

THE SCOTTISH ACADEMIE,

OR,

INSTITUTION OF A
YOUNG NOBLE-MAN,

Describing first, Who are truly Noble, or
Gentlemen, &c. Then, methodically
thus shewing, in
five Books,

The dutie { *Of Parents towards their Children.*
Of Preceptors towards their Pupils,
Of Children towards God and the King.
Towards their Parents, and Preceptors.
Towards all men in their civill conversation.
And lastly directing them in their Travelling abroad.

ALL DILLIGENTLY AND DISTINCT-
ly, as more particularly may appeare, by the sub-
iect and order of the Bookes
and Chapters.

Printed at LONDON for EDWARD WHITE, and
are to be solde at his Shop, neere the little north-
dore of St. Pauls, at the Signe of the Gun

I 6 1 1.



TO THE MOST ILLVSTRI-
ous, and Potent Prince CHARLES,
DUKE of YORKE, and ALBANIE, Se-
cond Sonne to our Sovereaigne Lord,
KING IAMES.



S the Gentiles were wont to worship some publike Genius besides their privat Spirits, & to consecrate the tree *Æsculus* unto their Gods in common, as severall trees, severally to everie one of them: so I, albeit somewhat to their imitation, haue dedicated the particular parts of this Institution unto my especiall good friends, yet I dare not offer the whole unto your GRACE, whom I honour aboue them all. For his MAIESTIES INSTRVC-TIONS being so perfect, and for the most part appertaining by right, no lesse unto your Grace, then unto his HIGHNES; he might be esteemed distracted of his wits, and voide of all understanding (as Virgill write to Augustus about his *Æneids*) who soeuer would presume to present you any other.

Wherefore, for the present in imploring most humbly your Gracious protectiō against the fire tongues of Sycophants, without al prophanes, idolatrie, or blasphemie, I vowe and consecrate my selfe with an ever-burning affection to liue and die,

YOVR GRACE

his

Most humble, and most
obedient seruant.

JAMES CLELAND.



TO THE NOBLE READER.



. Cornelius Tribune of Rome, during the Consulship of L. Aurelius Cotta, and of L. Manlius Torquatus: perceiving the Prætors to bee too partiall in iudging of the Nobles, enacted a Law that every Prætor in demitting of his office should render a publicke account unto the people how hee had discharged his dutie. After whose example, resolving with my selfe to give over the Tutorship of young Nobles, to saie with our Poet, - sterileſq; valere Camænæ,

I haue penned this Institution to witnesse unto their Parents my answerable proceeding, and to leave it unto my Pupils in particular, for a token of affectiō at my farewell, to be an vnpartial Counciller, and a faithfull Admonisher of them in al their offēces in my absence: perswading my selfe that none of the wil grudge that you all haue the communication of this their priuate right; seeing it is only the more knowne to be theirs, and the benefit nothing the lesse. Herein so farre as it is possible for me, I haue essayed espetiallie to imitate our Soueraigne and Roiall Doctor, who seeketh not after those extrauagant formes of doctrine used by Plato in his Commō. wealth, by Xenophon in the Institutiō of young Cyrus, by Cicero in forming his Orator, by Horace in making his Poet, or by S^r Thomas Moore in describing his Vtopian,

To the Noble Reader.

(which are all faire shaddowes in the aire) but plainlie out of his owne common practise, and vsual experience hath proposed a Princely Pupil for a perfect patterne to all your imitation; whose example I wish you rather to followe by practise, then my precepts by contemplation.

As for my selfe I permit those men, amongst whome I shal liue, to point mee out to my owne rules, and upbraid me in my aberration and straying ther-from, as respecting more (with Aristotle what maie be done, then what should be done.) Yet I leaue this Institutio vnto you young Nobles, non quòd acipenser iste paucorum sit hominū, or that I would debarre others, whom it shal please you to invite, as Pontius did Scipio in the Town of Laurentū: But permitting euerie mā to feed, where it best pleaseth him, like Lucullus his flocke, nec suam inuidens Cyprio bovi merendam, (as Ennius saith in his Sotadicke) I desire only those, who cannot make that vse and profite, which I wish, to blame rather their owne fortune, then me, and to endeauour themselves to come as neare you, as their abilitie wil giue them leaue.

VVhich I adde, not that I thinke my advises so absolutely perfect, that they are worthy to bee obserued of all Schollers: for I protest, not after a common ceremonie of submission, but out of a true and essentiall feeling of my owne imbecilitie, that I am so farre from pleasing of my selfe, that as many times as I looke the over, so often am I vexed at them,

..et scripsisse pudet, quia plurima cerno
Me quoq; qui feci iudice, digna lini.

Nether do I propose them otherwise then those Schollers, who in Schooles publish doubtfull, and Sophisticall

To the Noble Reader.

Questions to be disputed and canvased, not to establish any doubt, but to finde it out. As well the penning of the was my last Lents labour, so that as Philocrates sported with Demosthenes, you may not marvaile Athenians that Demosthenes & I doe differ, for he drinketh wine, and I drinke water:

Non equidem hoc studeo, bullatis vt mihi nugis
Pagina turgescat.

And that I studie not for fine Rhetoricall termes,

--- veluti pueris absynthia tætra medentes

Cùm dare conantur, prius oras pocula circum

Contingunt mellis dulci, flavoq; liquore;

Vt puerorum ætas improvida ludificetur.

The condemnation of them (with reason) wil bee no lesse acceptable and profitable unto me, then their approbation, deeming it ever absurd what soever I haue set down, either ignorantly, or unadvisedly. For I acknowledge my selfe too meanely instructed, that I should take vpon mee to teach others anie longer, either by word, or writ. VVherfore as the Poet Philetas being so little and light, that the winde threw him over, was wont to underprop himselfe with leaden shooes; & as the Sea-Vrchin armeth it selfe with little stones against a tēpest: so haue I covered my selfe (like another Teucer) under the buckler of famous Authors to shoote my darts against Ignorance: & vt

Fertur Prometheus addere principi

Limo coactus, particulam vndiq;

Defectam, & infani leonis

Vim stomacho apposuisse nostro.

If I dissemble & hide oftentimes their names in vsing their reasons and comparisons, knowe (younge Noble Reader)

that

Ueland, J.

To the Noble Reader.

that I wish you to imitate the Poet, of whom Plautus saith... *Tabulas cum cepit sibi,*

Querit quod nusquam est gentium, reperit tamen.

Also that I doe it to bridle the temeritie of those Caribiles and Aristarches, who cast only their basiliske eyes to carpe other mens honest endeavors: that they maie beat a Seneca, or a Plutarch vnawares, when they thinke they haue bitten me with their viperous tongue.

Happie I beyonde my merit, if I get onlie this portion of publike approbation, as I maie cause honest men of sound iudgment and understanding to thinke, that I would make vse and benefit of my learning, if I were endued with anie! As for those Zoiles, & Criticks, who by nature or custome think to honour theselues in disgracing others, and like Spiders suck venome, where bees gather honie, taking al things with the left hand, which are offered with the right, as Ariston said, I am provided with counter poison, in not regarding what they say.

Therefore let them examine these my advises and exhortations, letter by letter, measure euery syllable, waigh the words, controule the points, censure the periods, and condemne the whole booke, so much as they please, without farther Apologie I request them only to serue themselves with the darknes of my ignorance, to shaddowe & set forth the linely colours of their good wits. So doubtles you young Nobles. -- *quibus arte benigna*

Et meliore luto finxit prae cordia Titan,
wil shew your selues thankful towards them, for their rare inuention, as in the meane time I hope you wil wel accept of my good intention, knowing

-- *in magnis voluisse sat est.*

THE SVBIECT, AND OR-
der of these six Bookes.

*The first booke sheweth the dutie of Parents towards
their children, containing 9. Chapters.*

D. to my Lord Hay.

*The second booke adviseth Tutors of their duty,
containing 12. Chapters.*

D. to Mr. Newton, and to Mr. Mourray.

*The third booke sheweth a young Noble mans duty
towards God, containing 3. Chapters.*

D. to my Lord Gordon.

*The fourth booke sheweth a young Noble mans
duty towards his Parents, and Tutor,
containing 8. Chapt.*

D. to Sir Iohn Harington.

*The fifth booke sheweth a young Noble mans duty
in Civil Conversation, containing 31. Chapt.*

D. to Mr. Francis, and to Mr. Iohn, Stewarts.

*The sixth booke pointeth out a young Noble mans
way in travelling, containing 5. Chapt.*

D. to my Lord of Essex.



THE CHAPTERS OF THESE six Bookes of Noble Institution.

*A Preface 1. proving that there are Noble men:
2. describing their diverse appellations:
3. shewing who they are: 4. how
many sorts of Nobles there are,
and 5. a briefe comparison
of all the sorts. Pag. 1.*

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Moreover as the Tradesmē of Greece put ever some hide-
ous thing or other in the beginning of their workes, to
detrune the eie-bytings, and enchantments of the envious;
so I (friendly Reader) in craving pardon of my faults, and
desiring that you would bear with my oversights, haue here
set downe of my errours, that you may see this worke is
ἐστὶ ἀκριβέστερον, ἀλλὰ καὶ ἐμμένον, as Philostratus saith of *A-*
ristides his. *Nam canis festinans cæcos parit catulos.*

Read then Chap. 5. for Chap. 6. pag. 25. & 269. Pupil for Pulpil. p. 55.
read mutual for natural p. 115. l. 16. read feids for fends. p. 155 leaving
the rest to your owne correction.



TO THE RIGHT HONORABLE MY
Lord HAY, the Patterne of true
Nobilitie.



*Y Honourable Lord The
Title or Inscription of this Trea-
tise needeth no other declaration,
then your Lordships name Prin-
ted in the fore front, & first page
of this Booke. For your perfecti-
on is the liuely image, which my
thoughtes had in this Descrip-*

*tiō: you are the real patterne of this verbal discourse, &
the Cyrus meant in this Institutiō: You are the mirrour,
(as Socrates, or Bias said) wherein I would haue all No-
bles to contēplate theſelues, either to ſee their own beau-
ty, if they be truly Noble, and therby to cōtinue in vertu-
ous and laudable actions, or to waſh their ſpots, and a-
mend what is amiſſe, if they be degenerate or ignoble.
Yea ſince it hath pleaſed God to match you with ſuch a
Vertuous, Noble, & Faire Lady, I iudge it moſt conueni-
ent (in loining the Theorie to Practiſe, the effect to the
cauſe) to ſubmit this Preface, and firſt Booke vnto your
fauourable conſtruction: not as a ſufficient deſcription
of your perfection, or as a recompence of your well deſer-
uing, but as a ſhort abridgment of your ample vertues, &
a poore pledge of my bounden dutie. And ſeeing*

*Nec laudare ſatis, dignaſq; rependere grates
Sufficiam, referant Superi.*

*Your Lordships moſt affecti-
oned in bound Dutie.*

I. C.

*A PREFACE DESCRIBING
who are Nobles; and the nature of
Nobilitie.*



CCording to the Nature of all
*discoursing doctrine, and disci-
pline*, for a more facil Introdu-
ction, I would aduise you to con-
sider that golden Inscription fi-
xed on the Frontispice of the
Temple at *Delphos*, as contai-
ning a plaine and full exposition
of the title or subiect of this *Institution*; that you
would learne to KNOW YOUR SELVES. Which is
a warning Lesson, litle in wordes, but great in mat-
ter; taught by manie Masters, but learned of fewe
Schollers; contemplated by all men, but practised by
God onlie; who continuallie beholds, considers, and
well knowes himselfe: yea it is easie in the eare, but
most difficult in the vnderstanding; euerie man per-
swades himselfe so, that hee knowes nothing better,
when he vnderstandeth nothing worse. Whence en-
sueth this Platonickall subtilitie, *that neither those
which know shoulde enquire anie farther, for as much
as they know already; nor they that know not; because to
enquire, it is necessarie to know what to enquire after:*
so that men cannot attaine to the Science of things.
Euerie one is so satisfied, and thinks himselfe so suffi-
ciently instructed in this knowledge, as *Socrates* taught
Euthydemus; that we maie saie well with *Aristarchus*,

*Arist. I.
Poster. 1.*

*Plat. in
Menon.*

D. Laer.

In ancient time there were scarce seaven wise men found in the world, and now hardly seaven ignorant. Wherefore as manie diseased persons neede not on-ly medicine to assuage their paine, but also to awake their senses, I here exhort al you Nobles, to examine seriously & trie, 1. if there be anie Noble-men. 2. Whether the Name, and 3. if the essentiall definition of a Noble man, doeth 4. rightlie appertaine vnto you, or 5. if you vsurpe onlie wrongfullie the title of Noble. Which are the five points of this Preamble, correspondent to the five things requisite to bee fore-knownne in al Sciences, as *Plato* saith, and the Oracle of Logicians doth comment.

*Plat. epist. 7.
Zabarel in 1.
post. sex. 2.*

I

*That there
are Noble
men.*

¶ To satisfie then the cōmō obiection of the vulgar, who disapproue al inequalitye, in demanding

*When Adam deli'd, and Eva span,
Who was then a Noble man?*

Consol. phil. 3.

Which *Boëtius* concludeth thus, more formallie,

*Quia Genus & proavos strepitus?
Si primordia vestra,
Aut borem q. Deum spectes,
Nullus degener extat.
Mortales igitur cunctos
Edit Noble germen.*

*Gen. 3. 19.
Philo in Nobil.*

I grant that not only in respect of our beginning, but of our ending too, we are all equals without difference or superiority of degrees, all tending alike to the same earth from whence we sprong: *unus introitus est omnibus ad vitam, unus & exitus*, as the Jew said. King and subiect, noble, and ignoble, rich and poore, al are borne

and

and die a like: but in the middle course, betweene our birth and burial, wee are ouer-runne by our betters, and of necessitie must needs confesse that some excell & are more noble then others. For childrē are like their parents, and wee learne of the Cosmographers, that one part of our mother Earth is more noble then another.

Ptolem.

--- Nonne vides croceos ut Timolus odores;

Georg. 3.

India mittat ebur, molles suathura Sabai?

Yea in one Countrie, vnder one climate, one peece of ground is better then another:

Hic segetes, illic veniunt felicius vna.

And to descend vnto another kinde of our mothers offspring; is there not an Eagle among the birds, and a Lion amonge the beasts? Yea in each kinde, doth not one excel another? as among horses, is not one more generous then another? Whie then among men, for whose vse al thinges were created, is none more excellent and noble then another? Doubtlesse *Plutarch* saide wel, that there is greater disparitie between man and man, then betweene beast and beast: for wee maie euidentlie obserue a greater difference betweene this man and that man, to saie more then *Plutarch*,

Iob. 17.

(*Hem vir viro quid prestat!*) then betweene that man and this beast. Let ignorant people saie, or thinke what they please in the contrarie; there is surelie great odds betweene a *Menelaus* and a *Paris*, betweene *Vlysses* and *Thersites*, *Achilles* and *Automedon*, and in a word betweene a Noble man and a Peasant: so of necessitie *Boëtius*, and his clients must acknowledge the truth, as *Mopsus* doth in *Virgil*.

Terent.

Phorm. 5.

Tu maior, tibi me est equum parere Menalca.

Ecl. 5.

2

The names
of Noble
men.

Moses.

Homerus.

Fest. Pomp.
Non Marc.

Plaut. in. p. 50

¶ When people did multiplie and encrease, so that they were forced to separate themselves into diuerse parts through the earth, they elected some of the most wise, valiant, renowned, and generous men of the whole troupe to be their Leaders, Captaines, and Gouvernours, whō the *Hebrewes* named *Elohim*, *Beveelim*, *Beneorim*, *Iedum*, *Aduchim*, *Hachamim*, *Nedvim*, *Avarim*. And the *Grecians* called them *ἥρωες*, *Δίους*, *Διόγενες*, *Ευγενες*, *Ευπαρίδες*, to signifie (as I take it) that Nobles should behaue themselves holie, as the children of God. But the wisest *Latines* ascended noe higher for an honorable title to their Nobles, then their owne vertuous actions merited, in naming them, *Nobiles*, *quasi notabiles*, importing by this appellation, that those onlie should be dignified by the name of *Noble*, (which we retaine of the *Romans*) that are vertuous.

3

Who are
Noble mē.

Juuen. 8.

¶ For as the *Lacedamonians* acknowledged noe man to be of their Countrey, but such as had the figure of a Lance drawn vpon their skin: so no mā is worthie to be accounted *Noble*, but he who is marked with the glorious Character of Vertue: vnder which ensigne onlie *Alexander* the great would haue his souldiers fight against the *Barbarians*, whō he esteemed to bee all vitious: *Nobilitas sola est atq; unica virtus*. It is not the great revenues, faire possessions, pleasant Palaces, manie Lordships and infinite riches, that can make a man *Noble*: all those things are but externall accidēts, subject to the mutabilitie of Fortune, whereas Nobilitie is permanent in the minde. For who wil praise his horse rather for his harnessse and furniture,

then

then for his comlie shape & statelie pace? or his Hawke
for her bells, hood, and chesses, then for her good
flight? whie then shoulde wee esteeme a man for that
which is without him, rather then for that which is
within? Measure him without his stilts or pantofoles (as
one wittinglie saide) strip him into his shirt, see if al hee
hath bee his owne; if hee bee

--- *Sapiens sibiq; imperiosus,*

*Quē neq; pauperies, neq; mors, neq; vincula terrent,
Responsare cupidinibus, contemnere honores,
Fortis, & in seipso totus teres, atq; rotundus.*

Horat 2.
Satyr. 7

If he bee indued with those properties, then iudge
him to bee *Noble*: Otherwise though by the curtesie
of wise men, or simplicitie of fooles, hee maie haue
faire and honorable titles of *my Lord &c.* yet let him
not bee deceiued, he is noe whit the more honourable:
for hee must passe through the Temple of *Vertue*, that
would enter into the Church of *Honour*. So wee maie
collect that the doubling of your cloakes, the fashion
of your cloathes, the Jingling of your spurres, your
swaggering, your swearing, and your refined oathes,
horrible protestations, your odde humors, and your
drinking of Tobacco with a whiffe, make not a *No-
ble* or a *Gentleman*: but that it is to bee wise, affable,
temperate, and discreete in al your actions and con-
versation; and as the *Emperour* answered to one, who
besought him, that hee would make him a *Gentleman*,
Vertue onlie is able to make thee *Noble*. Yet I meane
not that euerie one who liues vertuousslie, and can
daunt his affections, is soorthwith a *Noble* or a *Gen-
tleman*, but hee onlie whose *Vertue* is profitable to

Maximil.

