

{ornamental border}

# ¶ The Glaffe of Gouernement.

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

*Done by George Gascoigne Efquier.*

1 5 7 5.

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

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

¶ *IMPRINTE D*  
*at London for C.Barker*

## The names of the Actors.

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

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 scholemaster doth briefly instruct them their  
duetie tovvardes God,their Prince,their Parents, their 5  
cuntrie,and all magistrates 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 somevvhat 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 worthise 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 fome pence in fuch a Marte, 5  
Bellfauage fayre were fitteft for his purfe,  
I lyft not fo to misbeftowe mine arte,  
I haue beft wares, what neede I then fhewe woofe?  
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 ftandes 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 mifpende theyr tyme:  
VWhat ryght rewardes a truſtie ſeruaunt earnes,  
VWhat ſubtile fnares theſe Sycophantes can vse,  
Howe ſoone the wife ſuch crooked guyles diſcernes,  
Then ſtay a whyle : gyue eare vnto my Muſe. 20  
A Comedie, I meane for to preſent,  
No *Terence* phraſe : his tyme and myne are twaine :  
The verſe that pleaſde a *Romaine* raſhe intent,  
Myght well offend the godly Preachers vayne.  
Deformed fhewes were then eſteemed muche, 25  
Reformed ſpeeche doth now become vs beſt,  
Mens wordes muſte weye and tryed be by touche  
Of Gods owne worde, wherein the truth doth reſt.  
Content you then (my Lordes) with good intent,  
Graue Citizens, you people greate and ſmall, 30  
To ſee your felues in Glaſſe of Gouvernement:  
Beholde raſhe youth, which daungerouſly doth fall  
On craggy rockes of forrowes nothing ſofte,  
VWhen ſober wittes by Vertue clymes alofte.

**<<sup>π</sup>A.iii.v>**

This

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

- 1 { Feare God,for he is iuſt.  
Loue God,for hee is mercifull.  
Truſte in God,for he is faythfull.
- 2 { Obey the King,for his aucthoritie 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 magiſtrates, for it pleaſeth god wel.  
Be not diſobedient to the magiſtrates , for they are the  
eies of the King.  
Loue the magiſtrates,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 affiſting 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, turpesq̃ Poetas,  
Vix qui fyncerè scriberet vnus erat.  
Id vereor nostro ne poßit dicier æuo,  
Vana precor valeant, vera precor placeant.*

5

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

<ªA.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 agréé 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 fustey=  
ned like aduentures, and being bleffed with like fuccesses,  
we fhould now in the ende of our time become any leffe  
then entiere frendes: and as it is the nature and propertie 15  
of frendfhippe 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 felowfhip, 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  
bring vp our children with fuch education as they may ex= 25  
cell in knowledge of liberall fciences, 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 brestes of the enui-  
ous. 30 35

*Phylopæus.* 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 scholemaister, 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 Schole-  
maister , who might before theyr departure lay a sure foun-  
dation to their vnderstanding. 50

*Fidus.* Although it becommeth not a seruicant 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 continuaunce of the same 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 sometimes heare of thinges  
before my Maister, the which I speake, because I can pre=  
sently enforme you of such a schølemaister as you both do  
desire 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 wōn=  
derfull temperance, and highly esteēmed for the diligence  
and carefull payne which he taketh with his Schollers. 70

*Phylopæus.* Then can he not be long without entertain=  
ment, since now a dayes the good wyne needeth none luye  
garland, and more parentes there are that lacke such  
Schølemaisters for their children, then there are to be  
founde such Schølemaysters which féeke and lacke enter=  
tainment. 75

*Fidus.* Sir you haue reason, and therefore (if I were  
worthy to counsell you, I would entertain him with spéed,  
since he came but this other day from the Lord of *Barle-*  
*montes* house, whose children he hath in small time made 80  
excellent Schollers, and now hath dispatched them to the  
Vniuersitie of *Doway*.

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

*Fidus.* Yea Sir, and if it ſo pleaſe my Maister and you, 85  
I doubt not but to bring him hyther immediatly.

*Phylocalus.* Surely *Phylopæus* you ſhall doe well to ſend  
for him.

*Phylopæus.* There is no man more deſirous then I, and  
ſince it ſo lyketh you I am redy to diſpatch it, go thy waies 90  
*Fidus*, and tell Maister *Gnomaticus*, that my neighbour *Phy-*  
*localus* and I deſire to ſpeake with him, and make as much  
haſt as thou canſt.

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

*Phylopæus.* I am not the worſt furniſhed of a ſeruaunt 95  
with this good fellow, for though his capacity be not great,

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 pafetimes. 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. 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 should 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 fee 10

<A.ii.v>

our

## Gouvernement.

our children placed with a vertuous enstructer , 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 enftuctions : 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 enftucted 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 countrey, 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 enftucte 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 moſte

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 most  
willingly embrace the fame, confessing 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

*Phylopæus*. 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*. Moste willingly fir I fhall accomplifh your com= 65  
maundement.

*Gnomati*. If it please 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 fhallbe done.

### *Actus primi, Scæna tertia.*

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

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*Phylopæus*

## Gouvernement.

*Phylopæus.*

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

*Gnomaticus.* Sir in that respecte 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=  
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 respect, 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 prosper, thou knoweft (O Lord) I meane 20  
not hereby my neighbours detriment, but alas, the fhadow  
of a mans felfe 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, natly 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 towardes 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 pleasure, and haue by warrant of the fame cōmiſſion 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 pleasure, and being ready to obey your commaundement. 40

*Gnomaticus.* Surely theſe young men giue none euill hope of their towardnes, and declare by their féemely geſture and modeſt boldneſſe to be both of good capacitie, and to haue bene well enſtructed hytherto in humanity. 45

*The Fathers adreſſe their talke to their children.*

*Phylocalus.* The cauſe that we haue ſent for you is to committe you vnto the gouernement of this godly man, whom we haue entreated to take paynes with you and to enſtruct you in ſome principall poyntes of neceſſary doctrine, to the ende that after you haue ripely diſgeſted the fame, you may be the more able to go boldly into ſome Vniuerſity, 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 attentiueneſſe, 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 curteouſe to each other, humble to your betters, and affable to your inferiours in all reſpectes. 60

*Phylautus.* Sir I truſt we ſhall deferue your fatherly fauour.

*Phylofarchus.* And I truſt to deferue the continuance of your goodneſſe.

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

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

<A.iv.v>

*Iſaac,*

## Gouernment.

*Ifaac, and Iacob.*

*Phylocalus.* Amen, and now let vs depart, leauing here 70  
in your custody 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 shall do my best di- 75  
ligence.

*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, PHYLOTIMVS, and ONATICVS.

*Gnomaticus*

M Y dearely beloued schollers, fince it hath pleafed your  
Parentes (as you haue heard) to put mée in truft with  
you for a time, it shall not be amiffe before I enter further  
in enfttruction, 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 Erafmus*, 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 enstructed.

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

*Phylofarchus.* Sir : my Brother and I haue alfo 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 alfo entred into our gréeke grammer, 25

*Gnomaticus.* Surely it féemeth you haue not hytherto loft your time,and the order of your enstruction 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 guyded.For although *Tully* in his booke of dewtyes doth teach fund ry vertuoufe preceptes , and out of *Terence* may alfo be gathered many morall enstructions amongft the reft of his wanton discourfes , yet the true chriſtian muſt direct his ſteppes by the infallible rule of Gods wórd, from whence as from the hedde ſpring, he is to drawe the whole courſe 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 affiſtance fuch and ſo many of them as may féeme conſonant to the holy ſcriptures, and ſo ioyning the one with the other, we ſhalbe the better able to bring our worke vnto perfectiō.Sirha go you to my lodging,& cauſe (in the meane tyme) both bedding, and dyet to be prouided for theſe young men,that I may féé them vfed according to my charge in euery reſpect. 50

He ſpeaketh 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 difgest fuch holefome leffons as may be for the faluatiō of your foules,the comfort of your lyfe, and the profite of 55  
your Countrey.

