies lightly chofe,
To féeke delight,in garifh grounde that growes.
Yet had by hart,their mafters wordes in haft: 20
But thinges fone got, are loft againe as faft.

For prooffe whereof,behold how foone they fell,
From vertues path, to treade in vices tracks,
<M.iv.v> And

Gouernment.

And the r withall,(I pray you marke it well)
Their falles were foule,they fell vpon their backs. 25
Which gaue their bones,fo many brufing craks:
That afterwardes,they neuer rofe againe,
Till fhamefull death,did ende their greuous payne.

Who falles on face,hath elbowes hands and all,
To faue himfelfe,and therwith eke to rife: 30
To fall on backe,betokens fuch a fall
As cannot rife againe in any wife:
For when he falls,his face wide open lies.
To euary blowe:and cannot fend the fame,
Such falles found they,which brought them fone to flame 35

And in meane while,their Brethren rofe as faft,
Much like the fnaile , which clymes the Cattle wall,
With eafie fteppes, when fouldiers downe be caft,
With furious force,and many a hedlong fall.
Affaultes are hotte,but yet if there withall, 40
Some temperance,and polycye be vfed,
They winne thofe fortes,which hotter heades refused.

I meane but this:you fee the younger twaine,
(Bycaufe they did in vertue take delight)
They clombe at laft(and that with pleafaunt paine,) 45
To honours Court,wherin their place was pight.
You fee againe,their Brethren(by delight,
In filthy luft , felfe loue,and fuch like mo)
Did fall as faft,to fhamefull death and wo.

You fee the bond,for faithfulneffe made free 50
You fee the free,for doubleneffe difdained:
You fee the whippe,the cuke ftöole,and the trée,
Are thought rewardes,for fuch as vice hath ftainde:
You fee that right,which euer more hath rained,

N.j.<r> And

The Glaffe of

And iuftice both:do kéepe their places ftill, 55
To cherifh good,and eke to punifh ill.

Thefe things my mufe,did meane to make you knowe,
By proöfe in acte of that which you haue féene
Thefe things my mufe,thought méete to fet in howe,
But otherwyfe,then common wont hath bene. 60
This chriftall glaffe I polifht fayre and cléene,
For euery man,that lift his faultes to mend,
This was my mind,and thus I make an end.

FINIS .

¶ I M P R I N T E D A T Lon-
don By H M

for Christopher Barker at the figne
of the Graffehopper in Paules

Churchyarde,

Anno Domini. 1575.

Faultes efcaped in the printe.

In the fecond Chorus line.5.for cares,reade tares.

In the fame Chorus line.16.for then, reade them.

**In the fecond page of .F.line.16.for kinfwoman,reade
kinfwomen.**

In the thirde page of F.line.18.for your,reade our.

**In the fixt page of I.line.6.for ftoreis no ftore,reade, ftore
is no fore.**

**In the eighte page of I. line.4.for gammer reade Gram=
mer.**

**In the feconde page of L. for vnto Palfgraue , reade , vnto
the Palfgraue.**

<N.i.v>