Arist.
Ethic. 2. c. 4.

the King and Countrie; whom his Maiestie esteemes worthie to beare a coate of armes, & to enioie diuerse priueledges for seruices done to him & his kingdome. *Seruices* I saie, because as one swallowe maketh not Summer, or one courragious act a valiant man, or one iust dealing a iust man; noe more is one vertuous exploit sufficient to cause a man euer after to be accōpted *Noble*. He must continue in wel doing, otherwise it maie wel be thought that his good performance for once, or so, proceeded of meere accident, and hazard, or of a fauorable opportunitie, rather then of his owne proper and naturall disposition: for often times men are forced to performe vertuous effects by vitious impulsions. Behold therefore your coates of armes and their impreyles, how they change neuer, but remaine such vnto the sonne, as they were bestowed vpon the father, to incite you neuer to be wearie of wel deserving, to teach you not onlie to followe your Aunces-tors, but also to guid your Successors. Remember they are as so manie seales, wherby the King hath bounde your obedience, faith, and dutiful allegiance to him, his, and his state: and as you can nether adde, or take awaie anie thing from them without spoiling or falsifying the seale, noe more are you able to be deficient in your required dutie without the crime of Laze-maiestie and condemning your selues as vtterlie vn-worthie to bee rancked in these ensuing sorts of Nobles.

4
The Specie-
es of No-
ble men.
1. ad. Theod.

¶ *Aristotle* diuideth *Nobilitie* into that, which is common to manie men, tearmed *Ciuill Nobilitie*, and that which is more strict as peculiar to a few, called

Proper

Proper Nobilitie. In the first sense a man is said to be noble, when hee is borne in some ancient countrie or cittie: so the *Aegyptians* vaunted of their *Nobilitie* aboue all other nations; and the *Arcadians* were not ashamed to contende for antiquitie with the *Moone*. Thus strived the *Gracians* against the *Barbarians*; and amongst theselues the *Athenians* bragged of their *Nobilitie* aboue the rest of the Citties in *Greece*, wearing golden cals wouen after the forme of a Grashopper, to testifie how they were *αὐτόχθονες* and not *inquilini*: so among the *Latines* it was reputed greater glorie to be a *Romane*, thē of anie other cittie: as here it may be more accōpted to be borne in *Londō*, then in an obscure vil- lage.

*Plat. in Menex
Herod. in Terp.
Isocrat. in
Panagyr.*

But *Proper Nobilitie* beeing more to our purpose, I subdivide it into two branches onlie, lopping of al other sorts of *Nobles*, as barren, withered, dead, and vnprofitable boughes, without fruit either for Prince, or people. The one branch may be tearmed *Natural Nobilitie*, as that of the *Jewes* was, who descended of the *twelve Tribes*; of the *Gracians* who had their ofspring from *Cecrops*, *Aeacus*, *Hercules*, *Achilles*, or such like Captains, or Princes. The other branch may be called *Personall*, or *Inherent Nobility*, because it is attained by ones own proper Vertue; as whē by valor, learning, wildō, or other like vertuous meanes, a mā is worthilie promoted by his *Maiesly*. Whosoever intrudes him selfe, and creepes into this rancke otherwise, whether by monie, or a friend in court, I maie iustly mainetaine that his title of honor redounds in a double dishonour to him. First for surprising his Prince vnavvares, by

Porph. Isag. 2.

Iliad.

Eudemus in p̄d.
Demost.

Cic. ad Attic.

Plaut. Amph.

5

A compa-
rison of
Noble mē.Horat. de Arte
Poet.

Ovid.

seeking a title which suits not, neither can agree with him; whereby hee brings his Maiesties prudencie in question for giuing equal honours to vnequall deserts. Which provoked *Achilles* his choller against *Agamēnon*; and now a daies maketh manie to contemne and vilepend that, which hath beene formerlie so highlie accompted of, besides the ruine of manie common wealths. Next they make their honourable friendes, who procure them this title almuch murmured and grudged at, yea with extenuation of their iudgement, as *Pompeius* was disgraced in *Rome*, for aduancing by his authority an vnworthie person to the Consulship. *Virtute ambire oportet, non fauitoribus*, which who so doe, how loeuer meanelie they hee borne, I dare be bold to compare them with the highest *Nobles* of this Land, after this manner.

¶ Certainly this common prouerbe, *all comparisons are odious*, was bred and inuented, when some wiser then my selfe woulde haue made a paralel betweene those who are *Nobles* by birth, and those vwho are onlie by merits. My intentiō therefore is not to grinde my selfe betweene two millstones, in extolling the one aboue the other, more then the Poet in comparing Natural and Artificial poesie.

---alterius sic---

*Alter a possit opem res, & coniurat amicè,
Or as another speakes of the *Muses*.*

---nobis equalitèr adsint,

Nulla q̄ laudetur plusue minusue mihi,

As for others, who bragge so presumptuouslie of their Nobilitie, and ancient descent, (hauiing nothing

esse) I dare resemble them vnto the Athenian Thra-
silaus, who walking euerie daie vpon the Pyreum ac-
compted all the ships he saw to be his owne: or vnto
the man of Abidenos,

Qui se credebat miros audire tragados,

In vacuo latus sessor planusq; theatro.

Horat. 2. epist. 2

Or vnto that ignoraunt rich man *Calvisius Sabinus*,
who thought himself very learned because he main-
tained learned men about him. Surelie such nobles
may verie properly be esteemed nobles of bloud; but
of bloud only without bones, without flesh, without
finewes, and so of themselues vnable to beare anie
burthen either for the publicke or priuate. Yea it a-
vaileth no more a vitious person to bragge that he is
come of this Duke or that Marques, then their good
health is able to make him whole when he is sicke, or
their sight to make him see when he is blind.

Seneca Epist.

Virtute decet non sanguine niti.

Nobility consisteth not in the glorious images of an-
cestors, nor (as the Sophister Herodes reproacheth a-
gainst the bragging Romane) should it bee worne in
the shoo-heeles, but their vertue should be a pattern
for thee to imitate, and a spur to pricke thee forward
in that vertuous course, wherein they haue placed
thee; otherwise thy vice shall sooner obscure their
brightnesse, then their vertue is able to cloake thy
lewdnesse. Finallie vnto what can I compare more
fitlie him whom the Poet describeth to be,

Claud. 4.

Conf. Honor.

Paus. 5.

Philosirat.

---superbus opibus & fastu tumens,

Tantumq; verbis nobilis,

Auson. Epig.

25.

Then vnto a counterfait noble of coine? For so long

as we take it to be of good gold, & to haue the Kings right stampe we change it, and giue it entercourse among vs: but as soone as we perceiue it, to bee counterfeit and made of brasse, copper, or other mettall overgilted only, wee name it no more a noble. In like māner be a man neuer so wealthie, neuer so highlie preferred, if he lack the character of vertue; he is to be valued but as a stāpe of honor set vpō base bulliō; and although for a time such men please themselves with those vnderferued titles and illude the worlde, yet at length (if they mende not their manners) they will loose them with greater disgrace then they possesse them with honor.

Wherefore I exhort all such as couet to excell in honor that they studie likewise to exceede in vertue, (as in these seauen bookes following I will endeavor my best to direct them) otherwise I wish thē to perswade themselves that his Maiesty who hath erected them to honors in pretence of their vertue, may degrade them againe for their vice, as *Cæsar* did *Avienus*, *T. Abienus*, and *L. Clusienus* with sundrie others, for certes,

*Qui dedit hac hodie, cras si volet, auferet, vt si
Detulerit fasces indigno, detrabet idem.*

Bello Afric.

*Horat. I.
Epist. 16.*

THE



THE FIRST BOOKE OF NO.

*ble Institution, shewing the dutie
of Parents towards their
Children.*

The Summarie.



POLLO having shewed vs, by his *Delphicke Inscriptiō*, that Vertue onlie is the essentiall forme of Nobilitie: we will now declare, how that by *Nature, Nurture, and Institution* onlie, it is retained or obtained; as *Plutarch* compareth the production thereof most fitly vnto the tillage of a corne land; wherein *Nature* resembleth the *soile*, the *Nurse* representeth the *Husbandman*, and the *Tutors instructions, and examples*, are well compared vnto the seede; which three shall bee the principall parts, of my aduise in this booke. Desiring first, all those who would bee Parents of Vertuous children, or Noble sonnes, to be verie carefull of their primarie production, which is of a greater efficacie, and force then men doe think or beleeue. For assuredlie the originall temperature of the Parents constitutiō, corrupteth not onlie the childe's disposition, and virtuous inclination, but deiecteth his courage, as being priuie to the basnes of his birth, and as knowing in himselfe some defect, and imperfection from his Parents. wheras contrariwise, they that are known to be the children of worthie Parents, may be bolde

Plut. Educ.

to beare their heads aloft, and speake their mindes francklie, wherfocuer they come, as ful of stomacke and generositie.

Chap 1.

Of the begetting of a Noble Sonne.

ALthough this first duty of parents in endeavouring themselves to haue vertuous children merits chieflie to be considered, as that which giueth the substance, the constitution, the nature, & to call it so, the verie temper to a man; (and so is natural vnto him,) whereas *Nursing* and *Institution* are onlie artificiall: yet I see few, who consider well how to performe it, as they shoulde. They that faile in this first point, will as hardlie correct their fault by the other two, as a mans second & thirde operation of the stomacke, can digest that meate, which the first concoction could not: so that the omission therof, is one of the most enormous, and remarkable faultes, that can be in a common wealth, albeit no man complaineth to haue it amended. But alas! I heare many cry out against me, that I should bee so bold, as once to thinke, I am able to note that, which so manie wise men cannot, or rather wil not obserue: that I should complaine of that, which no man feeleth, & take vpon me, to counsaile others, wherein I am no waies experimenterd my selfe. My intention will excuse my vnexperience; which is only to propone the opiniõ of the most skilfull *Philosophers*, and *Physitions*; with this assurance, that God worketh all things by *second causes*, and that they who will haue it otherwise, doe

nothing

nothing els (as *Iob* said to his friends) but *speake wickedly for Gods defence*; & gladly I embrace the Poets allegorie, that the highest lincke of Natures chaine, is tied to the foot of great *Iupiters* chaire.

Iob. 13. 7.

To begin then, I wish you to know, that as the Images of *Mercurie* were not made of euery kinde of woode, the *Persians* Royall ointment of all sortes of spices, nor the *Mythredane* of all Ingredients; no more are vertuous children begotten by euery man. But as the heathen Gods were all made of the wood of *Thya*: so *Noble* sons are engendred of some rare, and singular substance, which *Nature* brings not forth, in euery person, nor euery day. Wherefore, I will heere vse the policie of a skilfull Gardiner, who purposing to haue in his Garden a rare, and precious hearb, which should be to him, & others, both pleasat, & profitable, wil first searck where he may finde the most mellow, & fertile earth to plant the seed in. I counsel then al *Noble* men, to be as carefull in choosing of their wiues (which must be the soyle) as the *Romans* in electing the *Vestal Virgins*, to see that they be vertuous, wel nurtured, wise, chaste, of gracious countenance, of personable bodie, of pleasing deliuerie of speech. For albeit manie *Philosophers* be of contrarie opinion to *Hippocrates*, & his interpreter *Gallen*, concerning the mothers part; yet the childe receaueth increment, and nourishment from her, sufficient to alter his constitution. It were no lesse ridiculous then tedious, to insist in particular probation of these perfections premitted: wherefore before they sing *Hymen Hymenae*, I reiterate onlie, that they

Homer.

haue a due regard, of her personable body; because a goodly presēce, is much worth in a noble personage.

2. fab
AEn. 4. 6.

Genus argustur vultu, as appeareth by the descriptiō and prailes of *Aeneas*, and *Marcellus* in *Virgil*. Yea I wish them, to sacrifice rather vnto the three *Graces* then to *Moneta* & *Plutus*, preferring ever the beautie of *Venus*, before the riches of *Iuno*: & that they remember in their pursuit of marriage,

Propert.

Ludet, qui sterili semina ponit humo.

After such heedfull choise I wish them to sollicite with ardent praier, not *Pertunda*, *Prema*, or *Perfica*, as manie yet Gentilize, but the *Almightie Presi- det* of marriage; crauing him, to sanctifie their Couch of Matrimonie, with godlie and wise children; as our first Parents obtained of God by praier, (after the birth of wicked Cayne) a righteous *Abell*, & then *Seth* that Holie man; So *Abraham* after a cursed *Ismaell*, had giuen to him a blessed *Isaac*; and *Jacob* receiued a faithfull *Ioseph*, *Elkana* & *Hāna* prostrat before God, had a *Sāmuell*, who did minister before the Lord; *Dauid* and *Bethsheba* lamenting their sinnes, enioied *Salomon* of excellent wisdom; *Sacharie*, and *Elizabeth* feareing the Lord, were blessed with *Iohn Baptist*, the forerunner of the Lord.

Gen. 2. & 4.

11.

30.

1. Sam. 2.

1. Sam. 22.

Hypocr.

Galen.

Propert 3.

With that supernatural helpe of praier, natural meanes wil succeed the better, which I think consists cheiflie in the temperature of the elemental qualities, (as the most learned physitions saie, and some of the most iudicious Poets; *Natura sequitur semina quisq; sua*,) even at their forming, not expecting the influence of the stares, and coniunction of Planets,

at their hower of Natiuitie; nor yet the guydance al
their life time, by a poetical *Fate*. Therefore J aduise
al Noble Parents, to be verie careful in keeping of a
good *Diet*; which particularly here I wil not prescrib
nor yet shew, how children should shake of the bāds
of nature, wherein they are detained the space of nine
monthes; fearing J should be paid with *Protagoras*
praises, by *Apelles*, and the Centurions commenda-
tion, *non amo nimium diligentes*, as the *Africa* said.

Non etenim cuivis, se prabet Apollo videndum.

I wil onlie thus deuoutly implore *Lucinas* helpe, to
grant the mother an happie deliuerie.

*Lucina if thou be, as Poets write,
Goddesse of Births, and Aide in womens woes:
Propitious be, when they implore thy Might
In their life-giuing, & Death threatning Throws.*

*Ah spare the Mother, spare the infant tender;
Must shee for giuing life, her life forgoe? (der?
Must th' infant, life scarce fully giue, straight ren-
In greatest Neede, thy greater skill bestowe.*

*Who knows how great this litle babe may proue?
Perchance some Monarchizing Alexander:
Or some sage Nestor, who by Art, and Loue,
May merit to be Countries Great Commander.
Lucina therfore helpe, & so much fauor daigne
That fruitful wombes may scape the graue, though not
(the paine.*

Chapt. 2.

Of the Childes name.

After

Mars. Cron.
Plu. Rō. Quest.
Gen. 21.

31. 18.

Corn. Tacit.

After the birth, The *Name* should be the first benefit which Parents bestow vpon their children, and that withal conuenient speed, not delaying til the seauenth yeare, as the *Polonians* & manie other doe; nor to the *Romans* cleansing day, obserued vpo the ninth day for boies; nor yet to the eight daie, as the *Jewes* did their circūcision: but rather lett them be Chritened vpon the verie birth daie (if it be possible) after the example of *Iacob* & *Zacharias*; according to our anciēt *Brittaine* custome. I would wish that they giue their sonnes, pleasant and easie *Names* to be pronounced and remembred; because good names were ever esteemed to be happie, and first enrouled in the Romane musters, first called out to sacrifice at the establisshing of Colonies, & euer erected to high honors: as appeareth by *Constantine*, who of a simple souldier was chose Emperour at *Silchester* by the armie of the *Brittains* against *Honorius*, onlie for his luckie name. So was one *Religianns* of no greater qualitie made Emperour of *Illiricum*. In all contries and nations there hath euer beene some names more affected then others, as *JAMES* in *Scotland*, *HENRY* in *England*, and *CHARLES* in *Germanie*. These in special I recommend vnto al Nobles to be their *tria nomina*, as euer importing vnto vs and our posteritie a most fortunate and happie raigne. For as his Maiesties dominion is limited with the great Oceā, & his most famous name spred through the whole world: so one day by Gods grace:

--HENRICI auspiciis, hac insula magna,
Imperium terris, animos aquabit Olympo.

AE. 6

Hic

*Hic rem Romanam, magnos turbante tumultu,
Sistet eques; sterner Papam, Gallumq, rebellem,*
as is not only prophesied by *Apolloes* Priest, but also by
Christ's Prophet; that on day there shalbe a Triūph o-
ver the seauen headed dragon, & Trophies planted
vpon the toppe of the *seauen Mountaines*. As hee is
the ninth both of *England*, and *Scotland* by name, he
prognosticats the most dangerous Clymaſtericall
year to that *Antichrist*. Therefore *Lipsius*, thou didst
not erre, when thou sawest a *Sunne rising in our Occi-*
dent some thyrteene yeares agoe. And O Thrice.
happy Prince,

- cui unus non sufficit orbis

Sis memor --- cum matura adoleuerit aetas,

ET PATER *Aeneas*, & Avunculus Excitet *Heſtor*.
Remember then how this Tyrant the *Pope* hath de-
tained Christ's Spouse these many years in bondage.
Consider euen now how the particular members of
Christ's Church haue their eies fixed vpo your *Hig-*
nes, as the Goates of *Candie*, vpon the *Canicular* star,
when it ariseth in their Horizon. They adore your ri-
sing as the *Elephant* doth the *Sunne's*, hoping it shall
be the *Popes* downefal. O sweet hope that staid last
in *Pandoras* box! O hope the only *Balsamum* of our
woūds! O most Noble Prince when shall we cleaue
the *Alpes* with you? When shall the distressed Pro-
testants of *Saluce*, & the people of *Piemont* cry with
ioie or reare, this is that Rampant *Lyon* so highly re-
nowned, going to tear the *Tyger* in pieces. Courage
then, most hopeful and dreadful Prince,

--- Fatis accede Deisq.