You fhall well vnderftand my well beloued fchollers , that as God is the author of all goodneffe,fo is it requifite that in all traditions and Morall preceptes we begin firfte to confider of him,to regard his maieftie,and fearch the foueraigne poyntes of his Godhead.The Heathen Philofo= 60  
phers(although they had not the light to vnderftand perfect trueth)were yet all of them afonyed at the incompre= henfible maiefty and power of God,some of them thought the ayre to be God,some other the earth,some the infinite= 65  
neffe of things,some one thing , fome another, whose opinions I fhall paffe ouer as thinges vnméete to be much thought of,but by the way,the opinion of *Plato* is not unworthy here to bee recited vnto you, who taught plainly that god was omnipotent,by whom the world was made, 70  
and al thinges therein created and brought vnto fuch 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.*Arifto* the Stoicke, affirmed lykewyfe that God was incomprehenfible . To 75  
conclude,*Simonides* being demaunded what God was, required one dayes respect to anfwer,and then being again demaunded the fame queftion,he required two dayes respect,at the third apointment of his anfwere,he came & required thrée dayes,and being demaunded wherefore he did 80  
fo breake his apointments, and require alwayes further time,he aunfwered,that the more déepely that he did confider the matter,the more infinite he found it , and therefore remained alwaies afonyed what to anfwere,and alwayes craued further time. Truly to leaue y<sup>e</sup> heathen opi= 85

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 vnspeakable. 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 perfourmed: that is to say, *Feare, Loue, & Trust.* And first to begin with feare, it shalbe necessary and aboue all thinges your bounden duty, to feare God and his omnipotent power. *Linus* that auncient Poet wryteth, that with God all thinges are easye to be accomplished, and nothing is vnpossible. *Tully* in

<B.ii.v>

hys

## Gouernment.

his Oration *Pro Roscio amerino* faith, that the commodities  
 which wee 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 least part of his 125  
 displeasure being prouoked, the greatest part of his will is  
 to him right easie to accomplish: and if we haue our light,  
 our lyfe, and all commodities of his gift (as *Cicero* affir=  
 meth) then is hee to be feared, least with the facility of his  
 omnipotency he take away as fast as he gaue, or turne 130  
 light into darknes, life into death, and commodities into dif=  
 commodities. I might recite you many heathen authorities,  
 but it is most needleffe, since y<sup>e</sup> very word of God himself, is  
 most plaine in this behalfe, and yet I haue here fet downe  
 these fewe, because they are not repugnant to holy Scrip=  
 tures. Wee 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 most mightie. Againe: who shall*  
*defend me (faith the Psalmist) vntill thine anger be past?* 140  
*Feare God then, since against his power no defence preuay=*  
*leth. Again, both the heauens and the earth obey 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 ioine loue, for it 145  
 is not with God as it is with Princes of the worlde, which  
 to make themselues feared do become Tyrantes, but the  
 goodnes of almighty God is such, that he desireth no lesse  
 to be loued, then he deserueth to be feared, and though his  
 might and power be vniuerfall, and therewithall his le= 150  
 louie great, and his displeasure soon prouoked, yet deligh=  
 teth he not in the distruction of mankind, but rather that  
 a sinner 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

Loue  
God.

B.ijj.<r>

what

## 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  
gaue 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  
towards mankinde?And fince his loue towards vs,hath  
bene and yet doth continue infinite,our loue fhould 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 vouchfafed 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

<B.iii.v>

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  
 twentieth 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 foresight 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 flaundered,  
 buffeted, and crucified for our finnes, to the ende that all  
 which beléeue in him, fhould not perifh but haue lfe 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 God.  
 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 foresight 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 Egypt or in this wilderneffe &c.* Num. 14.  
*and the lord was angry,but yet remembring 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 perfourmed 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  
iust and faithfull in all his promises , and by repeticion I  
say,*Feare God for he is mighty,loue God for he is mercifull, and*  
*trust in God for he is faithfull & iust . Herewithall you muft*
- Minifters also learne to performe duty towards 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 feuerall duties,that is to say,*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 displeafure. By  
harkning vnto *Phyllip* the Apofte, the *Enuch* was conuer=  
ted . By harkning vnto *Peter,Cornelius* y<sup>e</sup> captain was con=  
firmed & strengthened in the faith.By harkning vnto *Paule* 245
- 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 shall it alfo become you to  
do thē reuerence in al places,re mēbring 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* fēete when he entered into his houle , the which  
though *Peter* refufed faying that he was alfo mortall, yet  
did it fignifie vnto vs,that the minifters of God cannot bēe  
too much reuerenced.The Priestes in the olde Teftament  
were exempt from tributes and impositions , they were 260

<B.iv.v>

not

## Gouernment.

not constraigned to go into the battaile,they were prouided  
for sustenance and all thinges conuenient , and the people  
were commaunded to do them reuerence. *Do you likewise* Reuerēce  
*reuerence vnto Gods minifters in al places,for it shal become* gods mi-  
you well.So shall you also loue them bycause they preach 265 nifters.  
the gospel of him which hath power to saue you.If the sen-  
fual appetite of man be such as engēdreth affection towards  
thehandmaide bicaufe she is of familiar cōuerfation w the  
Miftris:or bréedeth loue towards them which are in office  
with Princes,bycause they may also procure vs fauour: 270  
how much more ought the mindes of men to be kindled  
with loue towardes the minifters of God,which enstruete  
vs diligently,minifter vnto vs painfully, and pray for vs  
faithfully?yea how much are we bound to loue them, which  
by their holfome preceptes do make vs worthy (through 275 Loue the  
Gods mercy)of his holy loue and fauour.To conclude this minifters  
chapter,you shall feare God for his might , loue him for his  
mercyes,and trust in him for he is faithfull. You shall also harken  
vnto his minifters bycause they are sent of God,you shall do them  
reuerence because it becometh you,and for their office sake , and 280  
you shal loue them bycause they feede you with the breade of lyfe.  
And this I thinke sufficient for explanation of this first  
chapter at this time.

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

*Gnomaticus.* Well we wil then defer the rest of our la-  
bour vntill dinner be past , 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.*

C Ome on my good friendes , for were not your frendly  
help,I could rather content my self to be buried in my  
flowing yeares,then to liue in fuch a miserable and precife  
world as this is,Oh what *Superfineffe* are we now grown  
vnto?a gentlewoman may not now adaies féeme to fpeak 5  
to her frende at the dore paffing by , fhe may not looke at  
him in the window,fhe may not kiffe him if fhe méete him  
as a ftraunger,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 fufpicious , for if they do but fée two in  
bedde togyther, they will fay that it was for to committe  
fome wickedneffe,fye fye vpon fuch tongues.

*Lamia.* Ha ha,by my troth *Eccho* wel faid,but by your  
leaue, let mafter minifter tattle what he will, for I will 15  
take my friendes prefent when it commeth,and fhall I tell  
you?if I could haue bene contented to be fo fhutte vp from  
fight and fpéech of fuch 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 fawe that 20  
I muft weare my good apparell alwayes within doores,  
and that I muft paffe 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 fhifte to liue at lyberty , then 25  
enioy great riches in fuch a kind of emprifonment.

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

*Pand<sup>a</sup>rina.* Content your felfe niece, it were now but  
folly to fpend time in booteleffe complaints, nor to lament 30  
the thing which may not be remedied , you muft rather  
<C.i.v> learn



## Gouvernement.

learne the way that may maintaine your estate, 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 these few yeares past, and now no man esteemeth me vnlesse it be for counsell. 35

*Dicke.* Counsell quoth you? mary fir and good counsell is much worth now adayes.