*AEn. 6.
Apoc. 17.*

*HENRICVS
STUARTVS
Lipf. de Const.
1. 16.*

AEn. 12.

Heſiod.

*Pier.
Hierog. 1. 1
Plin. 10. 21.*

AEn. 6.

*Quis procul ille autem ramis insignis oliuae
Sacra ferens? nosco crines vultumq; paternum
Regis Britannii.*

* Lips. ibid.
ob Turcas di-
cis qui ex illis

It is he who shall loose the Adamant chaines of *Ma-
homet*, & restore the Christians to their libertie. For
of him it is truelie meant, *vos etiā pelliti * Scythae po-
tent manu habenas temperate Asia, atq; isti ipsi mox
discedite. & sceptrum relinquitte huic ad Oceanum gē-
ti.* Now are the Turkes prophesies fulfilled, & by the
valour of our *Augustus* his sonnes; one daie that it
be sung, *Divisum imperium cum Ioue Caesar habet.*

Chap. 3.

Of Nursing the Childe.

2

Dutie of
Parents.

6. in verr. 1. Co
sil. et pro domo
sua.

S. Chris. in Ps.
50. hom. 1.
Julg. 1.
Gen. 11.

Illud. 32.
Iust. 16.
1. 1. 11.

IF ever there were cause to crie out against manie
Mothers, as *Cicero* did against *Verres* and *Cateline*
o tempora! o mores! surelie it is now, when I see so
manie, after they haue nursed their children the
space of nine monethes, and haue indured so great
paines & danger in bearing them, before euer they
knewe or sawe thē, to expose them or rather more
truelie, to forsake thē in their greatest need. Oh what
Homilies of the ancient Fathers? what reason of learn-
ed *Pyhsitions* can perswade them? how is it, that the
example of *Anna* the mother of *Samuel*, of *Sara* the
mother of *Isaac*, of blessed *Marie* the mother of
Christ, is not able to moue thē to pittie? who should
tel them of *Hecuba* that nursed *Hector*, of *Thesa-
lonice*, *Penelope*, & manie other Queenes both Chri-

stian

stian and heathen that nursed their owne children? Whē the pittiful cries of the poore Infāt, their own flesh and bloud cannot prouoke them to doe the office of a *Mother*. Doth not nature herselfe cōplaine manie times in their owne papps? How manie mothers labour by their *Physitions* meanes, to change Gods blessing into a curse of drie breasts! Al you tender harted and wise Mothers discharge not onlie the halfe, but euen the whole and best dutie of a Mother, if your health wil permit. Otherwise I counsell you to prouide a Nurse foure or fīue monthes before you be brought a Bed; and to giue her of the sām meat you eate your selues; to the intent the child may suck milk made of the same substance he receaued be fore he was borne. And to shewe you of what qualitie & complexion the *Nurse* should be, these are my best obseruations. vid. She must be young of a hott and drie complexion or at the least cold and drie in the first degree only: which you shal knowe by her quick witt to vnderstād anie thing, by a brownish coulour in her face, by the thicknes of the haire of her head &c She must be of a midle stature, nether too fatt, nor too leane: as also her papps of an indifferent bignes, and ful of sweet milke, which wil be nether too thick nor too thinne; as when you milke it vpon a glasse, it wil not fleet but stād, except you bowe down the glasse. Let her worke much, eate little, lie hard, and be able to indure heat and cold: let her be euer of a merrie & cheerful countenāce: for a frowning face abaseth the courage of the Childe, and maketh him troublesome not knowing his owne desiers, & causeth also a feare

A. Gell. 12. 1.

Flut de Edu

Gallens

Hippoc. 6. Epid.
sect. 1.
Arist. 2. Eth. c.
2.

Pyth.

Arist. 1. de
anima.

Æt. 5.

Inuen. 14.

which in manie yeares wil not be forgotten. And because litle Infants are verie subiect to feare, as being not yet able to make difference betweene good and bad; Let the *Nurse* therefore euer beare the childe in her armes, or rock him in the cradle. Albeit some Physitions hold the opinion that the crying of young children consumeth the melancholie humors, which they retaine of their Mother, yet I counsel the *Nurse* to still them; and so soone as they begin to crie, that shee begin to sing vnto them. Not because I thinke the soule is a harmonie, as some hold; or that I think of too contraries the strögest expelleth the weakest; but because I knowe, that the vegetatiue facultie of the soule, which is most powerfull in childhood, taketh delight in pleasant and ioyfull things, and naturalie abhorreth the contrarie. I must also remēber her, that she be verie heedfull he receaue no hurt or blemish in his body, by strict swathing, falling, lookinge awrie, or by anie other carelesse negligence.

Gratior est pulchro veniens de corpore virtus.

Lastly, that shee neuer suffer vndecent words to bee spoken, or vnciuil actions to be done in his presence,

Maxima debetur Pueri reverentia: siquid

Turpe paras, nec tu Pueri contempseris annos.

For this cause *Xerxes* saide, that the minde of man dwelt in the eares. Because it reioiceth whē the eares heare good things, and is sorie at euil thinges: And the Ancients, considering that the eares were verie capable of Instruction, beleueed, that they were cōsecrated to *Learning*; which made the Fathers euer to kisse their Sonnes eares, and the *Athenians* to

hange pearles at them, vpon the *Oracles* answeres; as manie doe yet amongst our selues, not knowing the true reason thereof.

Chap. 4.

Of Institution.

Solon and *Lycurgus*, vnderstanding both, that Fathers ought to be as carefull of their Sonnes *In-struction*, as willing to their *Begetting*, or diligēt in their *Nursing*, by a Law inacted, that Sons should be freed and quite discharged of dutie towards their Fathers, who in their childhoode had not beene instructed by them. They wel considered, how the *Institution* of youth imported, and how neerely it concerned a wel gouerned Common-weale. For it is the spring, not autumn, which maketh a good haruest:

Si benè floruerint segetes, erit area arues;

Si benè floruerit vinea, Bacchus erit.

Wherefore the *Lacedemonians*, when *Antipater* required fiftie children as pledges for truce, verie wisely answered; that they would rather giue a hundred men, then ten Children. For (as *Pericles* said) childrē are the hopefull Plants of a Commonweale, and as they be taught in their tender yeeres, such shal they be in their mans estate. Bad children. doe become worse young men, and die most bad old men: they can no more change their māners, then the *Leopard* his spots, or the *Æthiopian* his colour:

*Quo semel est imbuta recens, seruabit odorem
Testa diu.*

³
Part of Pa-
rents duty.
Plato. 4. 5. & 6.
de leg.

Arist. 3. pol. c. 1

Ovid. 5. fast.

Gen. 7. 21
Hor. 1.
Epist. 2.

The greater diligence the Father hath vsed, that his Sonne should be borne of a wise dispositiō, the more pernicious and dangerous wil he proue to his Countrie, without good Institutiō. The fatter the soile, the greater aboundance of thistles, and weedes, except the ground be well husbanded.

Ouid. de Tristi.

5.

Fertilis aſiduo ſi non renovetur aratro

Nil niſi cum ſpinis gramen habebit ager.

Therefore Noble Fathers ſhew yourſelves no leſſe diligent, in this third part of your duty, then in the two precedent,

Jui 8. 14.

Gratum eſt quod Patria cinem populoq; dediſti,

Si facis ut Patria ſit idoneus, utilis agris,

Utilis & bellorum, & pacis rebus agendis.

*Plurimum enim intererit quibus artibus, et quibus
Moribus inſtituas.* (hunc tu

To purchase this Parke, that Farme, this Baronie, or that houſe for your Sonne, and to haue litle or no regard of purchaſing Wiſdome and Vertue, is (as *Crates* cried out in choller) to loue your ſhooe better the your foote. *Sic cælo præfertur Adonis.*

Rather prouide your Sonne of ſuch poſſeſſions & riches, as maie ſerue him in time of warres, and in time of Peace: that wil maintaine him abroad, as wel as at home, ſuch as nether the water drownes, nor the fire is able to conſume; but wil euer follow & elcape, as *Anchiſes* did the flames of *Troy*, and *Ariſtippus* his goods, that periſhed not by ſhipwracke. Lay vp in ſtore for yur Sonnes ſuch Jewels, as can neither be loſt, nor ſtolne from them; ſuch gold and ſiluer, as the

Canker cannot eat, nor rust deuour; that is a minde beautified & replenished with letters and good manners. This did *Augustus Caesar*, *Charles the Great*, & the very *Turkes* at this daie, to their children and nephewes: not for feare of any *Athenian Law*, but to discharge a fatherly and natural duety.

Sueton. in. Aug. Cæ.

Delay not till the fift yeere, the Instructiō of your Sōnes, as the *Persians* did: nor til the seaueth, as *Paulus Aegineta* prescribeth; but following *Fabius* his *Institution*, so soone as they beginne to moue their minde with the Bodie, in speaking and walking, and when the faculties thereof vnfolde, and as it were, spread thēselues abroad, which is at the age of three or foure yeeres; then without farther delay provide a fit Tutor for them.

Herod. lib. 1. Paulus Aegineta lib. 1. art. med. Quins. 5.

Arist. 30. sect. proble. 4.

Vdū & molle Lutum est, nūc nūc properādus, et acri Fingendus sine fine rota.

Pers. 3.

New waxe is best for sealing, as fresh claie is fittest for working: the woole of young lambs is aptest to receiue the surest die, so youth is fittest for good impressions. For when wil and wit by increase of years, are once milled with follie, delighted in vanitie, filled with flatterie, & let loose as it were to disobedience, hardly or neuer wil such be reclaimed. And though childrens vnderstanding be capable of any Instructiō, as they fable, that *Theramenes* his shooe fitted euerie mans foote; yet, as no mans foote can be fitted by euerie shooe, no more is euerie Instructor alike proper for your Sonnes *Institution*. So far as his qualitie exceeds the common, so much should his Tutors sufficiencie surpasse other common Schoolemasters.

Arist. 3. de anima

Suet. in Jul. Cæ

Alexander would not be painted but with *Apelle's* pencil, nor *Cæsar* suffer his acts to be enregistred, but by the pen of the most learned in his time. Why the should not you be as carefull to see your owne lively Image wel drawn? It is the sonnes life and conuersation, that writeth and witnesseth the *Fathers* Acts. Haue then a special eie to this *Limmer*, who in one Picture must pourtraie both Sōne & Father. Choose him not vpon letters of commendation, or because your frend doth sollicite for him, no more then you would take an ignorant Physitiō in your sicknes, because he is your kinsman, or of your acquaintance. Who wil passe the straits with a yong pilot, or commit his cause to a Pettifogger, because they are his friends or alies: nay what Noble man in choosing his fauckner wil not curiously inquire how he can direct his hauke, how he mewes her, how he giues her casting, keeps her frō sicknes casts her of, & reclaims her, before he admit him to his seruice? But alas! of a Tutor, to whome he wil commit his Sōne to be trained vp in vertue, whose life, shal be the principal monument of his name and honour, he neuer maketh farther inquirie, but where he may haue a *Schoolmaster* for his Sonne (if he will haue anie, as too manie wil none at all) and for how little he maie begotten:

Juven. 7

Chrysogonus quanti doceat, vel Pollio quanti.

The King, the Contrie and their owne Tennants, will I feare, one daie haue iust cause to complaine of this negligence; Yea I am sorie to see so many hopful young Nobles, borne and ordained for more generous designes, to trouble their heads seauē

or eight yeares with the *Heteroclit*s of *Despauter*, throw the little Iudgment of their Tutors, who oftē haue euen as much wit, as a Gnat hath bloud. Such ignorant guides dragging younge Noble spirits through so many bryars and brambles, cause them to forsake al good letters and to despise the verie name of learning and the professors therof.

Chap. 6.

The Description of a young Noble-mans Tutor.

Socrates who was (according to the Diuine Oracle) the wisest man liuing, esteemed a good Tutor to be as necessarie for a Scholler, as a skilfull midwife for a woman in childbirth; and therefore called *Institution* it selfe, *Midwife-craft*, by vvhich mens mindes were holped in bringing forth as it were, a birth of true and vertuous knowledge. *Philip* king of *Macedon* seemed also to bee of this opinion, who said that he reioiced more that hee had *Aristotle* to be his Sonnes Tutor, then that hee had *Alexander* to be his Sonne; yea *Alexander* himselfe would often confesse that he was more indebted to *Aristotle* his Master, then to King *Philip* his Father, because the one was the cause of life onlie, and the other of a veruious & happy life. A good Tutor is one of the principal Pillars in a Common-wealth, which *Mecenas* verie wel knew, when he counselled *Augustus*, that the young Nobles of *Rome* should be instructed onlie by such Tutors as affected most the *Monarchical* *Gouernment*, which was establishing at that time, to the subuersion and downfall of *Democratie*. For

D. Laert. in
Socrat.

μαλ'ευτικῶς,

Fabius in? it.
orat. 12. c. 1.

Plut. de Educ.

quoth he, when children are wel instructed in their childhood, they busie not their braines afterwarde with innouations, they plott, nor cōspire not against their Contrie, but submit themselues and cleaue to the gouernment of the higher power, as the Bees, to their honny-combs in winter. Therefore I first coucel Parents to be assured that the Tutor be godly, & free from al erroneous opinions in Religion (which is the true foundation of al wel established States) that hee maie informe his Pupil according to Gods worde & the law of the Contrie. Next that he be wise, and descended of honest Parents; that he be of a gentle and milde nature, hauing his head noe lesse fraughted with *Mother wit* (as we cal it) then *Schole-learning*. For a dram of the first, for our purpose, is worth a pound of the latter. *Magis magni clerici nō sunt sēper magis magnos sapientes*, the greatest clarkes are not euer the wisest men.

Petron. Arbit.

To haue such a Tutor who shal be as wise as learned, you must seek him abroad, & not in the Schools. *Nam qui in Scholis habitant, non magis sapere possūt, quam bene olere, qui in culina habitant*. He is conuertant with the world, not locked vp in a studie. Hee is a man who delighteth in honest companie, and not one who is as astonished to frequent other men, as the Owle is to behold the light. He holds more of *Iupiter* thē of *Saturne*. And to describe him more particularlie, al his civilitie is not in his hood; Nor is hee a *freshman* newlie cast in *Tullies* or *Aristotles* mould, but on who hath purified the grosser aier of Schools, which maketh the daie light so darke to manie, that

their

their eies are not able to indure it. *Quia nihil ex ijs quae in usu habetur, aut audiūt, aut vidēt, et cū in forū venerint, putāt se in aliū orbē terrarū delatos.* Nether is he a whipping *Orbilus*, or a mourning *Heracitus*, but a milde *Agaspidēs*, more ready to pardon thē to beat; not furious or chollerick, but meek and gentle. In his actions he is aduised, in his discourses modest, not contentious, proude arrogant, or full of babling words.

Be well aduised therefore in your choice, that for sauing of charges, or such like consideration, you admit not a *Pedaunt*, a simple *Schoolemaster* to be a patterne of your Sonnes behauour al his life time. For children fashion themselves more by example then by reason; as they see their Tutor demeane or carrie himselfe, so wil they euer studie to imitate him.

It was *Aristotles* stammering, that cauled many of his Schollers to stutter in their speech, as it was *Platoes* example that made his followers to hang downe their shoulders: & the *Historiographers* testifie, that the hearers of *Portius Latro* vsually rubbed their faces with Cummin seed, only to make them pale like their Instructour, who was so by studying. *Alexander* learned his drunkennesse of *Leonides*, and *Nero* his cruelty of the *Barber*. Read only the liues of *Vitellius*, *Commodus*, and *Heliogabalus*, and I am of opiniō you wil thinke it superfluous for me to alleadge more examples, or vse more reasōs to proue, that you should be very circumspect in choosng a godly, a wise, & a vertuous *Tutor* for your Sonne, and withal a learned man: because it is impossible,

Idem.

Plut.
in Alex.
Sueton. in
Neron.

Cum sibi semitā non sapiunt, alteri monstrent viā.
 A blinde man borne cannot point out the waie to an other. Who wil craue of poore *Codrus* the riches of *Crasus*? Or beg a good suit of apparell, of one more naked thē *Liberides*? No more can you looke or imagine, that an ignorant *Tutor*, is able to make a learned *Pupill*. There came neuer an eloquent Orator from *Sabineus*, or *Rufus* his Schoole: *Cherilus* never made good Poet, nor *Volusius* a skilful historian, nor *Cronus* a quicke Logician, nor *Philonides* a profound Philosopher.