*Lamia.* I pray you Aunt since you are so good a counsellour, giue me some aduise how to behaue my selfe. 40

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

*Eccho.* Why, and shall I be cast vp for a hobler then? I am sure 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 counsell, well I wot if any gentleman offer you the least parte of iniury, then *Dicke* must be sent for to sweare out the matter, *Dicke* must bide all brontes, and therefore it were not amisse that he were of counsell in all your conferences. 50

*Lamia.* By myne honesty Aunt to confesse a troth, both these are our very approued frendes, & therefore you may be bolde to speake 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 subiect to your passion, for if you chance to be acquainted with a gentleman that is in deed courtlike and of good desertes, you become straight way more desirous of him, then he is of you, and so farre you dote vpon him, that you do not only sequester your selfe from all other company, but also you become so franke harted, that you suffer him not to bestow vpon you any more then is necessary for present vse, yea haillwood, I pray you learne these three pointes of me to gouerne your steppes by. First *Trufty noman* how faire so euer he speake, next *Reiect no man* (that hath ought) how euil 60 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  
of daughters, fuch a matrone could not liue vnknownen, but 75  
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  
if I haue heretofore done contrary, impute it to my youth, 80  
but be you fure that hereafter I will endeuour 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  
faw a frofty bearded fcholemafter iuftructing of four lufty 85  
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  
ftreate? let vs go to the Lady *Pandarinaes* houle, and there 90  
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:

<C.ii.v>

The

## Gouvernement.

The firft borne grieve 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 Chrift 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 beguylde.  
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 fòrth, 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 refused.

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 chylde, 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 styll is pent  
In stable clofe: which may be fayre in fight.  
But feldome serues, such horfe in field to fight.

So *Xenophon*, his fréend *Dan Tully* told, 50  
And fo do here, *Phylopaes* and his pheare  
*Phylocalus*, that felfe fame leffon hold:  
They rather loue to leaue their sonnes 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 neceffary  
for this tradition:for I feare leaft I haue bene ouer longe  
in my first 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  
fhall performe vnto the King thrée efpecial duties, 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 *Pythagoras* 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 constitutions and pollitike prouifions. This obedi=  
ence doth confequently follow honoure, as the fhadow 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 obay him with all humilitie.*Eraſmus* teacheth in  
his *Apotheſmes*, 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 ſelues, whiche cannot bee  
content to obay the auctoritie of others.Wherefore it ſhal  
be moſt conuenient that you obay 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 ,ſo muſt you alſo ioyne therunto an vnfayned  
loue, for as almighty God is to be loued becauſe hee is  
mercifull: ſo the King beeing apoynted by God muſte be  
loued bycauſe he is thy pretector heere on earth. *Salamon*  
ſayth,that the kings indignation is the meſſenger of death, 50  
whereby I would frame myne argument from the con=  
trarye,that hee is to be loued, leaſt his indignation being  
iuſtly kindled , thou bee not able to beare it . Next vnto  
the king we are to conſider the Magiſtrates which are ap=  
poynted for adminiſtration of iuſtice,and pollityke gouer= 55  
ment: theſe Magiſtrates muſt alſo bee honoured,obeyed,&  
loued:honored becauſe they are ye ſubſtituts of ye king vnto  
whom all honour(on earth) apperteyneth, obeyed becauſe  
theyr office is appointed by the Kings auctoritie, and lo=  
ued becauſe they are the graue and expert perſonages, 60  
which deuife lawes and conſtitutions for continuaunce of  
peace and tranquillitie. The apoſtle *Paule* in his xiii.chap=  
ter of his Epiftle to the *Romaines*, teacheth playnely,that  
Rulers beare not the ſworde in vaine, ſaying: *Let euerie*  
*ſoule be ſubiect vnto the higher powers,for there is no power but* 65  
*of God.Againe,the ruler (ſayth he) doth not beare the ſworde*  
*in vayne.*Wherefore you muſt néedes be ſubiect,not onelye  
for feare,but alſo for conſcience. And Sanct *Peter* in hys  
fyrft Epiftle and the ſeconde chapitre , doth ſufficientlie  
<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 preheminence,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 cherish 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**  
**enstruction but I will first touch the duety which you owe**  
**vnto your countrie, and that is conteyned also in three**  
**especial pointes: that is to faye, in Thankefulnesse, Defence,**  
**and Proffit .And as ingratitude is the most heinous offence** 85  
**against God, so haue I taught you that it is the greateft**  
**faulte in humayne actions,amongst 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 sayth , that wee are not borne onely for our owne** 90  
**particuler cause 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 Philosophers, whiche mayn=**  
**teyne in argument that all cuntries are free for a noble** 95  
**mynde, and I agree thereunto, but yet thereby they con=**  
**clude not,that a noble minde by chusing a new cuntrey to**  
**enhabit , maye lawfully forgett the cuntrey wherein hee**  
**was natiue. Zopirus is condempned in all hiftories, for the**  
**vnthankefulnes he vsed in betraying his cuntrey. The** 100  
**truth of the Troyan historie accuseth Aeneas, Antenor, &**  
**certeyne others , as most vnthankfull traytors to theyr**  
**cuntrey.Cillicon for betraying of Miletus, Lashthenes for de=**  
**liuering of Olinthus,Nilo for selling of Epirus,and Apolloni=**

D.i.<r> us

## The Glaffe of

us for neglecting of his charge in *Samos*,are generally no= 105  
ted with the names of vnthankeful 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 110  
of traytors, which are odious to God and man. You muft  
also spare no peril or trauaile to defende the fame,for your  
cuntry challengeth not onely that you be thankfull vn=  
to the foyle which hath bredde you, but furder also , that  
you defende the ftate, wherein you haue béene nourifhed. 115  
*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,  
anfwered : therefore did I beget him( quoth hee)that hee  
might be fuch an one,as woulde not doubt to dye for hys 120  
cuntry. In his booke entytuled the dreame of *Sipio*,he af=  
firmeth that there is a certaine place appointed and orde=  
ned in heaueu,for all fuch as defende their cuntrey.*Euri=  
pides* warneth that we fhoulde neuer bee wearye in thofe  
trauailes, which tende to the reftitution or defence of our 125  
cuntry.*Platoes* opinion was, that wee are more bound  
to defend our cuntrey,then our ownParents.Like argu=  
mentes haue béene defended by many Phylofophers,fay=  
ing , that although thy Parentes and proper family be  
ouerthrowne,yet (the common welth of thy cuntrey ftan= 130  
ding)thou mayft florifhe and ryfe againe : but the ftate of  
thy cuntrey being ouerthrowne, both thou and thy Pa=  
rentes 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 135  
muft thou likewife endeuor thy felfe to be profitable to the  
fame:whereof many notable examples might be reherfed.  
*Lycurgus*,when he had by extréeme 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 obferued or  
not promifing to abide his fentence, & requiring no more  
of the *Lacedemonianes*, but to fweare y<sup>t</sup> they would obferue 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 countrey. *Curtius* the *Romayne*,when  
there apeareed a greate gulfe in the market place , whiche  
could by no meanes be ftopped , and anfwere was géeuén 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 countrey. *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 countrey haue allways eſpeciall re=  
ſpecte to the elders,to whom you muſt alſo 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 ſet , 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 ny nth 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 deuty 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 perfuafion 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  
*Ephefians*, fayth: Chyldren obey your Parents in the Lord,  
for that is right and wellpleafing to the Lorde. As he testi= 205  
fieth in the thirde chapter to the *Coloffianes*, you fhall loue  
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 occafions 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 fwadled in their cradels, to the ende they mighte  
fufteyne their aged Parentes and supplie their wantes. 220  
Meruelous is the nature of the Storke , which féedeth the  
damme in age, of whom it fel'e 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 y<sup>e</sup> youth  
florifh in prosperity which fuffer their parents to perifh for  
lack of any cōmodity. Now that I haue rehearfed vnto you  
afmuch as I thinke requifit, for the enstruction of your 230  
dueties, fyrst towards god , and his minifters, next to the  
Kyng and his Magiftrates, thirdely to your countrey and  
the Elders thereof and laftly towards your Parentes:  
it fhall not be amiffe that you remenber of your felfe how  
you are the Temple of God, kéepe your felues holy there= 235  
fore in your conuerfation, and vndefiled, for if our fauiour  
Chrift did rigorously rebuke and expell the buyers & fellers  
out of the outward Temple, how much more will hée pu=  
nifhe them which pollute and defile the inwarde Temple  
of their bodies, and geue ouer their delight to concupifc<sup>ence</sup> 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"> <li>1 <i>Feare God because he is mightie,</i></li> <li>2 <i>Loue God because he is mercifull,</i></li> <li>3 <i>Truft in God because he is iuft.</i></li> </ul>  | 245 |
|          | <ul style="list-style-type: none"> <li>1 <i>Heare his minifters hecaufe they are fent to enfttrust you,</i></li> <li>2 <i>Do reuerence vnto them because of their office,</i></li> <li>3 <i>Loue them because they feede you with heuenly bread,</i></li> </ul> |     |
| King.    | <ul style="list-style-type: none"> <li>1 <i>Honor the King because he is Gods lieutenant,</i></li> <li>2 <i>Obay him because his power is from aboue,</i></li> <li>3 <i>Loue him because he is thy protector.</i></li> </ul>                                    | 250 |
|          | <ul style="list-style-type: none"> <li>1 <i>Honor hys Magiftrates because they repreſent his perſon,</i></li> <li>2 <i>Obay them because they haue their aucthoritie from him,</i></li> <li>3 <i>Loue them because they mainteine peace.</i></li> </ul>         |     |
|          | <ul style="list-style-type: none"> <li>1 <i>Be thankfull to thy countrey that hath bredde thee,</i></li> <li>2 <i>Defende it because thou art borne to that ende,aud</i></li> <li>3 <i>Profytte it because thou ſhalt thereby gayne honour.</i></li> </ul>      | 255 |
| Country. | <ul style="list-style-type: none"> <li>1 <i>Reuerence thy elders for their grey heares,</i></li> <li>2 <i>Loue them because they counsell thee and</i></li> <li>3 <i>Defend them because they are feeble.</i></li> </ul>  | 260 |
|          | <ul style="list-style-type: none"> <li>1 <i>Honor your Parentes because God commaundeth ſo,</i></li> <li>2 <i>Loue them bycanſe they tendred you,and</i></li> <li>3 <i>Releeue them because it is your duety.</i></li> </ul>                                    |     |

**Laſtly forget not your felues,neyther make any leſſe  
 account of your felues then to be the Temple of God, 265  
 whiche you ought to keepe holy and vndefiled. I myghte  
 ſtand in dilatacion hereof with many moe examples and  
 auctorities , but I truſt theſe ( being well remembred)  
 ſhall fuffyce, and now I will leaue you for a time, beſée=  
 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 yt euer I haue heard, & fhall I  
tell you ? it hath in it neither head nor fote.

*Phylomufus.* Truly brother it hath in it great reafon 5  
& vertue, and though it be at y<sup>e</sup> 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 forward, 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 Maister 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 so 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. 35 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 discourses. 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 55

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

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

<D.iv.v>

*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 pleasure it is to behold a fayre woman? furelie they were created of God for the comfort of man, but beholde, I fee 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 best 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 fee( Lady *Lamia*, ) how I will worke this geare lyke wax, but is not this *Phylofarchus* ? it is euen hée, in good time I haue espied him, kéepe your couenance in any wife.**

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

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

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

*Phylofarchus.* **And thée also 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 gentle= man a friend of myne, which defireth to bée acquaynted with thée.

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

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

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

*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 25 ftampe?

*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 hooes I haue hitherto féene) fhée is very demure and modest, neyther is there any company refor= 30 teth to her lodging, but what for that ? all thinges haue a beginning, fhée is a woman, and nothing is vnpoſſible.

*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, ſhal neuer be my cōfeſſor, but I pray 35 thee deale playnly with me: might not a man entreat ma= ſter *Eccho* to carry her a preſent if néede were?

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



## Gouernment.

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

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

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

*Philofarchus.* Fare well friend *Eccho*. Did I not tell you  
what he was ? there is not such a fellow in a world againe,  
surely 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 shall perchance giue some cause 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 mislyked,  
and I trust in God they will proue toward scholers.

*Onaticus.* Yea fyr out of dout, & especially the two elder,  
but the other two are nothing so quicke sprited, 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, so do they quickly forget, & therewithall, the 10  
fineneffe of their capacitie doth carie such oftētimes to de=  
light in vanities, since mans nature is such, that with ease  
it inclyneth to pleasure, 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 deuice 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=  
graue,as Robyn Fletcher and the fwéet Røde of Chefter,  
but yet this was a cleanly fhifte vpon the fodeyne, for by 40  
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 ſhe ſhall be his, as long as his purfe maye  
be myne.But behold where they come altogither,now let  
me beftirre me and vſe my beſt wittes. 45

<E.ii.v>

*Actus*

## Gouvernement.

### *Actus fecundi, Scæna, quinta.*

PHILAVTVS, PHILOSARCHVS, PHILOMV-  
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 percafe our brethren here will vfe this afternoone in fome other exercife. 20

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

*Eccho.* Sir it is vnto you that I addrefse 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 been vnmindful of you, & furely I fuppose that  
God doth fauour your defires,for euen now when I depar=  
ted from you , and as foon 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 aduaunce 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,fhe hath a monethes minde  
vnto *Phylofarchus*,wherfore play you now the wife man,&  
ftrike the Iron whiles it is hot, fhe returneth this way  
prefently,and thereupon I haue aduentured to come vnto  
your Scölemafter, 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 eftfoones as fhe returneth: and if you vfe 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, follow you your buſines now that you haue 60  
libertie , and let me alone with that matter, if euer here=  
after the thing come in queſtion, lay all vpon me, and I  
will ſay, that I miſtōke both the Scoolemaſter and the  
Skollers vnto whom I was ſent.

*Phyloſarchus.* Well friend *Eccho* I know not how to de= 65  
ſerue thy gentlenes, but in token of gratefull mind, holde,  
receiue theſe twentieth gildres vntill I haue greater abillity,  
and be ſure that if euer I liue to enherit *Phylocalus*, then  
*Eccho* ſhall not be vnprouided for.

*Eccho.* What meane you fir? ſtay your purſe vntill ano= 70  
ther time, well if you will néedes enforce me, I will neuer  
refuſe the curteſie of a gentleman, but behold where the  
Ladie *Lamia* commeth. Sir *me recomandez*, I will not be  
ſéene to talke with you, for I ſtale from her to pleaſure you  
priuilie. 75

*Eccho departeth.*

## *Actus primi, Scœna ſexta.*

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

*Phyloſarchus.*

O H my friend *Phylautus*, behold here a péere=  
leſſe péce, doth it not delight your eyes to  
gaze vpon ſuch a ſhyning ſtarre? on myne  
honor ſhe hath a ſwéet face, & by al likelihoode 5  
ſhe is much too young to haue been hetherto  
comonly abuſed, but wherefore am I aba=  
ſhed? I wil go and ſalute her. Fayr lady God ſaue you, and  
ſend you that your hart moſt deſireth.

*Lamia.* Worthie gentleman, I thanke you moſt 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 poore.

*Philofarchus.* Surely myftrefse, it were great pitie that 15  
fuch a one as you, should indure any punishment without  
great cause, and hardly can I thinke that any heart is so  
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 curtesie verie colde nowe adayes,  
and many there be which woulde rather depryue a poore  
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 cause, since she is by  
great wrong dispoessed of riche Signiories which belong  
to her by right and inheritance, and complayning herevn= 30  
to the magistrates, she receyueth small comforte, but is ra=  
ther hindered by malice and detraction.

*Philofarchus* taketh her by the hand to comfort her.

*Phylofarchus.* Fayre gentlewoman: although I haue  
hitherto had no great acquaintāce with you, yet if I might  
craue but to knowe the cause of your griefe, be you sure I 35  
woulde vse my best indeuer to redresse it, and therefore I  
coniure you by your curtesie, that you change your opiniō,  
for all *Amadis* Knightes are not yet deade, onely bewray  
your griefe, and prayfe thereafter as you finde.