I woulde haue our *Noble Pupill* instructed in all Arts and Sciēces. And therefore can I not marvaile enough at the impudēcie of manie, who dare vnder-take the office of a Tutor, and to teach that which themselves neuer learned. *O miram impudentiam! & quibus os est adeo durū, ut vel pugiles esse possint!* How pittifull a thing is it, to see a young *Noble-man* loose the flower of his age vnder such *Coraces*, and ignorāt *Tibia's*? After they haue both deceiued the expectation of the Parents, and caused the Son to consume the best of his yeeres for learning, then must he, in all haste, be sent to some *Timotheus*; or a *Perseus* must be found out, to free and deliuer him from this *Medusa*, his ignorant *Pedaunt*. Howe much better is it to provide in time such a one, as is able to instruct him in all kinde of good Letters? And as learned *Politianus* requireth that a Poet should watch at *Aristophane's* lampe, and drawe at *Cleanthes* his bucket, so wish I, that our young *Noble-mans Tutor* were profounde as wel in lāguages as in Sciēces: especiallie in the Frēch

In miscell. cōs-
 I. cap. 4.

longue

tongue, (next the Latin & Greeke) because it is most vsed now vniuersallie. Albeit some hold that in the beginning it forceth not, that the *Tutor* be so absolut as I haue required; yet I am of *Quintilians* minde, that it is best to be first instructed by thē that are learned, by reason it is a hard matter to put out of minde that which we haue learned in yonger years. If a mā desire to make his sonne a Tayler, wil hee first binde him prentise to a Botcher? or if he wil haue him a cūning Goldsmith, wil he first set him to a Tinker? Others saie, when we waue founde out such a one as you haue described, shal we bestowe so much vpon on *Schoolmaster*, as wil wel maintaine two Seruing men? *Aristippus* answeres thē thus, *Hier you two Seruing men with that monie, and be assured you shal haue three.* It is pittie that men should more regard their Horse-boy; then their sonnes *Tutor*, they denie it in words but confirme it in deeds. For to the one they wil allow a pension of twentie or thirtie pounds yearlie, to the other they wil not so easilie afford so manie shillings. But this their liberality is worthilie rewarded, when they haue horses wel broken, and vnrulie sonnes. Therefore I wish al Noble Parents that haue happelie found such a *Tutor* as I haue described, that they *entertaine* and *esteeme* of him according to his office.

Institut. orat.
2.

D. Laeri. 3

Chap. 7.

Of the Tutors Minervall.

TO finde out a word more significant or proper then *Minervall*, to expresse a Tutors honourable due recompence, were a thing as hard for me, as it was to Aristotle for to giue a reason, why there was not a certaine price & reward appointed for learning, as well as for all Labours and Exercises of the Bodie.

Al men know that, *hier*, and *salarie*, are vnworthy to be attributed to a Tutor, who as he is a free man should freely be dealt with, and as his profession is liberal and of liberal *Arts*, so shoulde his recompence be of liberalitie rather then of precedent pactiō. The ingenuous Tutor will blush to set price on his learning, as *Apollodorus* the Painter did on his pictures, before he shewed them; but like *Xeuxes* rather, will freely bestow his indeuours and paines on his Pupil esteeming no price worthy to match or countervail them. Nether craues he double paiment, like *Gorgias* or *Protagoras*, but what a Noble man liberally offereth, he receiueth thankfullie, as *Socrates* did of his Disciples.

It is too base either for a Noble man or Tutor, to marchandize for wages mechanically, with vvhath wil you giue? Or what wil you take? *Plato* would not compact so with *Dion*, or *Aristotle* with *Alexander*, *Xenophon* with *Agessilaus*, *Socrates* with *Timotheus*, or *Lysides* with *Epaminondas*. With what alacritie throw yee, shoulde a man goe about a lesson for his

Scholler

Scholler, when pure neede compels him to provide otherwise for his necessitie? *Phormio* the Athenian refused to bee Generall in the warrs of *Peloponesus*, because he was poore; his reason, as I conceit, is verie allowable and good: for a poore man hath neither great authoritie in commanding, nor a quiet minde to thinke of those things that be necessarie. So let a Scholler haue manie good parts in him, and yet liue in want, he is neglected. Let him be vertuous as *Aristides*, learned as *Aristotle*, eloquent as *Demosthenes*, if his attire bee base, his wordes shall seldome be gracious,

--- *Rara in tenui facundia panno.*

Suffer not then the Tutors wants, to disgrace him, chieflie with his Pupil, of whom he shoulde bee most honoured, if euer you meane to haue him profit. For *Honor* is the second part of a Tutors *Minervall*.

Honos alit artes.

You must therefore perswade your Sonne euer to haue a good opinion of his Tutor, that so absolute a man as he, you could finde nowhere to instruct him. To induce him to cōceiue thus first of his Tutor, next of his Booke, there is no better waie, then to vse the Tutor kindly your selfe, and as your familiar, speciallie in your Sonnes presence to grace & respect him. For how can the Pupil reuerence him, whom the Parents so little regard? Yet euerie Jacke that can cunninglie flatter, & at euerie syllable adde (*and please your honour*) talke of the rūning of a dogge or a horse, shalbe intertained as a companion, when the modest Tutor, must sit below the Salt.

June. 7.

*--- Veniat qui fercula doctè**Componit, veniat qui pulmentaria condit.*

And which is woorst of all, I haue hard that some Parents rubb their inuention to weaken honest mens deserts, to recompence their diligent paines by scandalous imputations, and malicious traducements. If the Tutor haue made his Scholler applie his booke harde, they crie out their Sonne hath not the humor of a Gentleman, if he haue trained him vp in exercises beleeeming his qualitie, O then, he might haue learned his lesson; if he haue learned little, the Tutor is negligent; if enough for his time and capacitie, yet he would haue beene a better Scholler, if his Tutor had beene sufficient: if he be ignorant, the Tutor hath no learning; if a Loggerhead, strait-waies is the Tutor an Ass. My Son hath a sharpe wit, but his Tutor is a Buffle: my Son hath a good memorie, but his Tutor wil not excercise it: my Sonne would be of a sweet & gentle nature, but his Tutor is harsh. If their Sonne be a glutton, hee hath learned it of his Tutor: if he be wicked, *qualis pädagogus, talis discipulus*. If he be of base courage, his Tutor is a coward. Let the Tutor admonish him of his faults gentlie, hee is too meeke, too soft, he cannot keep him in awe, he is too familiar with his Scholler, hee cannot retaine the grauity of a Tutor; a child should neuer haue a good countenance saith they. But let the Tutor correct him discretlie, O then he is too rude, too cruel, and of no moderation in gouernment.

Seneca. Epist. 50

Seneca maketh mention of a blinde woman, whoe by al meanes would haue perswaded the that came

to visite her, that the house was so darke she coulde not see. In like manner such Parêts would couer their owne ingratitude, by laying the fault alwaies on the innocent Tutor. Let him doe his best indeauours, he shal neuer escape their venomous teeth, so that, as *Tacitus* wiselie obserueth, when a man hath deserved a greater recompence then can be giuen him, he maie expect rather a displeasure, then a requitall.

*Cor. Tacit.
Annal. lib. 4.*

I aduise al honest Tutors rather to vndergoe the burthen of ingratitude and contumelie, then ever to repent them of wel doing; Let the testimonie of a good conscience, that he hath faithfullie discharged his dutie, be a comfort to him in al displeasures.

---*hic murus aeneus esto.*

Heracl. Epist. 1.

Learne of the heathen *Socrates* when thou art accused to be a corrupter of youth (as he was by *Anytus* & *Melitus*) to answere as he did: *si vera vitia nobis obreperint, corrigemus, sin falsa, nihil ad nos.* Though you be detracted with *Aristides* for discharging your dutie, yet I wish thee to endure patiently as *Agamemnon* did *Thersites* his contumelies, and as *Damon* *Pericles* his Tutor beeing banished by the *Athenians*, and *Hermodorus* by the *Ephesians*. But to determine this bargaine I wish that Parents would accepte of *Protagoras* offer either to pay the Tutor according to his owne demaunde, or els that the Pupils would giue their oathes to tell faithfullie howe much they haue profited by his instructions, and to content him accordinglie. Which law well obserued would cause the diligence of a good Tutor, to be easilie discerned from the idle indeuours of a *Pedant*, enterprising

*Plato. Apolog.
Socrat.
Plur. in.
Aristid.
Homer Iliad. 2.*

the thing he can in no waie accomplish, prostituting good letters to a mercenary gaine, hauing no other intention but to benefit himselfe, to the vtter overthrow of many a braue spirit, and idle consuming of precious time, which may be best recouered in this *Academie* following.

Chap. 8.

Of the best Vniuersity for a young Noble man.

Offic. 1.

C*icero* who was sufficient & able enough either to haue taught his Sonne himselfe, or to haue entertained a *Cratippus* in his owne house thought it better to send him to *Athens* the most famous *Vniuersitie* in those daies, to the end he might as wel profit by example as by instructiō. He vnderstoode wel howe it much impaired the Tutors soveraigne authoritie, & the Pupils learning to study vnder the elbow of his mother *Terentia*. He foresaw that shee woulde not suffer him at his booke an howre or two in the day, or endure to see her childe take a foile in his hand, to ride a great horse, to come from his exercises a little sweating or dustie: but (forsooth) hee must stil be cockered like a babe. He knew verie wel that he who wil bee a man for his Prince and country must not alwaies feed at the Physitions diet.

Hor. 3.

Car. 2.

Vitam sub dio, & trepidus agat, In rebus

Gen. 12.

If you meane your Sonnes shoulde profite in learning and good manners, send them to the *Vniuersity* as the *Gracæians* sent their childrē to the *Caldean Schooles*, and the *Romanes* to *Athens*. It was abroad where the Lorde would blesse *Abraham* and there-

fore

fore commanded him to leaue his fathers house: your seruants puffeth vp your sonnes minde and maketh them so insolent in their childhood, that they are not ashamed to brag with *Diaphontus*, who was wont to saie in the hearing of many, what soever pleased him, the same also the people of *Athens* thought wel of: for that which I would haue done (quoth he) my mother likewise saith Yea to it: what my Mothers minde stāds to, *Themistocles* my Father will not gaine say it; & look vwhat likes him the *Athenians* all are vwell contented therewith. Yea manie thinking theselues Soveraigne of the village in their youth wax rebellious being mē.

Plut. de Educ.

Without offence to either of the famous *Vniuersities* here, or our *Colledges* in Scotland, for all sort of good learning, I recommend in particular the *Academie* of our Noble Prince, where yoūg Nobles may learne the first elements to be a *Prisie Counsellor*, a *Generall* of an Armie, to rule in peace, & to cōmande in warre. Here they may obtaine his *Highnes* fauor, as *Hylas* wonne the loue of *Hercules*: *Patroclus* of *Achilles*, and *Ephestion* of *Alexander the Great*. Schoole kindnesse (as we say) is neuer forgotten, witness *Artaxerxes* in pardoning *Sorobates*, & *Herodes*, in forgiuing the treason of *Olethes*. Here shal a yoūg Noble man learne to fashion himselfe, and to haue a good *entregent* (as the French mē call it.) Here is the true *Pantheon* of Great Britaine, where Vertue herselfe dwelleth by patterne, by practise, by encouragement, admonitions, & precepts of the most rare persons in Vertue and Learning that can be found: so that the very accidents of yoūg Noble mens studies

A description of the Princes Court.

Lucan. l.

cannot be but substantial, as sympathizing with the fountaine from whence they flow. Here is a glorious and laudable emulation among Peeres without fraud or enuie; all striving to doe best; and to merit most his Highnesse fauour, *stimulos dedit amula virtus.*

Satyra. menipp
A. Gel. 13. 11.

For exercise of the body there is none lacking, fitting a young Noble mā, so that he may learne more in this one place, in one month, then if hee should run ouer all France and Italie, in a year; yea his Highnesse Dinners and Suppers are an other *Salomons* table, where the wisest men of any country may come to learne of him & his attendāts. Their wise speeches are so pleasant, & their histories so profitable, that his ordinarie meals surpasse many degrees *Varroes* perfect feasts.

Hesiod.
Theog. 207.

Who would not leaue then *Platoe's Academie*, *Aristotle's Lycaū*, *Zeno's Stoa*, *Epicurus's Porch*, & *Tullie's Tusculan* to come to the Prince his Court, which retaineth euer worthily and with good reason the name of NON-SUCH. *Athens* her selfe the mother of all Sciences euen at her best would not haue beene offended at my aduise. Shee had but one Goddesse, who was forged by *Vulcan* out of *Iapiters* braine: Here dwel all the Gods and Godesses: They haue bestowed their gifts euerie one vpon this Court, as vpon another *Pandora*. The nine Sisters hearing of our ninth Prince *HENRY* accompanied with his nine right honorable nobles left the waters of *Aganippe* to come here riding vpon their *Pegasus*, who with his hoofe hath made another *Hyprocrene* to spring in the midst of his Court. Here are they making so sweet & harmonious musick at the name of nine, that *Phrix* and

My.

Mysius would daunce to heare them. Jam perswaded that they were neuer more vpon the high topps of *Cythera*, *Parnassus*, & *Helicon*, then now they are in the lowe vallies of *Non-such*, accompanied with the *Oriades*, *Dryades*, *Napaes*, and *Dianaes Nymphes*. So that whosceuer were once hear he would bid farwel to *Alcinous*, *Adonis*, and *Lucullus* their Gardens, & would not enuy the *Theſſilians* for their *Tempe*. Yea (with *Platoes* fauour) the aire is more pleasant then that of *Athenes*, and the flowers smell so sweetlie that if *Epicurus* the Master of Pleasure were here, doubtlesse he would wish either to be a nose to smell, or else a ciesto delight his sight. Why then should not I wish my selfe now to be a tōgue, or at the least, that the tōgue which I haue might be hard frō the Oriēt to the Occident, from the Septentrion to the Meridian; yea that it might ascend from the lowest center of the earth vnto the highest circumference of the Emperick heauen, to inuite al yong Nobles vnto this (neuer sufficientlie praised) *Academie*, as also Gods Angels to be their garde?

Plat in *Timoe.*
es *Cris.*

Chap. 9.

Of a yong Noble-mans Seruing-men.

P*lutarch* shewing how yong *Marcus Cicero* was corrupted by *Gorgias*: giueth al Noble Parents to vnderstād that it is not the learned *Cratippus*, or the famous vniuersitie of *Athens*, which is able to make their Sonne a good Scholler, if he haue bad

Plutar. in
Cicer.

Ptolam. quadrip. conf. l. 1. c. 4. sex. 31.

Seruants about him. *Gorgias* wil doe more euil in an houre, then *Cratippus* can doe good in a month. And *Athens* wil not be so profitable by example, as the pleasures there, wil be hurtful by perswasic. The Astrologians make *Mercurie* to be the Planet of yong men, so far as my iudgment can collect, because that Planet is good or bad as he is in coniunction with another: So yong Nobles follow often times the vitious perswasions of their Seruants rather then the Tutors good precepts: and shew themselues like to those who are about them. In *Plautus* & *Terence* you shal see almost in euerie *Commedie*, that the wicked intriciments of *Geta*, *Dauus*, *Phormio*, *Gnato*, and such lewd seruants, haue had greater credit at their young Masters hands; then honest *Parmeno's* counsels; yea among our selues yet, there remaine many *Geta's* but few *Parmeno's*. wherefore seeing a young Noble-mā besides his Tutor, hath neede of Seruants to attend him, as a sicke mā must haue others, besides the Physition, I wil counsel al fathers to send with their Son, some honest, and discreet man that is neither flatterer, gamester, or otherwise vitiously given. I woulde haue him such a one, as his grauity and good example, may be powerful in his Masters heart; and make himselfe to be respected by his good counsels. It skils not much whether he bee learned or no: for *Cicero* writeth of one *Curio*, and I can witnes my selfe of one with *Sir Iohn Harrington*, who can neither write nor read, yet by his speeches, example, and good aduise is verie profitable to that young Noble-man, as al men know that know them both. This honest man should

Epist. ad. fam.

concur with the Tutor in forming of the young Noble-mans manners; hauing both one intention, albeit they vse feuerall meanes in attaining therto: either of them must labour to commend the others doings before the young Gentleman, & to maintaine one anothers authority, without crafty emulation or iealousie, that one should be more in the Parents favor than the other, or more respected of the Son: whatsoeuer the one saith, the other must allow of, if he be present, or otherwise if he heare of it in the Gentlemans presence. If they disagree within themselves, the one will hinder the other. But if anie thing be amisse, & that the one misliketh the others proceedings, I advise them both that the one admonish the other kindly & freindlie, when they are apart by themselves. In so doing their charge shall prosper and they shall haue honour of all men; a recompence of the honorable Parents, and for euer they shall winne the young Noble mans fauour and kindnes.

Thus agreed *Seneca* and *Burrus* in the education of *Nero*; as *Cornelius Tacitus* testifieth in the description of *Nero's* institution. The like shall one day be recorded in our *Brittaine Cronicle* of the sweet harmonie and brotherlie agreement betwixt *M^r Newton* Tutor. and *S^r David Murray* in the Institution of our *Noble Prince Henry*: it is manifest enough how this godlie Knight obserueth inviolable, the old *Persia* custome, euerie morning in saying vnto his Highnes, *Surge Princeps, atq; ea cura, qua te curare voluit Mesormasdes. Arise Prince, and doe those things which the great God hath ordained you to doe, and discharge*

*Cor. Tacit.
Annal. 30.*

charge

chargeth the dutie of *Philipps* Courtier in saing Ho-
MO ES HENRICH.

As for such as attend our yong Noble man in his Chamber, I wish them also to be wise, faithful, diligēt and of modest behauour, both in words, and action:

--- *Homini seruo, suos*

Domitos habere oportet oculos, & manus, Orationemq.

Take heed to a companie of *Thrasoe's* and flattering fellowes, who like the *Harpyes* about *Phyneus* table, study only how to smoothe a yong Gentleman in his humors. Such men are verie pernicious, because they maie soone corrupt youth in the mornings or euenings, at dinner or at supper; and where the Tutor cannot alwaies be present: they maie alienate the yong Noble mans minde from his Tutor, or the honest man whom I maie cal *purse-bearer*, because I wouldhaue him to keep the purse, and to haue a care of his Masters cloathes, & other necessaries. Wherefore the Parents shal doe wel in my iudgmēt, if they command these to respect their Sonnes Tutor, and obay him, as one who supplieth their place, & that by no meanes they meddle to be Censures of his actiōs and diligence. And so admonishing the rest of his Inferior seruants to doe the like, and to abstaine from drunkenesse, whoredome, swearing, & blasphemy, that they auoid scurrilitie and baudie talke, and dissolute laughing, cheifly in their Masters presence: that they be verie carful in their offices, and to attēd their Master when he goeth abroad.