*She beginneth to tell a tale.*

*Lamia.* Syr I haue not power to reiecte your curtesie, 40  
you shal vnderstand then, that being. &c.

*Pandarina* interrupteth her.

<E.iv.v>

*Pandarina.*

## Gouernment.

*Pandarina.* Neyce it féemeth that you haue not your honour 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  
fhould 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 good 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 fōone deceipt is wrought :

How fōone mens mindes, of harmefull thinges take hold,

How fōone the good, corrupted is with nought .

Beholde the cares whereof our fauiour fpake, 5

As *Mathew* telles, in thirtéenth chapter playne,

Such wicked means, malicious men can make,

The frutfull feede, with worthles wéedes to ftayne.

Beholde the deuill, whose 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 mischiefe, it fwalloweth vp vnféene?  
With reckles mind, it castes aside all truth,  
And féedeth still, on that which is vncléene. 20  
These parasites, and bawdes haue quickly caught,  
The careles byrds, who fée not their deceyptes:  
with such vile wares, the worlde so full is fraught,  
As fewe can scape, their subtilties and fleights:  
Yet mighty God, vouchsafe to guyde the rest, 25  
That they may shun the bad, & few the best.

Finis, Actus fecundi.

*Actus tertij, Scœna prima.*

DICK DROOM alone.

T Here there there, this geare goeth round  
as it shuld go, these young gallants are  
caught without a net, & shall I tell you  
one thing? no man gladder then I, for  
as long as that chimney smoketh, I am 5  
sure I shall not go hungrie to bed. An  
*Inheritrix* quoth you? marie that she is a  
*Meritrix* I warrant her, of great bur=  
dens, birthrightes I would say, no doubt of it, he that  
marieth her shall be sure of great ecclamation, 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 could match his Sonne in such  
an abhominable (honorable) stocke: these are Auntes of  
*Antwerpe*, which can make twentie mariages in one 15  
weeke 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> shrewe



## 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 fecunda.*

PHYLOMVSVS, PHYLOTIMVS, DICK.

*Phylomufus*

S Vrely *Phylotimus*, I wonder what is become of our brethren,  
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 doubtles, 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 reafon, as his defertes might  
féeme to aduaunce 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= 40  
uauncement , 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= 50  
man : for in all humane actions we delight fo much the  
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 lœke 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 fuch 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 gœd olde gentleman the Markgraue,  
vnto whome we were as welcome as water into the fhip,  
the olde froward frowner would fcarce vouchsafe to fpeak 20  
vnto vs, or to lœke vpon vs, but he fhall fit vntill his hée=  
les ake before I come at him againe.

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

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

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 sent 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 cufe that it was rather the faulte of the meffanger, and yet hee  
did but ignorantly mistake it neyther : For he was (as it 40  
should féeme) sent by the Markgraue, but he did eyther mi=  
stake the scholemaister, or the scholers, or both, and there=  
vpon I thinke that the Markgraue was partly offended.

*Phylotimus.* Truly and not without cause, but beholde  
where our maister commeth. 45

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

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

*Phylofarchus.* Syr no, for it seemeth that the meffanger  
did mistake his errande, and was sent to some other scho=  
lers, and not vnto vs.

*Gnomaticus.* Is it euen so? well then let vs not altoge= 55  
ther lose the golden treafure of the time : but tell me, haue  
you perfectly digested 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 rehearse 60  
them.

*Phylautus.* And I fyr do hope also that I shal 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 65  
readily as we defire.

*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 70  
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 75  
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 pleafanteft Poet, in hande= 80  
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.

*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 seemed 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 will 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, leaue 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.iv.v>

come

## Gouernment.

come affectionate on her,as well bycause I would therein 40  
giue place vnto your desire,as also bycause 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 esteémed, so be you fure 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 desire to get victorie o=  
uer her affection : so doe I euery day befeeche of God , that  
our parentes may at laft 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 desire no lesse than you to be at some vniuersitie,  
yet to lose the sight of my *Lamia* féemeth no lesse grieffe vn= 55  
to me, than if my heart were torne out of my bodie. But  
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 say you will 60  
be glad of.

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

*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 so euer it  
was , where vpon your Father mumbled a while as the  
Cade which cheweth the Cudde, and in the ende with a  
great figh he sayde. Well, then(quothe he)there is no reme=  
die but fende them with spéede to the Vniuersitie : which 70  
words whē I ouerheard,I fmyled to my self and thought,  
(by God, and so you may dresse them) for I dare well say,  
they will be the most ioyfull newes that they heard this  
halfe yeare, and to gratifie you with the fame,I came im=

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 vniuer=  
fitie 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 trick of them all, and therefore neuer fet your  
mynde fo much thereon, I warrant you, when we come to  
the Vniuerfity, 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 fpend 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 thefe tidings, but in things which come  
contrarie to expectation or defire, the wifedome of men is  
befte feen, & therefore I would aduife you to forecaft in time  
howe you may preuent fuch a mifchief, for greateft wouds 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 grieueth me in  
maner as much, as if the like had bene found in myne own  
fonne. 10

*Phylocalus.* So haue you great reafon to fay, for your  
fonne *Phylautus* was there with him alfo, 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 fhall beft 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 houle 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 befeeche you to deale faithfully with vs, and to declare if you haue féene any fuch behauiour, or likelyhōd in them, and furthermore to aduife vs, which way we might beft redreffe this mishappe betimes.

*Gnomaticus.* Sir to declare of your fonnes behauiour, 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 then 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 fhould 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 mée 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 fhould (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

## Gouvernement.

it be loue,or lust that hath infected them, there can be no 55  
presenter remedy then to absente them from the thinges  
which they desire,and therewithall I promise you (not to  
flatter)they are already very sufficiently able for the V=  
niuersity,and the enstructions 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 well 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 would 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  
vertuous 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 shorte tyme be aduertified, and also because I do knowe very learned and faythfull men there, and herewithall it is but a lyttle Towne, and the Vniuer=  
fytie but lately erected, wherby the roote of euill hath he=  
therto had leaft skope, and exercise hath béene (and is) the  
more streightly obserued.

95

*Phylopæus.* And could you dyrect vs vnto any such faith=  
full Tutor, that we myght be bolde to thinke our felues  
fure of their well doing? and that they should not be suf=  
fred 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 such fort as you require were verie hard to  
do, fythens no Tutor can vse such vygilant industrie, but  
that sometimes he may be deceiued, neuerthelesse I know  
them to be carefull.

105

*Phylocalus.* Well for my part I can be content to folow  
your aduise, & 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 themselues  
should not knowe therof vntyll the Iorney were prepared  
and they redye to depart, and my meaning is this, in so  
doing you shall antycypate all occasions that they might  
haue to conferre with lewde company, who peradventure  
would not spare to follow and accompany them wherefo=  
euer they go.

115

120

*Phylocalus.* Surelie that is well confidered, and therefore  
neighbour. I pray you geue streight charge vnto your fer=  
uant 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  
ſlacke to do that which I haue ben commaunded, nor raſh  
to dyſcloſe any thing which I thought might dyſpleaſe you.

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

*Phylopæſ.* Go we where beſt liketh you.

## *Actus tertij, Scæna Sexta.*

PHYLOMVSVS, PHYLOTIMVS,

*Phylomufus.*

W Ould God now that I could mete with *Phylotimus*  
that vnto him I might recount what I haue done  
in the theame which our Maſter gaue vs earwhile, for cō=  
ference 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 ver=  
ſes, all company is comberſome , yet when the ſame are  
made and finiſhed, then is it a finguler comfort to haue a=  
companion with whom (as with thy ſelfe, (thou maiſt be  
bold to confer for iudgement. And behold wher *Phylotimus* 10  
commeth in good time.

*Phylotymus.* *Phylomufus* I haue finiſhed the charge which  
our enſtructor gaue vs in verſe, & 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 therein.