*Plant. Miles.
Glori,*

Æn. 3.

Chap. 10.

*Of the Fathers allowance for his
Sonnies maintenance.*

CÆsar amongst manie other Judicious obseruations in his French warres, registred an ancient custome of the *Gaules* at that time, which is worthy to be noted and followed of al Noble Fathers especiallie. *Childrẽ* (saith he) *neuer came in their fathers sight, vnto the time they begā to beare armes.* As if he would inferre & commēt of that place; That Fathers should bee most louing & careful of their sonnes, when they grow vnto mens estate, in raising & aduancing their sonnes fortune. At that time they should helpe them most and shew themselves men. Before while your Sonnes were little, young, weake, & that they could not enterprise anie thing for themselves: your affection was natural, and common with other living creatures, but now when you set to your shoulder, or lend your hand to set them forward in the world; it is a token that you are a man, & that your loue is reasonable. My counsell is therefore (*Noble Fathers,*) that you denie not a sufficient and honourable allowance for your sonnes maintenance now whē he beginneth to manifest these reasonable faculties of his soul, which laie inuolued in his childhood. Now as he groweth in yeeres & cometh either to serue his Noble Prince, or to go abroad to some other Vniuersitie: so should your fatherly affection encrease: you must ioine Na-

*Iul. Cæsar. 6.
in moribus
Gallorum.*

ture, and Reason hand in hand; and pronounce with a Humane voice, this or such like better exhortatiō & encouragemēt. *Deare Sonne if thou shew thy selfe diligent in the Schooles of Vertue and good Learning, & willing to maintaine that honorable ranke which thou hast receued of me, & my Ancestors, I will spare no cost for thy preferment and instruction, according to my abilitye & meanes.* For alas, how manie braue and Noble spirits haue I seene remaine al their lifetime lurking & hiding themselves in the midst of the base multitude, and in the end die in Ignorance, for lacke of an honest allowance befitting their qualitie!

Juen. 3.

Haud facile emergunt quorum virtutibus obstat Res angusta domi.

And which is more pittiful, how many gallant young gentlemen of good houses, maie I saie to haue both seene and heard of, who by their Fathers wretchednes, haue beene forced, to prouide for their necessities themselves, by al meanes whatsoever, either lawfull or vnlawfull!

Vnde habeat querit nemo, sed oportet habere.

Who will not condēne of Iniustice an olde crazed sinew-shrūke father, sitting with one foot in the graue, & the other in the Chimney corner, to hoord vp like an old *Euclio*, or els spend prodigallie so much goods himselfe alone, as may suffice for the main renance of al his children? This is the cause that manie Sons expect dailie for their fathers death.

Would you then fathers be beloued of your Sons, and that they shoulde not wish for your death? (albeit such an horrible and detestable wish can no wise,

justly

iustly or with reason be excused) Labour to be beloved of them in furnishing and allowing them, as much as you are able commodiously; without hurting your selves, according to your degree and qualitie, their age, and the place where they remaine, rather then by churlishnes, frowning, and niggardnes.

Liberalitate liberos

Retinere satius esse credo quam metu.

Assure your selfe that *Vertue, sufficiency, wisdom* and *Reason* shal euer worke a greater respect and honour towards you, in your Sonnes hart and eies then al the sharp and niggard dealing, that you can deuise against them.

Errat longè meâ quidem sententiâ,

Qui imperium credat grauius esse aut stabilius

Vi quod sit: quam illud quod amicitia iungitur.

Yee that are venerable Fathers neuer thinke that your Sonns, for whose vertuous education yee haue beene thus careful, can euer contemne, or misprize you, be yee neuer so feeble and decrepit. They haue learned, and still wil retaine in memorie for a Patterne to imitate, that the ancient *Romans* respected the verie dumbe and senseles Pictures of their honorable Fathers in their galleries; and as yet continue to reuerence the old *Reliques* and ashes of their rottē bones.

But what shal I think or saie of some Fathers Indiscretion, who after their death leaue their Sonns in a greater miserie then before, (not that they wasted all themselves as manie vnthrifts doe) but in leauing their wiues ful poore to dispose of their goods and

*Terens Adelph.
Act. 3. sc. 1.*

Ibid.

Lands at their pleasure. Ah poore Gentleman!

He is out of the pan into the fire. It is verie dangerous to fall vnder woemens Iudgment, which commonly is vniust and fantastical; for what vnrule appetite, and distasted relish or strange longings they had when they were with child, the same haue they at all times in their minds: they are commonlie scene to affect the weakest, simplest, and most abiect, as appears by manie exāples both in holie & prophane writings: because their Iudgmēt is so weak, that they cānot imbrace whō they ought, they follow their natural inclination, which is grounded vpon a verie sandie and slipperie foundation; as we maie perceauē by manie Mothers, that haue noe pittie, to wrest the papp out of their owne childrens tender mouth, and to leaue them, crying and sprauling for help, onlie to gaine a little monie. This indiscretiō of Fathers is the cause that manie Mothers curse their childrē, make our young *Lords and Lairds To begin their first war vpon their Mother*. Wherefore to remedie this heauie & pitiful effect her after, my aduise is that husbāds leaue their wiues so much of their liuings, as cōpetentlie & largely may maintaine their estate, according to the qualitie of their house & age: and for the rest to leaue it amongst his children, according to the laws of the Country where they are borne, hoping that they will haue more wit, reason, and discretion (if they bee of full yeeres) then their wiues; considering the weakness of their sex. But if the children be in their minority, there is some shewe of reason that the mothers should haue the administratiō of the childrens goods

REX.

But sup.
lib. 2.

until

vntil they come to full age themselves, to haue the managing thereof by the Lawes of the Country; yea if there bee not sufficient goods for both Mother and children: they should rather lacke then shée: because neede and want is much more vnseemelic & difficult for woemen to endure then mē.

To end then this duetie of a Father, & to keepe his bones from cursing either by his wife or children: as also to saue the Sonnes from their Mothers curle: & lastly the Lawyers from mony, and the whole house from decaie; my opinion is, that the best distribution of goods is, when you die, to distribute them according to the custome of the Country. The Laws haue thought better vpon them then you: your goods are not properlie your owne: since without your aduise in particular, they are ordained by a Civil proscription to certaine successours. And albeit your libertie be somewhat extended, I thinke it verie Iniustice to depriue & debar one of that right which Fortune hath allotted him, and the common Lawes of the Countie haue called him vnto: except there be an evident reason and cause to the contrarie. What can be more vniust then to make a man loose the benefit of his whole life, for one mistaking, or an ill word, & to suffer one fault to weigh down twentie yeeres good seruise? Happy he that at this last passage is readie to sooth and applaude their will: The newest and latest action transporteth, not the best and most frequent offices, but the freshest and instant worke the deede. They play with their wils and testaments, as with apples and rods, with children; to gratifie or chastise e-

uerie action of theirs, who pretend any interest there-
vnto: It is a matter of greater consequence then at e.
uerie minut of an houre to be varied and changed.
Wise men resolute themselves once for al, euer respec-
ting reason and publike observance before all parti-
cular considerations.

Take this not onlie to bee my aduise, but also the
wise law-giuers answering his Citizens. Why then
saie they (in your name) perceiuing our ende to ap-
proach, shal we not dispoile of that which is our own,
to whom & how it pleaseth vs? Oh God what cruelty
is this, that it shal not bee lawfull for vs to giue more
or lesse, according to our fantasies, to such as haue
serued vs, and taken paines with vs in our sicknesses,
in our age, and in our busines? To whom the Lawgi-
uer answereth in this manner.

Plato II. de le-
gibus.

*My friends (saith he) who doubtlesse shortly shall die,
it is a hard matter for you both to know your selues, and
what is yours according to the Deiphick Inscription. As
for me, who am the maker of your Lawes; I am of opiniõ
that neither your selues are your owne, nor that which
you possesse: And both you and your goods past, and to
come, belong to your familie: & moreover both your fa-
milie and goods are the common wealths. Wherefore
least anie flatterer, either in your age, or in time of sick-
nes; or anie other passion shoulde vnadvisedlie induce
you to make anie unlawful conveyance, or uniuert Vill
and Testament, I wil looke to you, and keepe you from it.
But having an especiall respect both to the vniuersall
interest of your Cittie, and particular state of your hou-
ses; I wil establish lawes, and by reason make you per-*

ceine

ceine and confesse, that a particular commoditie ought
to yeelde a publike benefit. Followe that course
meerely wherto humane necessity doth call you.

To me it belongeth, who haue no more re-
gard to one thing then to another, &
who as much as I can take care for
the general, to haue a re-
gardful respect of that
which you leaue be-
binde you.

THE



TO THE RIGHT WORTHY
M^r. ADAM NEVTON Tutor to Prince
HENRIES Excellencie;

AND TO

M^r. THOMAS MOVRRAY Tutor to the DVKE
of YORKE his Grace



Irs in advising Tutors of their Dutie,
least I should be thought unadvised in my
owne.---iple semipaganus

Ad sacra vatū carmē affero nostrū.

I offer this book in particular, (accord-
ing to the ancient custome of Ægypt) as vnto the two
most skilful and iudicious Censors of this Art. I pre-
sent it, as Apelles and Policletus did their pictures &
images, holding the pincel and pincers as yet in my hād.
to add, change, or clip away what you Iudg expedient,
Your Θ or Δ shalbe an advertisement to me not to faile
hereafter in the like case: as your approbation may bee
an inconragment to attempt some higher disseing,
wherby I maie better testifie my zeale towards those,
of whom you merit to be esteemed as Homer was of
King Ptolomie and Frontinus the Philosopher of M.
Antonius the Emperour.

Yours ever in duty as
Sometimes Imitatour.

I. C.



THE SECOND BOOKE OF
Noble Institution, advising Tutors
of their dutie.

The Summarie.

Cic. 2. de orat.



Aius Lucilius was wont to saie,
that hee woulde the things hee
wrot should be read neither of
the worst learned, nor the best:
for that the one sort coulde not
vnderstand him, the other hap-
pily might see more then hee of
himselſe. Verilie, I haue not
that double care of *Lucilius*, because all my aduises
are attempted onlie in the behalfe of the vnlearned:
yet is my fear on the other part by so much the more
exceeding his, that I acknowledge my writings far in-
feriour vnto his. But howſoeuer, not fearing to abide
the censure of the learned who haue iudgement, and
therefore can; and reason, and therefore wil equallie
accept, and accordingly allow of this my affection
towardses those vnſkilfull Tutors, whome I wiſh
here to conſider their office, and how they are fathers
of the minde: & ſo ſhould proceede with as great di.

lib. præc.

ligence 1. *in Forming.* 2. *Reforming.* 3. *Confirming* the three faculties thereof: as the naturall father should be in discharging his threefold dutie concerning the Pupils bodie. These are three partes of a Tutors vocation, and shalbe the three principall pointes of my aduise in this booke, after I haue shewed him how he should know his Pupils *Nature*, that he may teach him accordingly.

Chapt. 1.

How a Tutor should know, and vse his Pupils Nature.

Plut de Educ.

A skilful Husbandman, vnto whom *Plutarch* compareth the Tutor, cōsidereth euer first the Nature of his soile, before he sow his seed:

Et quidquæq; ferat regio, quidquæq; recuset:

Cic. ad Brut.

Aeliã. var. hist.

.7.

Naz Epist. ad

Endox.

Which maketh me aduise Tutors first to doe the sãe, as was commanded vnto the *Thebans* & *Lacedemonians* by *Lycurgus* his cruellawes, in causing those who were borne blind, crooked, or with anie bodilie imperfection to be flung headlong downe the Hill *Taygeta*, as children marked of God and Nature to be pernicious against the Cōmō wealth if they had bin nourished. This made *Plato* also (who was more pitiful then *Lycurgus*) counsel his citizens to put such children out of the Cittie to be nourished, & to debarre them for euer from bearing anie office in the state. The *Indians* in like manner vsed to presēt their children of two monthes old vnto the publike viewe

Plato. in Rep.

Diod. in histor. ind.

of

of al men, either to be throwne into the wildernes if they had bin mishapen, or otherwise to be nourished. And as I suppose this day in *Germanie* boyes are mocked by their companions when they goe first to the Schoole, of purpose to trie their disposition, and howe their nature is inclined. Yea the *Turkes* discipline exceedeth all lawes and Institutions recited, & al others that euer I haue hard, or read of. For in *Cōstantinople* you maie see an innumerable companie of young boyes called *Amasogiants* or childrē of the *Trise* diligen tie cōsidered by the most expert Masters of al Arts, liberal, and illiberal vnto whom euerie one is recommended, according as his nature inclineth and leadeth him; hauing their choise of all things to trie them by.

But I see no realō why our young Nobles should be thus vsed; they are borne to command, and must learne to doe it, albeit perhaps their natural instinct leadeth them more to lōe Mechanical trade. Wherefore my aduise is, that the Tutor labour to instruct & teach thē, howloeuē their nature be otherwise thē to learne. This is most sure, by reason their tender & young inclination is so vncertaine, that me thinks it very diffcil for anie man to giue anie solide and vnfallible iudgmēt: as therof: it is euident by *Cimō* & *Themistocles* & a thousand others, who proued other men, then they appeared boyes. There is nothing so variable and hid, as both mans and childs nature, which oftentimes like the floud of *Euripus* & *Alpheus* rūning vnder the ground breaketh forth contrary to our expectation, and when we are least awares.

Plut in. The.

Therefore I would haue them presented vnto *Socrates* his mirour, and if they be faire of body to dresse their minds therto : otherwise to make the perfection of the minde by vertue, perfect the imperfection of the bodie, as *Socrates* did in himselfe.

If your young Pupil appeare to be of a dul and somewhat hard ingine (with *Platoes* permission who in his 7. booke attributeth so much vnto his 7. tokens of a good wit) you shal not be discouraged and refuse to teach him, as *Apollonius* master of *Alabanda* vted to doe at the first. Think that by your paines, diligence, and skilfulnes in rightlie instructing him to make him profit. For you see that of rough & knotty wood wel handled, and wrought with the wood, as it should bee, is made the fairest image for pleasure, & most durable for profit: in like māner hard wits albe- it they be hard to conceaue, yet they are sure to re- taine; they are painful without wearines, constant without new fanglenes, and attentive without waue- ring, so that they attaine to that perfectnes of wise- dome and learning oftentimes, that men may woun- der: as for example *Cleanthes* was accounted of so dul and lumpish wit, that noe Master would admitt him vnto his Schoole, which moued the young man to studie so diligentlie, that after he deserued and got vnto himselfe the name of seconde *Hercules* in learning. *Xenocrates* also was thought verie rude & vnapt for the studie of *Morall* & *Naturall Philoso- phy*, yet became vnder *Platoes* disciplnie on of the greatest Philo'sophers of his age; and by his precepts he made *Polemon* who was a young mā of a most dis-

*Plato lib. 7. de
Repub.*

ic. 1. de. orat.

Cic. lib. de faco

solute and lewd life, to be accounted the best Gouvernour, that euer ruled in *Athens*. Despaire not then, nor be not afraid at young Gentlemens dumpish dispositiō in the beginning, but instruct thē with a pleasant countenance, *Obest plerung, ijs qui discere volūt, auctoritas eorum qui docent.*

For we see by the historie of *Furius Cresinus* that the most sterill and barren feilds wel laboured, will bring forth plentie of good corne, when seed sown in euill tilled ground taketh noe root and may onlie spring vp vnprofitable reeds emptie of al granes; whervnto I maie compare those Natures of young men, who are verie quick, & that shoot forth al their vertue before haruest, or the due season, & growe to no greater maturitie then the Almond Tree.

Plin. nat. 18.6.

They are old men in their childhood, and children in their old age, as it is reported of *Hermogenes* the sophister. They are wonders to looke vnto in long coates, but as they grow in age:

Jdam. 25. 16.

Seges eludet messem fallacibus herbis.

You shal heare their tongues euer prattling, and verie wisely as appeareth, but yet with small iudgement. Wherefore my aduise is, you vse them verie gently: for hee that woulde haue a Rose, or a Violet to smel sweetly, he must not crush them in his hands, or burn them in the fire. These would haue somewhat greater libertie then others.

By a double coniunction (as it were) of their two Natures together, there are two other sortes of wits between them, which are both very apt to Learning. And aboute them all foure, I maie affirme there is one

S. Fr. B. *Advanc
ment of Learn-
ing.*

like a *Quintessence*, aboue the foure elements, which containeth such wits, as appeare not to bee taught or informed by men, but infused by God; they are able in the twinkling of an eie, at the first motion to conceiue, inuent, and retaine all things most accurately. Of such wits I haue neuer read, scene, or heard of one comparable to the Kings Maiesty, who by the finenes of his vnderstanding moueth the learnedst men both to thinke and write with *Plato*, that all our knowledge is but *Remembrance*. He standeth inuested with that triplicitie, which in great veneration was ascribed to ancient *Hermes*, the power and fortune of a *King*, the knowledge and illumination of a *Priest*, and the Learning and vniuersalitie of a *Philosopher*. These are the special sorts of Natures to bee considered in a Scholler: for *Bodins* subtile and curious search after *Vitruvius* his Imitation, and the *Astrologians* pretty diuisions, according to the predominances of Planets, nor yet those wisest sort of Relations, which the *Italians* make touching Conclaues of *Cardinals*, are not for this purpose: therefore I omit them, wishing the Tutor to obserue the discovering signes of his Pupils nature.