*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 alwais 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 deferues no leſſe.  
And loue them eke with hartie loue, bicaufe they féede thee ſtill,  
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 obay,  
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 ſtout 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<sup>th</sup> wilt prosper 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<sup>e</sup> 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<sup>t</sup> y<sup>th</sup> fhuldft 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<sup>e</sup> 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 gōod 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<sup>ns</sup> learne, and let them neuer flide,  
from out his mynde, what euer he pretende.

H.i.<r>

Yet

## The Glaffe of

God.	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.	80
Loue.	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.	85
Truft.	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.	
Minifter.	His Minifters, and fuch as prech his word, Becaufe they be, from him (to teach vs) fent:	90
Audiēce.	We fhuld to them, giue eare with one accord, And learne their lore, which leads vs to repent.	
Reuerēce	All reuerence, to them fhallbe but due, As well becaufe, their office fo requires: As there with all,becaufe there doth enfue, A iuft rewarde,to humble mennes defires.	95
Loue.	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.	100
King.	Next God the king,doth challeng fecond place, And him we muft,both honor and obay:	
Obediēce	Becaufe he hath,(from God aboue)his grace,	
Honor.	And is <i>viceroi</i> ,on earth to beare the fway.	105
<H.i.v>		Yet



## Gouernment.

Yet as with hart,we fhall him honor yeld, And muft obay,what he commaunds with feare: So loue him eke,bicaufe he is our fhield, And doth protect, our life in quiet here.		Loue.
Lyke duties do,to Magiftrates belong, Because they beare, the fworde,and reprezent The king him felfe,& righten euerie wrong, And mainteine peace,with all their whole entent.	110	Magi- ftrates. Obediēce Honor. Loue.
Vnto the foyle,wherin we foftréd were, We muft alwaies,be thankful children found: And in defence therof we muft not feare, To venture life,as we by birth be bound.	115	Country. Thanke- fulnes. Defence.
For to that ende,our life to vs was lent, And therewith all , we ought the fame t'aduaunce, And do fuch déedes, as may be pertinent, To profit it,and eke our felues enhance.	120	Profit.
The filuer heares,of Elders euery where, Clayme reuerence,as due therto by right : Their graue aduife, and precepts which we leare, Doth challeng loue,the fame for to requit.	125	Elders Reuerēce  Loue. Defence.
Their weake eftate,when force is gon and paft, Doth craue defence,of fuch as yet be ftrong: Since they defend,the force of fortunes blaft, From weakeft wytt, which harken to their fong.		
The parents they, which brought vs vp in youth, Must honord be, fince God commaundeth fo: And fynce therby, a gracious gyfte enfewth, Euen longe to lyue, in earth whereon we go.	130	Parentes. Honor.

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 sleepees , our fely lyfe to faue,  
When of our felues,we had no kind of ftay.
- Releife. And if they néede,in age when ftrengh is gone,  
We ought reléeue,the fame with all our powre:  
We should be gréeud,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 Be holie thus,and liue in good accord ,  
Temple. 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 also like the fame ac=  
cordingly: & now if you thinke good , let vs go in and prefent 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 frefhe,  
The fatteft men, may fayle fometyms of ftrengh: 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 pleaſaunt 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 ſhe, which dwelles in ſecret thought, 25  
Makes good the féede, what euer be the ſmell:  
Though outward gloſe, ſometimes do féeme but nought,  
Yet inward ſtuffe, (of vertue) doth excell:  
For like a ſtone, moſt worthy to eftéeme,  
It loues to be, much better then to féeme. 30

*Phylautus* héere, and *Phyloſarchus* eke,  
Did féeme at firſt, 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 neceffary 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 Maifter *Gnomaticus*,as well to vse his aduife,as also  
to haue his letters of commendation vnto fome 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 doubtlesse 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=  
struct 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 straunge and vnaccustomed  
flackeneffe, I feared them vpon such suspicion as 30  
I had conceyued, and founde that *Phylofarchus* had spent  
the time in wryting of louing sonets, and *Phylautus* had  
also made verses in praise of Marthiall 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 presently in my iudgement you  
could deuise no punishment which would so much gréeue  
them as to departe from this Citie, hereafter I doubt not 40  
but to deuise the meanes that both they shalbe rebuked  
as appertaineth (though they be out of my handes) and  
the causers of these mischieues may also chaunce to heare  
thereof when they thinke it quite forgotten, but at this  
point wee will hold no longer discourse therein, onely pre- 45  
pare for your Sonnes departure to the Vniuersity.

*Phylopaes*. The chiefe thing wherevpon wee stay, hath  
bene both to vse your aduise, and to desire you that you  
will take paines to wryte your letters vnto some faithful  
Tutor there, who may both rebuke them for that which 50  
is past, and haue care to gouerne them better in tyme to  
come.

*Gnomaticus*. Mine aduise you haue heard already, and  
touching the letters which you require, they are in maner  
ready, for I had so determined before you required me, 55  
and now if it please you to walke vnto my lodging, wee  
will from thence dispatch them before they heare any fur-  
ther newes of the matter.

*Phylocalus*. Go we with good will.

*Actus quarti, Scæna secunda.*

<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 fhe saw  
this young gentleman, could neuer fléepe vntill her eyes  
were fhut,and therewithall fhe taketh fuch thought, that  
affone as euer fhée is laid fhe falleth on fnorting;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 fhée ? Will fhe caft away her felfe on  
this fafhion 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 dosen of pigeons, a couple of ra=  
bets,and a ftoupe of wine vnto the lady *Pandarinæs* houle,  
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 fœoteman? 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 said *Dicke*, and I trowe that I will skinke in his cuppes as fast on the other fide, but heare me *Dicke*, as for these matters neyther of vs both will bee to feeke, but there are other thinges to be remembred which are of more weighty confideration. 15

*Dicke.* And what I pray thee?

*Eccho.* Marie thou muft marke whenfoeuer he casteth 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 speake a word wherein he féemeth himself to take pleasure, extoll him streight with praife, and say that *Brabant* hath to fewe such bloodes as hee. Lykewife féeme to whet *Lamia* forward, as though shee shewed not curtesie enough. These and a thousand such other knackes must be deuysed and practised, 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 so long to my shoulders, that a lowfe can not well clyme the clyffes thereof without a pitchforke in her hand. But I trust maister *Philofarchus* fees will be sufficient to set both thee and me a floate, and make vs as braue as the best. 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<sup>o</sup>m= meth yonder?

*Eccho.* Ha ? mary it is the olde *Phylopæus* and his neigh= 45  
I.i.<r> bour

## The Glaffe of

**bour** *Phylocalus*, what is the matter trow we? let vs stand  
afide and heare their talke a while.

*Dycke.* Best of all, stand clofe.

### *Actus quarti, Scæna quarta.*

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

*Phylopæus.*

S Ince tyme is the greateft treafure which God lendeth  
vs, and yet he doth but lend vs the fame to the end that  
we should well employe it, it shalbe therefore the bounden  
duty of euery man so to bestowe the fame, as may re-  
turne to moft commodity and profite. And since your en- 5  
fructer héere doth commend your towardnes much more,  
(I feare) then you deferue, it féemeth that wée should haue  
loft time in longer deteyning you from the Vniuersity, &  
therefore we haue prepared (as you fee) to fend you thither,  
trufting that you will there vse such diligence, as may be 10  
to the profit of your Countrey and for your own aduance-  
mentes. The which to perfourme, I beséech the Father of  
Heauen that he will alwayes giue you the spirit of wife-  
dome, and powre his grace vpon you continually.