Quint inst. 1.3

Fabius in his Institutes discovereth the varietie of Natures best by play, thinking that children cannot dissemble. *Democritus* iudged of *Protagoras* aptnesse for Philosophie by his knitting of a fagot in Geometrical proportion, and so of a common Porter made him a rare Philosopher; who iudged after of his owne Schollers by Physiognomie: but me thinks a wise Tutor shall easilie perceiue his Pupils nature by his fre-

quent

quent conuerſation, & will inſtruct him accordinglie
 Wherefore to come to our firſt point of duty to In-
 forme our Pulpils Judgement, I wil only wiſh the Tu-
 tor to hide his owne diſpoſition from his Scholler, as
 carefully as I coucel him to diſcouer his. In my opini-
 on there can appeare no greater wiſedome, pollicie,
 and vertue in a Tutor, then to behaue himſelfe in ſuch
 a continual frame, that his Pupil although he bee of
 neuer ſo pregnant a wit, ſhal not be able to knowe his
 diſpoſition: for many children hauing once found out
 the ſmel of their Maſters foote, will caſt and giue the-
 ſelues vnto ſuch peeuish ſhifting pathes, that it wil be
 verie difficil to retire them.

Chapt. 2.

Of Informing the iudgemēt.

Seeing the principal end & chiefe ſcope of all tea-
 ching tendeth to make Pulpils godlie & wiſe, yee
 ſhould endeouour your ſelues to follow the eaſieſt
 & ſtraighteſt way to attaine ſooneſt vnto your intēti-
 on: which is by *Informing the Iudgement* firſt. (accor-
 ding to the iudgement of al wiſe men) For the *Syracu-
 ſians* the *Sparthyans*, and people of *Locris* diſinherited
 their children, if they were not able, at twelue yeeres
 of age to render good reaſon, wherefore they loued
 and deſired one thing more then another: why they
 were *Gracians*, and not *Barbarians*: why they were
 borne free men and not ſlaues: they knew that the
 iudgement of man is capable of al things, viſible, in-

viſible,

*Arist. de ani
ma. 3.*

Scal. exer.

visible, vniuersal, particular, sensible and insensible. The Iudgment, as *Epicharmus*, *Pythagoras* his Scholler said, heareth, seeth, worketh, & gouerneth al things without the which man is deafe, dead, and blinde. *Intellectus est omnia*; and to mount somewhat higher, it maie be called a liuelie image of God, a drop of immortal substance, an heauenlie beame, by the which we haue Parentage with God. Whie then should not we be careful to instruct it first? But as it is hard for man to comprehend the Name & essence of his spirit, wherof the iudgmēt is the most excellent facultie: so is it to anie man to reckon al the precepts requisite in this Institution. Wherefore I submit these fewe vnto your best consideration without farther Preface.

First of al a Tutor should aske oftentimes of his Pupil manie questions; he should cause him to speake, & tel his opinion at al occasions, of euerie subiect.

That which we knowe a right & properlie is without booke, and we may dispose of it at our pleasure. Wherefore a Tutor should rather pardon his Scholler, for not learning by hart, 7. or 8. lines; then for not iudging wel of anie matter. So then hee must awaken and sturr vp his wit by frequent demandes, making him to expresse his mind first, otherwaies he lendeth onlie a deafe eare & thinketh himselfe not of the sett.

After he hath giuen his opinion first, presse & vrge him for the reason of his iudgmēt, to the end he speak not rashlie and vnadvisedlie: & to encourage him the more, afford it some praile, how euer it be. *Socrates* was the first inventor & diligēt practiser of this forme of Institution, which our Sauour vsed in Instructing

*Plat.
Math. 16. 22
Luk. 10. 24.*

his

his Disciples. I would not that the questions shoulde be of his Lesson only, but of euerie thing euen of matters of little importance, and of trifles, according to his age; for the workes and operations of Iudgement consist not only in graue and high affaires, but to esteeme and resolute Justly & rightly whatsoeuer thing it be. *Astages* in *Xenophō* calleth *Cyrus* to an accompt of his last lesson by this question, *A great lad* (saith he) *hauing a little coate gaue it vnto one of his companions, who was of a lesser stature, that had a big coate, which he toke from him,* hauing asked his iudgment herein, *Cyrus* answered, *that the matter went wel after that fashion, and that both seemed to be better fitted so:* his instructour did chide him for considering onlie that which was fitting, and not that which was equal and iust, as he should haue done. So that it is not sufficiēt simple to tel them the English of their lesson or to cause them to learne it by hart, but their Iudgment would be essaied at al encounters. As when they shal learne that *Cato* killed himselfe at *Vtich* and that *Brutus* and *Cassius* were the authors of *Cæsars* death: I would heare their iudgmēt, if they did al wel or not; if they deserued wel or not of their Country for so doing: if they did with wisdom, prudence, Iustice, & valour, wherein they did wel, and wherein euil.

Because he *who asketh nothing knoweth as little*, you should also fashion him to an honest curiositie to know al things, and that he lay his eies about him, to consider what is done, that nothing maie be done or said without his iudgment, at the least priuatlie, in his

Xenoph. Cyr. 1.

owne mind; yet with this caution that he neuer put to great trust and confidence in his own wit: for whē he hath once a good conceit & opiniō of his own Iudg mēt, yours wil be litle regarded. Let him be familiar somtimes with the meanest trades-men: asking of euerie one according to their trade,

Properz. lib. 4.

Quæ tellus sit lenta gelu, quæ putris ab æstu.

Ventus in Italiam quis bene vela ferat.

He may learne somewhat, (if he can make his profit) of the least foot-boy that goeth by the way. There is no feild so barren, but there may som thing be reaped; which made the musitian send his Schollers to heare a bad plaier, to avoid his faults and wrong cadences. But in no case he must be permitted to entertaine his owne thoughts with anie solitary pensiuenes, by reason a child not hauing sufficient good stuff to entertaine his minde withal, he feedeth it with vanitie. Therefore euer keep him exercised & imployd in one good thing or other, wherwby he maie profit.

Chap. 3.

*Of reforming the Imagination,
and the Pupils Opinion.*

2
Part of Tu
tors duty.

Imagination followeth next in order to be rectified and guided by the *understanding*, wherunto by the help of our five external senses, and our inward common sense, named *phantasia* it representeth all things to receaue iudgment, and after approbation,

Plin. 7. 4.

to be committed vnto the *Memorie's* custodie, vntil the time our iudge call for them. *Imaginatio* worketh maruailous effects; as the Changing of the sexe in *Lucius Cossitius*, altered from a womā to be a man at the day of her marriage: It maketh the dūbe to speak, as *Crasus* his Sonne: wile men fooles, as it did *Gallus Vibius* who became a foole in studying to find out the essence of follie. And this is it that cause the commō people to beleue so manie false miracles. Yea in it *Opinio* is lodged, which (as al mē know) is the mother of al milcheifs, & cōfusiōs, & that may be tearmed verie properlie the guide of fooles, as *Reason* is the conductor of wise men. *Opinione sapius quā re laboramus*. For if we knewe the being of things, as they are indeed; the veritie which is vniforme, & neuer but on, should be imbraced of al the world alike. But seeing there is so great a varietie of opinions throughout the world; my opinion is here that a skilful Tutor should frame and mould his Pupils *Imaginatio* according to the general patterne of the world to make him vniuersal, in representing vnto him in his verie childhood, the catholike Countenance of Nature, that al the world may be his booke. The finest and most Noble spirits are vniuersal and most free: by this manner the imagination hauing before contemplated al things, admireth no thinge, which is the highest point of wisdom. As *Socrates* being asked what countrie man he was, answered wiselie, of the world: he said not of *Athens*: his *Imaginatio* was further scattered, imbracing the vniuerse, as it were his City, extending his acquaintāce, his society, & affectiō

Arist metaph.

vnto al mankind: whereas ignorant men are as it were heap't vp into themselves hauing no longer prospect then their owne noses. When it raineth aboue their heads, they thinke it doeth so through al the hemisphere: when the plague is in their towne, they thinke that the wrath of God is powred out against al mankind, & that Doōe's-day is the morrow. O the weakness of mens minds, to thinke that al the world liueth, beleeueth, saith, doth and dyeth, as we doe in our own countrie! As manie men rashlie and vnadvisedlie doe, thinking their owne countrie fashions the onlie rule and square of all ciuilitie and honestie, in condemning other countrie fashions different from their owne, as barbarous. Wise mē are more wary what they iudge, and take better heed, vnto that they will vtter: yet I wold not haue your Pupils to light of beliefe, because they that beleue easily chāge their opiniōs as quicklie, especially in youth, whose humors are in perpetual motiō. Therefore I hold *Solons Ne quid nimis* to bee the best rule of *Imagination* and *Opinion*.

Terent. Andr.
Act. I.

Chapt. 4.

Of Catechising.

IN respect that *Conscience* and *Will* are necessarie consequences of the two faculties premitted; who wil iustly blame me for giuing my aduise, how a Tutor should informe his pupils minde towards God, & his young childish manners before I passe vnto the *Memorie* Humane sciences for the most part require

that

that the pupils *Iudgement* be almost solide & perfect; but he cannot begin too soon to be taught Godlines: he should be catechised in his Nurses armes, that he may suck in with her milk precepts of Pietie, which he should practise al his life after. As hee beginneth then to moue these foresaide faculties, teach him that it is *God, who by his almighty hand made him, that brought him into this world and preserveth him, and that bestoweth all things which he hath upon him.* Make him to feare and tremble, when he shall thinke or heare of his infinite *Maiestie*, and therefore should with a awful reuerence both begin and ende the daie with reciting the first rudiments of Religion, as the Lords prayer, the Articles of faith and the Decalogre; neither shoulde hee euer eate or sleepe without due acknowledgement of his Creators goodnes, so that the verie howers and time, maie put him in remembrance to serue God al his life. As he groweth in yeeres, so let his instructiōs increase: cause him to read diligēty one or two Chapters of the Bible euerie morning, and at night going to bed.

2. Cor. 4.

For the *will*, if you be of my minde, next vnto God forme it to Reuerence his *Souveraigne*, as the liuelie Image of God vpon Earth, that in his manhoode hee maie prooue a loyal subiect, and an louing citizen vnto his countrey. This brieflie for the first principles of Religion which shal serue for a sure ground of his māners, and al his Learning hereafter, without the which al you can teach him is hurtful, rather then profitable either for himselfe, or others.

Chapt. 5.

Of fashioning his Manners.

AS *Chiron* nourished his pupil *Achilles* with bloud & marrow of Lyons, to make him haue a strong and stout stomacke: so al Tutors shoulde feede schollers with the verie marrow, and substance of Philosophy, to make them truelie and firmelie honest mē. Words or languages are not able to doe it, but the practise of the precepts. It is nothing to make a scholler congrow in Latine and Greeke, & to suffer his māners to be out of al rule: when he readeth in his humanities of the continencie, valour, and Eloquence of *Alexander, Caesar, & Scipio*; he must thinke them, as so manie patternes sympathising with his own minde, & that hee will rather imitate their perfections with his hands, then heare them with his eares. *Sophistes* the oratour was banished publikely out of *Athens* for teaching his schollers more to speak wel, then liue wel. Wherefore you shoulde not delaie while your Pupil come to his *Logicke*, to teach him to discern *truth from false, good from euill*, but euen when he is in his Nurses lap, according to *Agessilaus* his counsell, who inuited *Xenophon* for this cause to send his children to *Sparta*, not to learne *Rhetoricke*, or *Logicke*, but the best science in the world, which is to knowe howe to obey, and to haue skil how to commande. Al Learning is nothing if it be not founded vpon vertue.

Est mox exigui pretij. perdit q. nitorem

*Arist. I.
Top. c. II.*

*Ipsa suum quoties vitiorum facibus oblita
Induit informes vultus; seu sordet lassis
In patri dimer saluto: seu Phæbus ab atrâ
Obductus nebulâ.*

Teach the your noble Pupil without delay to loue ver-
tue, nobely, ingenuoullie, like an honest man, not
baselie, or for anie other consideration then for loue
of Vertue her selfe. Frame him to accomodate
himselfe when he shalbe of age, vnto al kinde of honest
fashions, whatsoeuer company he be in,

Omnia Aristippum decuit color & status, & res.

Hor. i. ep. 17.

To be free from al kinde of strangenes and particular
humers, as enemies of cōuersatiō. For who would not
maruel at *Demophons* complexion, who swet in the
shaddow, and trembled for cold in the Sunne? As
Germanicus could not endure ether to see, or heare the
crowing of a Cocke. There is perhaps some occulte
proprietie in al these things, which may easily bee hel-
ped (in my opinion) if they be taken in time.

Let him learne to be able to do al things; yea some-
times to vse excesse if need require, & that hee can ab-
staine, not for lacke of force, and skil, but that hee wil
not doe it. *Multum interest utrum quis peccare nolit,
an nesciat.* The Philosophers themselues founde fault
with *Calisthenes*, for loosing *Alexander* the Great his
fauour, who was his Master, in refusing to drinke
his pledge. Sundrie haue bin in great danger of their
liues, chieflie in *Germanie*, and *Dutchland*, for lacke of
this abilitie and precept. Wherefore traine vp & frame
him to imitate *Alcibiades* his marvailous nature and
constitution, who could transforme himselfe so easilie

with-

without hurt of his health to all fashions where hee came, sometimes exceeding the riotousnes of the *Persians*, sometimes submitting himselfe vnto the austeritie and frugalitie of the *Lacedamonians*, shewing himselfe as much reformed in *Sparta*, as voluptuous in *Ionis*.

Horas. ibid.

Mirabor, vitæ via si conuersa decebit.

Personamq; feret non inconcinnus utramq;.

Withal I would haue him modest in all his doings & sayings, not contending and disputing with euery man, vpon euery light subiect, but in considering time, place, and persons, with whom he hath to doe, to answer soberlie, as the *Romans* gaue their iudgement by this word, *ita videtur, it appeareth so to me*; or in propounding his question with submission, if the person be his superiour, either in ranke, age, or learning; there is a *Decorum* to be obserued alwaies. Away with imperious, affirmatiue, and resolute words.

Moreouer as you are careful to teach him good manners, so be as circumspect to keep him from euill and bad fashions, as lying, swearing, blaspheming, & speaking of scuttrill talke, as foole, knaue, rogue, & such like; if the hart be tender the tongue cannot be rough.

Nether suffer him to hurt either man or beast, albe it manie mothers delight to see their sonne beat a boy or a fellow, that dares not strick againe, or defend himself, thinking all such deeds true signs of a Martial courage; when certainelie they are the very beginnings & assured tokens of crueltie, oppression, and tyrāny.

Nor shal you winck at his little coulening tricks, albe it his Mother accounteth him of a fine wit, and of a good subtile ingine, when she heareth that he hath

cousen

countenanced his companion: when indeed they are infallible signes of Treason: to cloake and excuse his fault, ether by the tendernes of his yeares, or by the smalnes of the matter, it is impossible. For it is nature that sheweth it self more plainly the yonger he is, seeing he cannot dissemble wel: & this is a sure cōclusiō, if he coulde for pins doubtles he wil do it for crownes.

Embolden him against a foolish shamefastnes in hanging downe of his head, and blushing at euerie light word, which maketh him astonished at euerie graue countenance and sharp word that is spoken. It is natural vnto manie, but yet (after my aduise) it should be amended and changed into an honest and comely fourthenes. I meane not that bashfulness, which the Latins call *verecundia*, and *Socrates* taught his Schollers, and *Terence* commendeth in *Pamphilus*, as we do in euerie youth for a token of modesty; but I vnderstand the Grecian *δωλία*, which made *Antipater* of *Cassandrie* dye miserably: for being invited by *Demetrius* to supper, whom he had invited first, he was ashamed to shew that he mistrusted him and to refuse, albeit hee knewe it was presēt death for him if he came, as it was.

Obserue that he vse noe affectation in his speech, in his countenance or behauour, in his going, in the carriage of his body, in his cloathes, or in any other thing: *al affectation is but vanitie and pride.*

Above al things take heed he bee not wilful, cholaricke, and dispihtful in his childhood, for this cause let him neuer haue anie thing for his spightfull teares, and for his anger, to teach him that al those meanes are naught, vnprofitable, and filthy. There is nothing that

spoileth many a wel natured child more, thē in giuing him al his wil when he weepeth. The best and surest precept of vertuous and good manners is, when the Tutor himselfe sheweth a good exāple vnto his Pupil:

non sic inflectere sensus

Humanos edicta valent, quam vita regentis.

Claud. in 4. Hō
consolatio.

The Ephores of Sparta, hearing a dissolute fellow propose vnto the people a profitable and good aduise, commanded him presently to keep silence, that an honest man, might be the Proposer, and haue the praise of the inuention thereof: they knew that faire discourses of vertue are naught if the speakers life be not correspondent and conformable. Beware therefore Tutor, that you point not out the way to your Pupil, like the images of Mercury that stand by the high way side, & neuer moue theselues out of their place: nether think to escape blame with Cassiodorus his damnable excuse *Follow my doctrine and not my māners*, or that another mā's faults maketh a mā to be awares, & not a follower. When I read amongst the anciēt writers that on hath done those things which he wrot, I belecue him more then one, who hath spoken only: as I thinke Brutus was more likelie by his writings to free a citty from tyrāny then Cicero, and while I compare Tullyes and Senecas workes, against the menaces of death, I belecue the last best, for I thinke the first would resolue a man to doe that, wherein he is not fully resolued himselfe. So loone as I heare of any amōg our selues now adays that hath writtē of Vertue & Honestie, I presētly inquire what he is, & how he liueth, what is his cōuersation.

Quis ealum terris non misceat, & mare celo,

Juven. 2.

Si fur displiceat Verri, homicida Miloni?

Chap. 6.

Of admonishing, and correcting of faults.

Columellæ counseleth his husband-mā, to beware that he fall not, rather thē that he should bethink himselfe how to amend his fault after it is made; so I wish the Tutor rather to preuent and foresee, that his Pupil commit no offence in his manners, then that he should correct him after: yet seeing there is noe nature so wel disposed, but at some time or other it maie fayle. . . . *quandoq; bonus dormitat Homerus,* the next best is to let him see his own offence, & with meeknes and gentlenes correct him that he may take heed, least he fall into the like hereafter. Iniurious & vpbrayding words are proper for varlets, as stroaks are only for brut beasts. When gentle spirits are thus imperiously dealt with, they curse both manners, learning, and Tutor, & conuerts that which *Dauid* calleth *a precious balme*, and *Salomon* an ornament of fine gold, into bitter wormewood. Haue euer a regard therefore vnto time and place, in al your admonitions.