*Phylautus.* Sir it shall become vs to obey whatfoeuer 15  
you commaunde, although in very déed the sodaine of our  
departure féemeth somewhat straunge vnto me, but it be-  
commeth me not to be enquifitiue thereof, and in déed for  
mine owne part, there is nothing which could better con-  
tent me then to go vnto the Vniuersity. 20

*Phylocalus.* *Phylosarchus*, you and your Brother shall  
also accompany my neighboures Sonnes here to Doway,  
<I.i.v> for



## 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 truſt 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 leaſure to prepare our ſelues,and to haue bid=  
den our friendes farewell,I thinke no mens children are  
thus ſet out. 35

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

*Gnomaticus.* My welbeloued, ſince it pleaſeth your pa= 40  
rentes thus to diſpoſe your iourney , I cannot otherwyſe  
doe but commend you to the tuition of almighty GOD,  
whom I beſéech 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  
ſelfe that ruling your actions by that meaſure,you ſhalbe  
acceptable to GOD , pleaſing to the world,profitable to  
your ſelues,and comfortable to your parentes.

*Phylomufus, and Phylotimus.* Sir it is no ſmall grieſe  
vnto vs to depart from ſuch a louing enſtructer, but ſince 50  
it becommeth vs to obey our parentes,we contend not  
contrary to their commaundementes , hoping by Gods  
grace ſo to employ our tyme , and ſo to contynue in the  
tracke which you haue trodden vnto vs,that you ſhall 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 let=  
ter when you come to *Doway* according to the superfcrip=  
tion thereof.

*Ambidexter.* It fhallbe done fir God willing.

*The youngmen kneele down.*

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

*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 70  
bestowe your time nowe and euer.

*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 75  
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 fòone  
from *Antwerpe*, & becaufe in all thinges Secrefie is a 80  
great furderaunce,it fhallbe 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.

*Phylocalus.* I lyke your counfell well,& when it plea=  
feth you let vs go to my houfe. 85

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

*They depart.*

<I.ii.v>

*Actus*

## 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  
theſe younkens muſte 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 ſhould haue  
béene fayne to wayte on the table , and to bee conten=  
ted with their leauings after fupper , whereas now wée  
wilbe ſo bold as to fit downe with the reſt, ſince we be ( as  
thou well knoweſt ) of houſholde with that good gen= 15  
tlewoman, and by our Ladye, I was neuer ſo deintly  
brought vp but I could eat a hote Capon, aſwell and as  
fauorly as a cold meſſe of porage , eſpeciallie where the  
bread & drinke is good.*

*Dyck All this I confeſſe alſo to be good & found doctrine, 20  
but yet it greeueth me to thinke that wee haue loſt ſo good  
cuſtomers which might haue continued ſuch banquetts of=  
ten times.*

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

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 houle is on  
fw eeping, another fpytte may cry creak 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 chaunce to  
weare a thred bare coate. 35

*Dyck.* Sayft thou fo *Eccho*? and I promyfe thee 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 fee 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 yee  
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 mafte neither I, they are going to caft  
off fome bloodhound to feeke 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 fee me 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 pleafure which cō= 5  
meth by commaundement, he fhall find, that much greater  
is the payne of that one, then the profit of that other . For  
what pleafure redoundeth vnto an honeft minde , to pro=  
nounce fentence of death vpon an offender? or what pro=  
fit arifeth by punifhing of malefactors ? but on that other 10  
fide, what grieve wanteth where a quiet mynde is encom=  
bred with gouernment? what howre of the day is exempt  
from toyle? in the morning the preafe of Suters at the  
chamber dore do breake the fweeteft fleepe, the reft of the  
forenōne is lyttle enough for the ordynarie howres o f 15  
courtes and decydyng of contentions, at diner you fhall  
hardly dyfgeft your meate without fome fauce of com=  
playnts or informations, wherein lykewyfe the reft of the  
day muft be occupied: and the night fuffyzeth not to fore=  
caft what polityke conftitucions are needful to be deuifed 20  
or renewed, for to meete with the dayly practifes and in=  
uentiones of lewde perfones : So that in fine thyne office  
will neither fuffer thee to fléep, nor yeld thee contentmēt  
when thou art awake, neither geue thee leaue to eate in  
quiet, nor permit thee to follow thine owne profite when 25  
thou art fafting. I fet a fide to declare what trade of other  
priuat gaynes a man muft 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  
alfo doth challenge. Well goodfellowes, one of you fhall go 30  
to Saincte Mighells , and there at a howfe with a red lat=  
tyce you fhall 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 fafely kept vntill  
my further dyrection be known, and another of you fhall 35  
féek out *Eccho* the parafite, 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 feptima.*

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 fuch 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 fuch 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 horsecourfer, which onelie  
careth to féede his horfe fat, and neuer delighteth to ryde 10  
him, manage him, or make him handsome: and when fuch  
palfryes come to iorneyng, they are comonly fo prouan=  
der proude, that they praunce at the fyrft exceedingly,  
but being put to a long iourney or feruice, 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 perfwaded in points of moral reforma=  
tion, become often times fo prowde & fo headie, that they  
are caried rather away with a vaine imagination of their  
owne excellency, then fetled in ye refolutions which might 20  
promöte them vnto dignitie: and wandring fo in a vayne  
glorious oppinion of their owne wit, they do ( as it were)  
föuder and cast them felues in their own halter. Such haue  
fūdrie philosophers bin in time past, who haue fo far gone  
on pilgrimage in their owne péeuifh conceits, yt they haue 25  
not fhamed, by a vaine shew of learning to defend fuch pro=  
pofitions, as féeme most ridiculous & eftranged from rea=  
fon. <I. iv. v>

## Gouernment.

fon.*Anaxagoras* defēded that fnow 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 reherſed, whoſe 35  
opinionate iudgementes did eclipse the reſt of their com<sup>en</sup>=  
dable capacitie: wherupon alſo hath ſprong the d<sup>a</sup>mna=  
ble opiniō of *Atheyfts*. For the mind of man is ſo 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 paſ=  
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<sup>o</sup>uer déepely in phi=  
loſophicall opinions . And yet is the mind of young men  
ſo 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 leaſt of al miſtruſ=  
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=

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 new 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 kinfwo=  
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 , peraduenture 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 theron, as yéeld him greateft gain.  
Nor he the faireft houle, 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, whose 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<sup>t</sup> Lambes miftruft no<sup>14</sup>  
The fox can preach fomtimes, but then beware the géefe, (wiles.  
For feldome failes a théeuish 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<sup>t</sup> 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 deuoid of crime.  
But then behold felfe loue, and fparkes of filthy luft, 29  
Which made them ftreight defpife 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 houle 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 thefe  
             filuer daggers, I, with a mace quoth you?  
             I will not ftand 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 furely as I am now aduifed my Bro=    10  
ther fhall daunce alone in prifon , it is no biding heere for  
me, but to be plaine I will trudge after.thefe 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 ftand  
prating here fo long? I will be gone ,to *Doway*,to *Doway*,  
on mine honeftie beh<sup>o</sup>ld wher the old men come,I meane    25  
the Fathers of thefe 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) retourned,  
my minde conceyueth fome doubt of his fidellity.

*Phylopæus.* Truely and not without caufe , for he might 25  
haue retourned 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 , wherein 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 thee 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 truſt 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<sup>e</sup> 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 must go 65  
about and deliuer the rest of these letters this night.

*Fidus.* All that maist thou doe well enough, they will not  
be long before they haue done, but I pray thee tell me, doest  
thou not knowe my Maisters Sonnes?

*Nuntius.* What should I call them by their names? 70

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

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

*Fidus.* Yes surely he is but slender. 75

*Nuntius.* Mary and I sawe him in deed at *Doway*, braue  
(by the maffe) and lusty , there was another gaye young  
gentleman in his company, and a seruing man, wotte you  
who? olde *Ambidexter* the best fellowe in all *Antwerpe*, I  
promise you they are merry and well. 80

*Phylopæus.* What newes neighbour?

*Phylocalus.* Good and badde.

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

*Nuntius.* I thanke you sir , 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 peradventure I wil wryte  
by thee.

*Nuntius exit.*

O God neighbour, how vnhappie were wee to send your 90  
lewd seruant *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 so in effect , but hee see=

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 Palfe graue  
hath written vnto the chauncellour of the vniuerfity for a  
fecretary, and that he ftandeth in election.

*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.

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

*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.

*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?