Columel. de re Rustic. 13. 1.

*Psal. 41.
Prou. 25. 12.*

Ouid. 1 de remed.

*Temporibus medicina valet: data tempore profunt,
Et data non apto tempore vna nocent.*

To admonish him in time of great mirth, that were to trouble the feast; as to reprove him in time of great griefe, and when he is sorrie for his fault, that were more the office of a foe then of a friende: comfort him rather. For *even as hony which is sweet of his owne na-*

Plus. in Phocis

ture, engend'reth griefe and paine being applied to parts infected; so doe good admonitions prouoke the more such as are in miserie, if they bee not well sweetned and mingled with consolation.

But while you woulde shun this extremity of grieving him, beware yee fall not into the other, which is worse, by feeding his humours, giuing him free libertie for feare to displease him; like a man who suffereth one to bee drowned, because he wil not pul him out of the water by the haire of the head, fearing to hurt him, or because yee thinke your preferment is marred, if he be neuer so little discontented.

Sunt delicta tamen quibus ignovisse velimus:

Nā neq̃ chorda sonū reddit, quē vult manus & mēs.

His admonition should be priuat in 'his chamber: for *Pythagoras* his vnskilfulnes in this point, made one of his Schollers hang himselfe, he was so ashamed to bee reproued openlie. And *Plutarke* thinketh that *Alexander* the great killed his owne deare friend *Clitus*; because he reproued him before companie. Which maketh me condemne and disallow the imperious, *pedā. tike*, and grim countenance of manie Tutors, who to shew their authoritie and power, haue euer their eies fixed vpon their Schollers euery where, and spare not for the least fault to reprove them, before what companie so euer. He should haue an eie (I confesse) vpon his Pupil, but with such a dexteritie and close cariage, that the cōpanie perceiue it not by anie meanes: so his Pupils actions wil be more free, & his admonitions of greater force. For I wish euer a Tutor to beware that he abase not his Schollers courage: that he let slip some

*Torres. de Ars.
Poet.*

*Plutar. in
Alex.*

little pertnes, which is excusable in that age, rather thē he should make him dūbe, & as it were stupid, without life & senses. Yea in admonishing him vse these or such like words of your owne that shal be better. N. You forget your selfe: whereon thinke you? This were more befitting for you to doe then that which you doe: There is a great differēce between this thing which you haue done, and that other. VVho would saie that they were both done with one hand? And so foorth, beginning with some sharpe and quicke words, and ending with sweete exhortations to amende his fault the next time, and so continuing to entertaine him with faire speeches, and to goe forward with that which you haue in hand.

This was *Sarpedons* fashion of admonition, & *Catoes* owne aduise, as likewise *Quintilians*, in wishing you to vse faire words and admonitions, without gal & bitterness. For stroaks, I wil no more remember them, in teaching a young Noble man, then *Plato* made mention of anie punishment in his *Common wealth*. It must be loue of vertue her selfe, honestie, and honour, that shal retaine our Pupil within the limits of wel doing, or els, the ouglines of sinne; the reproach of his friends, or the displeasure of his own minde. Where Reason & meeknes cannot worke, force and feare wil neuer preuaile.

I wil not greatly contende with publike *Schoolemasters* for beating, onlie I desire them to bee counselled and ruled with the booke, which they hold as much in their hands, as *Cicero* had it in his bosome, & that they preeffe rather to allure their Schollers by faire means, then to terrifie them, as manie doe, in punishing oftner Nature, then they correct faults. Aboue our Pupils

*Plus. in Catoen.
Fab. lib. 7.*

*Terent. Adelphi
Act. 1. Sc. 1.*

Schoole-chamber, I would euer haue *Icy*, *Lady Flora*, and the three *Graces* painted as they were aboute *Speusippus* Schoole, that they may see their pleasure ioined with profit.

Chapt. 7.

Generall advises to be observed in teaching.

3
Part of Tu
tors duty.

Confirmation of the *Memorie* resteth to bee consulted vpon in this last place, albeit commonlie it is accounted the first and chiefeſt care of a Tutor to ſtuffe and fill it: yea fathers aime at nothing els then to haue their ſonnes head ſtored with Learning, without al reſpect of Iudgement and Vertue. They are euer asking if their ſonne liath learned much *Greeke*, and *Latine*, if he can write a faire hand; but whether hee bee growen better or wiſer, not one word. tutors theſelues labour and toile vſuallie to garniſh this facultie, which ſerueth moſt for Traffiquers, Pratlers, or liars; the weaknes whereof is not ſo hurtful as want of *Iudgement*, or corruption of *Opinion*; yea it maketh men not to lie or to be full of words, but to forget offēces which are committed againſt the. Therefore *Themistocles* wiſhed rather the art of *Oblivion*, then of *Memorie* when this was offered vnto him; becauſe hee remēbred many things which he would haue forgotten, & could not forget thoſe things which he would not haue remembred. But to ſatisfie al parēts in this point alſo, not by *Simonides* his Art, or in appointing places and pictures into *Iulius Camillus* his Theater, but by conuerſing with the mother of the

Plus in The
miſt.

Cic 3. de. orat.

Muses

Muses and digging downe into *Anton. Sabellicus* his treasure of al Disciplines and Arts; wishing al Tutors first to consider, that whatsoeuer thing they enterprise to teach, it be true & profitable: to obserue a good method in teaching, which is the most admirable and profitable thing in anie wise mans minde & worke that cā be; as *Xenophon* and *Scaliger* saie.

Xenoph. Cyr. 2.
Jul. Scaliger.
Exercit. 303.
Señ. 9.

Begin at the principles, and passe through the middle sciences by little and little to attaine at last the degree of a Doctor: begin at facil to come vnto difficult things, at simple to attain vnto cōposed matters. There is no good method kept in beginning at *Logick*, and *Rhetoricke*, and the rest of the Sciences, when hee hath not learned his *Grammer*, thinking to aduance the Pupil, when they put him back, in causing him to clime higher, then his wit can reach.

With a good order there should be ioined a plainnes of words; they should not vse such tearmes, as if they were talking with *Numa's Egeria*, or *Evandrus* his *Carmenta*, as many doe, delighting theselues with such *Beotike Aenigmes*, and *Delphicke* discourses, that *Apollo* himseife could not vnderstande them. These Tutors would be recompenced with some old stampe of *Ianus* or *Saturnus* his coine; so that mee thinkes it were better for them to follow *Phavorinus* his counsell, in holding their peace (if they would not be vnderstood) then to incurre *Augustus* his reproofe, against *Antonius* & *Tiberius*. The duty of an Interpretor is to make plaine & facile those things which are obscure, and not to Imitate the chattering of birds, that require the exposition of Augurs.

Hor. de ars.,
Poet.

*Quicquid precipies, esto brevis; ut citò dicta
Percipiant animi dociles, teneantq. fideles.*

Erasm. Par. 7.
Lib. Recip. l. 9.

Tutors may teach also that which they should, but otherwise then they should, as *Alexandridas* reproached the Ambassadour, who made a good speech before the *Ephores*, but too longe, and tedious: and *Phidias* after he had made *Jupiters* Image, which was admired of al the world, yet because it was so big, that if it had stood, the Church roofe could not containe it, he was reprovèd as exceeding measure. He should followe the *Pythagorian* forme, never to teach anie thing in any science, which is not very necessarie. As no man vseth to heare with his eies, and see with his eares, noe more should they mixe the Arts, in teaching Logicke with Grammer, &c. everie art hath his proper and fit place--- *Hac virtus erit et venus, aut ego fallor.*

ibid.

*Vt iam nunc dicat, iam nunc debentia dici
Pleraq. differat, & presens in tempus omittat.*

It is a great skil, and worthy to be praised in a Tutor when he hath noe lesse care of his Pupils good health of body, then of filling his Memorie. The Parents will more easilie excuse him, when their Sonnes head is empty, thē when through his over-loading of him, he pineth and consumeth in melanchollie. Health of body is better then al the rest of the things in the world vnto vs, except it be health of the mind. Learning, Nobilitie, riches, are nothing without health: yea life it self is not worth the having without it: wherfore me thinks that *Pyrrhus* king of the *Epirot*, sacrificing to the Gods had reason to require for health, rather then encrease, and enlargement of his Dominions and Honour. A

Scholler shal profit better in learning little & little, as *Sextorius* his old man pulled out the horse taile, then by wearying him selfe day and night. Yea albeit he be giuen to his booke, by a solitarie and melancholike complexion, he shal not be suffered to continue alwaies like a *Carneades*, who had not leasure to pare his nailes, nor cut his haire, hee was so besotted with learning that *Melissa* put the meate into his mouth. This aviditie & vndiscreete plying of himselfe to his booke wil make him vnapt for connerlation, & more necessary affaires; and as the subtile, & profounde *Scaliger* saith in reproving *Cardanus*, it evaporat's so his purest spirits, that there remaineth nothing after but dry ashes. For which cause me thinkes *Plato* had reason to shew himselfe as careful of childrens plaies and pastimes, as of their studies, & that *Anaxagoras* should be praised in Schooles who being asked of the *Lamp/acens* what he would commande them before he died, answered no other thing, but that the Schollers shoulde play al that daie, wherein he died, which was diligentlie obserued. Remember then *Amisis* saying, that a bow wil break, if it stand euer bent, and be as careful that your Pupil play somerimes, as that he studie.

Keepe him in appetite and desire euer of his booke, as those who supped with *Plato*, that he may returne againe with alacritie. At his games and exercises be alwaies distilling into his cares some pleasant and profitable sentence, according to fit opportunity and occasion. As in special, because children take great delight in fables, refuse not to tel him sometimes one or two, which are profitable, as that of *Phaëtons* and *Icarus* his

Val. Max. 6.

Exer. 309.
Lib. de Legibus

Plutar.

Herod. in Thal.

Metam. 2.
lib. 2. cap. 19.
lib. 2.
Emb. 124.
Horat. ser. l. 2.

Alciat. 7.

Luc. xxi.
Livius lib. 22.
Xenoph. 2. rerū
Græcarum
Plin.

Aelian. de nat.
animal.

Rondelet. &
Plin. 32. li. 1. c.

fal, of *Gellius* his Larke of *Menenius* in *Livie*, of the Countrie & Cittie Mouse in *Horace*, of *Ulysses* his companions, how they were metamorphised into hogs. The entertaine him with some enigmēs, as that of *Sphinx*, of *Gobryas* and *Zopirus*; with *Emblemes*, as that of *Isis Asse* in *Alciatus*. For histories shew him of *Scipio's* and *Alexander's* continencie; of *Decius*, *Curtius* and *Thrasibulus* loue towards their Countrie: and such whereof hee may learne good lessons, in making the application to himselfe. Let him hear of *Annibals*, *Cæsars*, *Antiochus*, & *Eteonicus*, stratagemes. At the hunting be telling him of the Hares Nature, & how shee conceiue after the first young one another: how the Hart eateth a serpent, and casteth his hornes, and speciallie the left: also how the Lyons are taken in *Lybia* with firebrands, and how such a couragious beast cannot indure to heare a Cock crowing. Lastly, at fishing, he may heare how the *Remora* a little fish holds a great loaden ship from stirring: and how the *Lamprey* spawneth with the *Serpent*, and how the *Crafish* by craftines eates vp the *Oyster*. Young gentlemen wil this waie be easily allured vnto their bookes.

Chapt. 8.

Of teaching to reade, write, and the Rudiments of Grammar.

Let a man haue neuer so strong and robust a breath to plaie vpon a flute, or pipe, yet if he cannot place his fingers, and remoue them as he should, he cannot

not be accompted a good plaier : so al these generall aduises are nothing worth, if they bee not practised in teaching *Grammar Logicke*, and the *Sciences*

--- *Hoc opus, hic labor est.* Remote and superficial generalities do but make knowledge contemned of Practical men : and are no more leading to practise then an *Ortelius* vniversall Mappe is to direct the way betweene *London* and *Edinburgh*. This maketh the Philosopher to say *that a wise man is only able to teach*, & hath caused others to confesse *that there is no painefuller & harder labor then a teachers & a womans in child-birth* : there is no maruel, whē *Pallas* her selfe the mother of Learning was beatē out of her fathers braines, by force of *Vulcan*. But to passe their paines with silence, where I see so little pittie, I counsell them to remember that Speech is the chiefeſt instrument of vnderstanding, and therefore should chiefly bee wel framed in the beginning, in seeing that the Nurse and others pronounce their language distinctlie and articulatlie omitting nor changing anie letter or syllable, as foolish folkes oftentimes do in wantonnes. For *Tullie* attributeth the eloquence of the two *Gracchi*, vnto the perfect pronuntiation of *Cornelia* their mother.

They shoulde not suffer their Pupill to rattle in the throat, nor to make anie grimme countenance in his speech, lifting vp or downe his browes and eie lids. If he haue anie impediment, naturallie they shal labour in good season to remedie it; as *Demosthenes*, when he could not pronounce P. he put some little stones in his mouth and repeated oftentimes these two words *ἐπι-
κητὸς ἐπεὶ ἐπεὶ μαγνός*, vntil he was as perfect in that letter, as

*Arist. I.
Metaph. I.*

Cicero.

in al the rest.

In playing with him, they shal shew him the letters either in Iuorie, in bowles, or limmed after a pleasant manner vpon anie play, wherein he takerh delectatiō. So *Socrates* would haue childrē deceiued to their profit with their pleasure: and al the Ancients signified as much in painting the *Muses* with faire mayden faces playing vpon a Cittern, accompanied with the three *Graces*.

After hee is perfect in the knowledge of the single Letters; teach him to spel & read with a sweet accent, not pronouncing verse as prose, or prose as verse, nor reading with a sharpe shril voice as a woman, or with a rough and hulke voice, as an old man doth, but with a pleasaunt harmonie, reading at the beginning with leasure, pawling at the ful periods, & taking his breath at the broken points, lifting or basing his voice as the subiect requireth, and the admiration or question of-fereth.

To encourage him the more, draw him some fine patterns of writing to copie, with some pleasant & profitable sentence, as *Feare the Lord. Please all men: Doe as you woulde bee done to*. *Augustus Caesar* delighted much to see his sonnes imitate his owne hand writing: and *Alphonfus* King of *Spaine* was much discōmended, because his subscription was like monstrous Characters rather thē letters. Begin with some good hand writing, seeing that he studie to follow his patterne, laying a peece of thin Venice glasse vpon it, and then to drawe his letter to the proportion of his patterne, vntil hee bee well accustomed to frame it.

Teach

Quint lib. 1
Inst c. 2.

Plato lib. 1. de
leg.

Suet in Aug.

Teach him to decline perfectly a *Noune*, and then a *Verbe*: if he be not wel grounded in these two parts of speech especially, it wel be as difficult for him to be a good scholler without beginning again, as it is to make a iust account, when the counters haue beene wrong laied at the first. To trouble younge children with the manifold *divisions, partitions, powers, and number of the Letters*, before their iudgment be more informed, me thinks Tutors do cōsume only the subtiltie of their ingeny in superfluous and vaine things, as *Xenocrates* did the halfe of his life time, in finding out *an hundred Millions, two hundred thousand syllables*, by a diuerse coniunction of the Letters; or else as *Aristomachus* of *Solin*, who passed threescore yeares of his age, in measuring flea-leapings. Or like vnto *Callicrates* whoe made litle ivory Eamets, & *Mermecides* who wrought so curiously a little coach and a coachmā, that a flies winge couered them al. They employ their labours in shaddowes, as *Zeuxis* and *Parrhasius* did. Their paine should be far better bestowed, in making their Pupil to knowe the nature of the 8. parts of speech, every on by themselves simply, then how to conioine the. And as a Tailour cannot shape in the aire, as the *Mathematician* considereth his quantitie, so the Tutor shal provide some good booke, as *Dion Cato's* moral distiches, or those of *Publius Syrus*, or else *Pybrakes Quadraignes* turned into Latine and Greeke out of the French, by *Florent Christianus*, *Ludou. Vines*; or *Corderius* his dialogues, to be the Subiect of the words, and matter of their concordances.

He should english these Authors or any one of the

Plin. 7. 21.
Aelian. Var.
hist. 1. 17.
Solin. c. 6.

word for word at the beginning, causing their Scholler to vnderstand rather the proper and primitiue signification of the words, then the proprietie and elegancy of the phraise. Thē he should parse it perfectly; & make him to doe the same ouer againe, and render a reason out of his *Concordance* of euery constructiō. Yet many wise and learned men banish al rules from a Noblemā's instruction, to haue him only conuersant in Authors, & cōfirmed in his Latine tōgue by authorities. Which way is both tedious & vnſure, as they can testifie who haue experienced it. Others are so conceited, that they haue caused their sōnes to be brought vp only in speaking of Latine with their Tutor, as we learne English, & for that cause haue suffered none to speake any other thing, but Latine in their hearing: whe whē they come to mans estate, must goe to Schoole to learne their mother tongue, and forget their Romane rote. I wish rather that parents were willing to haue their sonnes taught by frequent vſage, and custome the *French language*, which is so pleasāt, common, & spread through the whole world at this day. Childhood is the fittest time; and parents should sacrifice as the *Gracians* did to *Opportunity*; their tongues wil easily turne and apply vnto the *French accent*, which is so difficult in mā's estate.

Chapt. 9.

For teaching the Grammar, and Humanities.

After the Tutor hath digged, as it were, the ditch of his building, then hee must place the corner stone of Learning, which I account to be *Grammar*; without the which a Scholler is no more able to profit in his studies, then a man is to mooue his bodie, without sinews. It wil be painful vnto him I confesse, but yet profitable for his Pupil. It is of no greater shew then a foundation should be, therefore it should bee as surely laid, if hee wil haue the building strong, and to stande.