*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=  
<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 heauy  
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 seruauant 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 Sonnes , 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 losse 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 misgouernmēt of a mans children, 35  
or to fée them caft away by lacke of grace or for lacke of  
vigilant foresight, that onely is vnto the wyfely mynde an  
vnmedicinable wounde . Oh that my harte is not able to  
beare nor to abide the furious affaults of this misfor=  
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  
no fuch caufe, your neighbour here hath caufe of comfort: 45  
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 Paleftina.

*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 fall 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 alfo 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 behauour, 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.

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

*Actus quinti, 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 thefe  
Ladies?**

*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 fuppe 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 iefted 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 fould 20  
haue bene there at fupper that night?

*Eccho.* That cannot I tell, neyther do I knowe whe=  
ther he fould 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 followe of neceffity that bécaufe he  
was there once before,therefore he fould haue bén 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 lift, for any thing that I know. 35

*Seuerus.* Well, it were but loft 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 bée seduced by fuch lewde fellowes, and they to skape fkotfrée. 40

## *Actus quinti, Scæna quinta.*

GNOMATICVS.alone.

O God how a man may bee deceiued (at the firft ) 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 beléueed 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 receyued 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<sup>t</sup> it is in maner vnpossible to bridle their wādring desires. 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 as much as they had writtē for newes 15  
vnto their parentes , whereof I haue greatly to reioyce,  
that (hauing passed through my handes) they are so lykely  
to come vnto promotion. And as I reioyce in them , so am  
I most hartely fory for the two elder, that their misgouern=  
ment may become not onely a great grief to their parents, 20  
but also a hinderance to such commendation as I might  
elke 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 stinking 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  
leauē a little to fée the world , and to followe any exercise  
that be not repugnant vnto vertue , for vnto some wittes  
neither correction, nor frendly admonition, nor any other  
perswasion will serue, vntill their owne rodde haue beaten 30  
them, and then they proue oftentimes (though late) men of  
excellent qualities . But beholde where they come to dis=  
charge me of this trauaile.

### *Actus quinti, Scæna sexta.*

PHYLOCALVS, GNOMATICVS, and PHYLOPAES.

*Phylocalus.*

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

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

*Phylocalus.* And what newes I pray you?

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

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

<L.iii.v>

letters

## Gouvernement.

letters then is true in effect.

*Gnomaticus.* No furely, 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, many therewal he faith that they  
bée marueiloufly bent vnto concupiscence, 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 amisse 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, so  
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 oxen hath troden on their toes.

*Phylopæus.* Yea many 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 douteth 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 reft are fafe enough  
for comming at them, and beholde where commeth the ho=  
nourable Markgraue with his Officers , you were beft 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 harty thanks, for that (as we vnderftand) you haue  
vfed great paine and diligence in apprehending of a lewd<sup>e</sup>  
company, who haue (as wée fée now) feduced our children,  
and made them to neglecte the holfome preceptes which 5  
their faithfull enftrecter had giuen them.

*Seuerus.* Surely I haue done my beft (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 punifhed : and though I defire 10  
(as much as you) to fée 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  
fwereth 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 wherewith 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>

## Gouernment.

of prøfe I am able to go no funder.

*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 Schøle Mafter in your name, and craued liberty for them to come and speake wyth you. 30

*Seuerus.* With me?

*Gnomaticus.* Yea Sir doubtlesse , and when I gaue them leaue to come vnto you,they returned( after two or thrée howers respyte ) and fayde that you knew them not when they came there , and that *Eccho* faid he had mif= taken the Scholemafter and the schollers. 35

*Seuerus.* Sayd they thus of me? 40

*Gnomaticus.*Yea truely fir.

*Seuerus.* And fayd they that they had been with me?

*Gnomaticus.* Sir I woulde bee 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 mee,but thys is fomewhat yet , for by this meanes I haue good caufe to punissh Mafter *Eccho*,and I pray you Mafter *Gnomati-* 50  
*cus* go with me vnto him,and you shal heare what anwser he is able to make vnto these matters.

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

*Actus quinti,Scœna octaua.*

M.i.<r>

PHYLOPAES

# The Glaffe of

PHYLOPAES,PHYLOCALVS.

*Phylopæus.*

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

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

*Phylopæus.* Truly it is in deede a great comfort that 10  
eyther of vs may take in our yonger Sonnes, but if wée  
haue loſt the elder ( as I feare it much) what a corroſiue  
will that be vnto vs? Oh how I feele my fearefull harte  
panting in my reſtles breſt?the Father of heauen vouche=  
fafe to ſend 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 ſuch offpring as may giue thee cauſe to reioyce,and yet  
thy minde is not ſatiſfied , vnleſſe all thinges might fall 20  
out vnto thine owne deſire,and thou maiſt be compared to  
the patiēt which crieth out before the Chirurgions inſtru=  
ment do touch him,becaufe thou conceiueſt 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 preſent witneſſe what is become of my *Phylautus*? I 25  
will ſurely , go prouide all thinges neceſſarie for my iour=  
ney , and neuer giue reſt vnto theſe bones vntill I may ſee  
him.I will do ſo.

*Phylocalus.*What abide *Phylopaes* , I am a ſhamed to 30  
ſee you ſo 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 foresight (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 house s, to see if change of place may al=  
fo change my melancholike paffion.

*Phylocalus* Go we, I will go to your house 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 these neighbours of mine (I meane  
*Phylopæus* and *Phylocalus*) and wee will deuise such punishe=  
ment for the malefactors, as may be a terror hereafter to  
all parasites how they abuse the name of an officer, or en= 5  
tyfe the children of any burghers.

*Gnomaticus.* Sir I dare say they will be pleased what  
foeuer you do therein, and if it so please you I will go vn=  
to their houses and call them vnto you, for mee thinkes  
they are departed fynce we went. But what is hee that 10  
commeth here in such haste?

M.ii.<r>

*Fidus.*

## The Glaffe of

*Fidus.* Oh that I coulde 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 afwage the extremitie of his grief. 25

*Gnomaticus.* I will willingly beare thee companie gentle *Fidus*, and furely thou deferueft greate commendation and thanks, aswell for thy fidelitie, as also for the excelling 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 eldeft 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 (almost) vntollerable: but fince it becommeth a chritian 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 possible on my way, and yet before I coulde come at Doway, they were from thence departed. 45

<M.ii.v>

*Gnomaticus*

## Gouernment.

*Gnomaticus.* What all togithers?

*Fidus.* No fir, but *Phylomufus* was fent by the whole  
consent of the vniuersity vnto the Palfgraue to be his se= 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 aduertisement 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 search 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 because 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 forsooth, 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 sawe that they were so 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-*  
*laurus* , and in very déede I heard of such a one at fundrie  
places,and at last I heard of him expressedly , 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 aduertisement from *Philo-* 100  
*mufus* to his Father, & crossed 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 issue could be had of  
my trauaile, I tooke letters from *Phylotimus*,and fought no  
further after *Phylofarchus*, but thought my duty first to ad=  
uertise 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=  
gistrates shall thinke meete for him.

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

*Seuerus*. Pardon ? Nay surely thou rather deseruest  
<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 gòd happe hat<sup>h</sup> retourned thée  
hether , thou ſhalt with the reſt ſerue as an example to all  
ſeruaunts. But thou canſt tell what is become of *Phyloſar-*  
*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 ſeuerall market dayes , with papers decla=  
ring their faults ſet 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 ſet on the Cucking ſtòle in publique thrée market daies,  
& then to be baniſhed the Towne alſo.

*Gnomaticus*. Surely you haue well deuifed, and I beſech  
you Sir vouchſafe to aſſiſt mee in comforting the wofull 140  
Parents *Phylopæſ* and *Phylocalus*, who I dare ſay will be ſo  
ſorowfull 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 togethers , 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



## 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 afterwarde,they neuer rofe againe,  
Till shamefull 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 euery 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 Caftle 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 pleafant 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 shamefull 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 tree,  
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 fhowe,  
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.*

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Faultes efaped 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>