Vnto the *Etymologie*, adde you for Authors *Tullies Epistles ad familiares*, or his booke *de Amicitia*; or else some selected Epistles out of *Ouid*, or his books of *Metamorphosis*, wherein a Scholler should be wel instructed for poetickall Fables in his youth, as a time moit apt for that studie.

In the morning ioine vnto the Rules of *Syntaxis*, some of *Tullies Orations*, as the *Catalinares*, the *Philippicks*, that for *Rabirius*, or for the Poet *Archias*, or *Manilius Law*, or some other demonstratiue: after dinner read *Terence his Commedies*, *Virgils works*, *Horace his Epistles*, expounding al the Mythologies, which serue for the knowledge of historie, and antiquitie.

With his *Prosodia* read *Iuuenal*, *Persius*, *Plautus*; In exposition of which Authors, load not his head with schoole ānotatiōs, or any other marginal notes, thē the

diuers passages of that same Author which yee reade: euery on expoundeth their owne meaning best in other passages, which may easily be done in reuoluing *Manutius Commentaries*, & *Nizolius treasure* vpon *Cicero*; *Franciscus Gambarella* vpon *Terence*; *Erythraeus* vpon *Virgil*; *Threterius* vpon *Horace*; *Langius* vpon *Martiall*; *Obertus* vpon *Lucretius*; *Tuscanella* vpon *Catullus*, *Tiennus* and *Propertius*: and such like Authors who haue laboured for you.

Suffer him not to erre from booke to booke, or from poesie to historie vntil he be perfect in his Latine tōgue, which easily may be performed by giuing him an *English*, changing a little the times and moodes of *Verbs*, and cales of *Nounes* in his lesson, to put it into Latine that day, for to giue it him rawe, he wil render so it againe; change it, & chaw it that he may make it his own by digestiō. The morrow cause him to turne his Latine translatiō into *French*, that he may profit in both the tongues together: this being done, compare his Latine translation With *Tullies* workes, or his lesson, laying them both together, where he hath done wel praise him (for praise is a good whetstone to sharpen a wit, and to encourage a wil to Learning) where he missed either in forgetting a word, or in changing a good with a worse, or misordering the sentence: I would not haue you to frowne and chid with him, if he hath done his best; say rather *Tully* (or his Author) would haue vsed such a word not this, he would haue placed it in such a case, this number, this gender. &c. He would haue vsed this simple not that compound: the adverb heere not there: he would haue ended the

*Cic. de. Claris.
orator.
Plin. Secundus*

the clause or sentence with this verbe, not with that *Participle* or *Noune*. Do thee same in turning of verses. By this exercise of translating are learned easily, by little & little, not only al the difficult congruities of *Grammar*, the choise of aptest words, the right placing & framing of them and sentences: comelines of figures, and formes fit for every matter, and proper for the three tongues: but that which is greater also (in obseruing daily, and Imitating diligently thus the stepps of the best Authors) like inuentiō of arguments, like order in disposition, like vtterance in Elocution is easily collected; wherby the young scholler shal profit in true vnderstanding & right iudgment, as in speaking and writing.

Moreouer as the Ancient *Romans* made their yong souldiers beare heauier armour at home then they vsed at the warrs: and as our masters of dauncing cause their apprentices to vse leadē soales, to make thē more disposed in Companie: so according to my iudgmēt make him to dilate and amplifie his Latine tongue, in prescribing vnto him some short Moral or politique sentence, (called commonly in the Schooles a *Theme*) to cōpose: as those goldē sentences which I haue hard pronounced of his *Hignes* owne mouth. *Nemo rege-
re potest, nisi qui & regi. Non fas potentes facere, fieri
quod nefas &c.* Euer regarding, *Cassianus* his *Cui bono*, in doing, teaching, or saying nothing, but that which should tend to make him wiser, better & learnedner. *Fabius* permitteth yōug schollers to aboūd in this exercise by inuenting and collecting many things, albeit iitle to the purpose somtimes; because with age and

farther iudgment they will learne to polish, and cut of al superfluity, as *Demosthenes* his oration was shortēd by *Phocians* authoritie. Wherefore discourage him not in the beginning with a too exact correcting, and blotting of his exercise, but gently & softly take away and amend some of the worst things, as a Chirurgian handleth a wound stroking it rather then cutting it at the first. For the Iews rubbe only their Palme trees without, with a wooden or bone knife, when they would haue abundance of balme, if they touch the barke once, or open it with an iron knife, the tree withereth and groweth dry. Nether be ye offended if he insert some sentēce of *Cicero*, or other oratour, or that he vse an hemistichē out of any *Poet*, that he apply an *Adage* out of *Erasmus* his *Chiliads*, or one of *Lycostratus* *Apoth.* vntil hee bee able to swim without corke.

Correct this *Composition* as yee did his *English* before, recommending cheifly to his iudgmēt the choosing of *Verbs*, and of their placing, seeing they are the soule of an Oration: next that hee take heed vnto the *Nounes substantiues*, which are the body: thirdly to the *Nounes adiectiues*, or his *Epithets*, which are like the faire cloaths & garments of a speech. Whē yee haue taught him the *Latine Grammar* leade him vnto the sweet fountaine, and spring of al *Artes* and *Sciences*, in reading *Clenards* his *Institutio* of the *Greeke* tōgue precisely, and not for fashions sake, as many doe, making their schollers neglect that lesson which is as profitable for their vnderstanding as the *Latine tongue* for speaking. The teaching of this *Institution* wil serue for a repetition of his *Latine Grammar*, in conferring the

one with the other, vntil he come to the practise of his precepts:thē I wish you to begin his *Greeke Authors* at some part of the *New Testament*, making him perfectly to vnderstand that booke, before he read *Isocrates*, *Xenophon*, or any *Greeke Poet*.

In the study of Humanity resteth the teaching of *Histories*, which kind of learning the *Lacedamonians* reserued only for themselves, & it should be the chiefest study of a young Noble man, when he commeth to any perfection of speech and vnderstanding. Before that time Tutors deceaue both parents and Pupils, while they aduance thē to read *Titus Liuius*, or the *Commentaries of Caesar*, when they are not able to make or vnderstand a period of Latine. It is not the phrase, and Grammatical construction, which they should teach chiefly in *Titus Liuius* or in *Plutarch*; It is the cōiunction of minds, and sympathy of designs which they should intend principally to work in their young Noble Pupils. They are deeds, and not words, which the Pupil should haue for the cheife obiekt and subiect in that study. The tutor should rather informe him how to imitate the person described, then the describer, if his actions be worthy, otherwise howe hee should shunne them, least he fall into the like errors: As *Themistocles* imitated *Miltiades*, as *Alexander the great*, was encouraged with *Achilles* his praises: as the elder *Scipio* emulated *Cyrus* the King of *Persia*; & as *Iulius Caesar* was inflamed in hart with *Alexanders* Trophies, and wonne 800. strong citties, and killed in 9. yeares warr, among the French men. 3000000. valiant men. This should be a young Noblemans study, like

an Apothecarie, who gathereth root and flowre to make some whollsome potion for a patient; good and bad serue for the ingredient: and not like a maide, who wil only pluck those flowers, which are most pleasant to the eye, to make a nosegay of. Tutors should not so much busie their braines to cause their Pupils to conceaue and retaine the date, and day of *Carthage*, her ruine and destruction, as to tel them of *Scipio's* & *Hannibals* manners, and valiant exploits, in both sides: Neither should they be so curious of the place wher *Marcellus* died, as of the reason whie hee died. This is the Anatomy of Philosophy and the study of Iudgment, (as I haue said) the framing wherof, should be a Tutors principal Intention alwaies. He should proceed methodically and orderly with consideration of the Pupils capacitie, in illustrating the historie which hee readeth by the like, in bringing the hypothesis to the thesis; which are the special things to be obserued in al historicall narrations.

The masters of al method haue ordained some Introductions to be premitted in al disciplines. Why the should not Tutors begin at *Florus* a flourishing compendiarie of the *Romane* Historie, before they read *Titus Liuius* vnto their Schollers? A young memorie wil retaine better a short substantial enarration of *Iulius Caesar* (me thinkes) or of *Salustius*, then one of *Titus Liuius* prolix orations. Which method should be diligently obserued not only in teaching of humane Authors, but also in reading of the *discoursing Art*, and in al contemplating Sciences.

Chapt. 10.

Of teaching Logicke and Philosophy.

THis compendious doctrine, which I recommend so instantly and affectionately, imposeth that law vpon me silently, which the common criers of *Areopagus* enioined publicly to al the Oratours; to wit, that they should plead their cause without al proëmes and Epilogues. Therefore I continue still without anie preface to coucel al Tutors to premit some short Systeme of Philosophy vnto their Pupils, as in histories, before euer they bring the vnto the Philosophers text. Compendiaries lighten much and prepare the Pupils young wauering thoughts, and make his iudgment more solide to vnderstand *Aristotle* the better; who testifies the same to be true by his booke *de mundo*, which he wrot for a compendiarie vnto *Alexander* of al Philosophy. Amongst al these compendious *Systemes* I recommende vnto the Tutors approbation that learned and most fortunate mans in that kinde, aboue al others in my Iudgement, *Keckermannus* his of Logicke most exquisitly & methodically elaborat to the aduancement of al learning: or els that most learned and cunning Lawyer's *Iulius Pacius*.

Hauiing passed through this *Systeme*, indite vnto him some short preamble cōtaining the *diuers names*, the *nature* and *division* of that *Art* or *Science*, first in general, and then in particular of euerie booke, reducing euerie chapter into *Aphorismes*, which directe

*De dispositione
alicuius Disci-
pline.
Plat. 10. de le-
gibus.*

the minde as a square & straight line in the operation of *Logick*, & knowledg of the *Sciences*. Shew your selfe an expert & cunning Interpretor in distinguishing & putting a difference betweene *Aristotl's* precepts, and his prolix *deductions* and *demonstrations*, his *disputations*, and *defences* thereof against his adversaries; his *exornations*, *additions*, and *repetitions* of those things which he treateth in s^oe other place. For this collatiō of places (as I said) confirmeth the memory much, and bringeth a great light to the place expounded.

It *Aristotl's* precepts bee too strict and agreeing more to his owne time and place, where hee liued and wrote, illustrate them with an apt & short paraphrase; as *Andronicus Rodius* did in interpreting the booke of *Predicaments*, and that learned Logician *Baptista Mōlorius* in his commentaries vpon the two bookes intituled the *first Analyticks*, as likewise *Zach. Vrsinus* vpon the same bookes, and that great Peripatecian *Themistius* vpon the *two posterior Analyticks*, whom *Zabarella* esteemeth so much; which forme *Vinc. Iustinianus Hispanus*, and the Colledges of al the Jesuits obserue diligently in their teaching. Cause him to learne al these *definitions*, *divisions* & *canons*, which I named *Aphorismes*, or *Theoremes* (if they be in the sciences) by hart, to the ende he may quote thē readily in his disputes, and conferences of that subiect. For other mens Canons can haue no authority, seeing there are so manie *Systemes* of Philosophie forged and dreamed by every man, that, that which one approueth another cōdemneth and contemneth vtterly; and a scholler is cōpelled to change his opinion, and to forget this yeare what hee learned the yeare before with great paines;

*Simplicius in
c. de Homonym.*

*Com in Poster.
Analyt. cap. 1.*

such is the calamitie of this age.

Seeing *Aristotles Rules and Theoremes* are True, Vniversall, Necessarie, Methodicall and profitable, tending to the good & end of the disciplines which he treateth of, agreeing with the principles therof, as amongst themselves, yee should make them plaine & perspicuous. For albeit hee hide not his doctrine vnder Ænigmes, and Symbols, as the *Aegiptian & Chaldaean Priests* did, who builded a tombe for those who revealed their philosophical misteries, as if they had bin dead, while they wer aliue, as appeareth by *Orpheus* his Theologie, *Trimegistus* his *Hermetis*, by *Pythagoras* Symbols, and *Zoroasters* doctrine, and manie proofes and testimonies of faithful writers. Yet *Aristotle* affecting obscuritie by a *Laconical* and *Chilonian* stile made his *Acroamaticall* bookes only intelligible vnto his owne Auditors, as he wrote to *Alexander* the great, who was offended at him for divulging of his doctrine. Therefore yee must bring your Pupil vnto *Aristotles* owne schoole to attain vnto the knowledge of Philosophy in hearing the ambiguous tearmes of his precepts expounded, that he may see the diligent search & investigation of causes, with the demonstration of the proprieties, & Accidents of that Science which he learneth.

To reckon vnto him the diuers opinions of *Aristotles* interpreters, I thinke it were an infinite, and laborious study, both for Tutor & Pupil; there are such innumerable Commētators, wherof neuer two agree in one minde.

Also I thinke that it is verie vnprofitable to moue and resolue al the doubts that can be obiected against

Aristo-

Conditiones
præcept. Disci-
plinarum.

Epist. Lycides
ad hypor. Alex.
li. 5. from.
Orig. lib. 1. ad-
versus Celsium.
Arist. 1. met. c. 4
& 4. met. c. 8.
in fine de mūdo.

Simpl. prolog in
Categ. anse
opera, Arist.

Aristotles text. For as it was said of Seneca the Philos.

Verborum minutius rerum frangit pondera: so maie wee saie Iustlie of Schoolemen that vse this doubting doctrine. *Questionum minutius Scientiarum frangunt soliditatem.* It were better for a mā in a faire roome to set vp a greate torch, then to goe about with a small watch candle into euerie corner: such is their method, that reste not so much vpon euidence of truth proved by arguments, as vpon particular confutations of euery scruple, cavillation, and obiection, breeding for the most part one question, as fast as they resolve another, euen as when you carrie the light into one corner, you darken the rest. The fable and fiction of *Scylla* seemeth to bee a liuely image of that kinde of Philosophy, which was transformed into a comelie Virgin in the vpper parts, but then

Virg. Ecl. 6.

Candida succinctam latrantibus inguina monstrix: so the generalities & Quodlibets of Schoolemen are for a while good and proportionable, but when you descende into their distinctions, insteede of a fruitful wombe, for the vse and benefit of a mans life, they end in monitrous alterations and barking questions.

As this caution of doubting is to be eschewed in all disciplines, so I wish it most to be avoided in teaching of *Logicke*: because whosoever thinketh the right vse & fruit of *Logicke* to consist in trying and examining the matter or precepts, he calleth the whole *Art* in Question; He is neuer able to settle & place any rule & foundation. *Fonseca* the Iesuite compareth such teachers vnto those Mercers, who thinke that the vse of their weights is to trie, whether the one be not heavi-

*Fonseca.
Comm. 2. metaph. c. 3. quest. 4. sect. 3.*

er then the other, and neuer to weigh any thing in those Boyes, who consume the howre, that is prescribed to write in, only in making their pen, euer cutting it, that almost there is nothing left to writ withal. *Logick* is an *Instrument* (as appeareth by *Aristotl's* inscription & *Zabarel's* sufficient proofes, & therefore should be taught plainlie and breiflie to be imploied in other Sciences, in disputing of vertue and vice, of natural & supernatural things: tending to shew *Good & Evill*, and *what is true and false: ex arte et non de arte disputare*, not in consuming the time idelleie in a curious search of *Notion*, of *Notions*, of the diuers subtilities of *uniuersale*: and in staying vpon the *Asses bridge*. Al these subtil contentions are verie thin and fine, like the cobweb, but as little for anie great good vse. And because I wish a Noble man cheifly armed with this weapon, that he may in cumbat vanquish al heretical & erroneous opinions both in Religion and pollicie; I counsel al Tutors to be verie diligent in making him perfect in the Precepts, and then to show him the vse therof in al other things, applying it to diuinity, Laws, and other faculties: otherwise it is no more worth, let him haue the precepts neuer so wel, then manie baggs and purses are vnto a man, that hath neuer a penny to put in them: or barrells in a cellar without wine. Change then *Aristotles* alphabetical examples, which were fit for the vniuersity of *Athens*, to illustrate his *Logick* precepts with some examples of Christs Schoole, or law Lectures.

He should ether adde himself the doctrine of *Methods*, *definitio* & *diuision*, which is lost in the 54. bookes of

Zabarella.
lib. I. de. Natu.
log. c. 10.

Arist. I. Top. II
Cic. 2. de orat

Ar. I. prio. c. 28

Philip. melanc.
or. as. logica.
Keck. in praeog
Gymna. log.

addenda.
log. Keck. Sect.
Poster. c. 2. 2.

Aristotles Logicke, or take *Keckermannus* helpe, who may ease your paines sufficiently.

Omit also manie things which are little appertaining or profitable to the right vse of *Logicke*, as proper to the Greeke tongue, and serued only for pompe and shew in establishing his doctrine in th: beginning, to make his schollers prattle and talke in open assemblies & companies: as that troublesome doctrine of mixt Syllogismes, of which hee treateth at length frō the 8. Chapter vnto the 23. of the first book of the *Analytickes*, & manie other things in the *Elench's*, as cheiflie in the 4. and 14. Chapters of the first booke, and 7. 8. 9. & 15. Chapters of the second booke. How profitable this forme of teaching is, I remit my prooffe vnto their experience, who haue practised it.

omittenda.

Rhetor.
doctrina.

Arist. c. 1. Rhet.
ad Theod.
Zab. 2. de Nat.
Log. 2. c. 16. 17

Aristotle, and that diuine oracle of Logicians, from whom I cannot dissent, make Rhetorick a graft of *Logicke*, and therefore I recommend *Zuares* or *Talaus* his Systeme, vnto your Lector, after that your Pupil is wel exercised in the Total; for I haue vnto higher and more pleasant studies for a young Nobleman, which are the *Mathematicks*: ascribing them a Chapter by themselves; albeit they are in the midst betweene the *Physicks* and *Metaphysicks*.

Chapt. II.

Of teaching the Mathematickes.

FOrasmuch as it appeareth that al things had their first original being frō *Numbers*, & that Arithmetical figures were the principal patterne in Gods

minde

minde; I wish you to read first vnto your Pupil *Clavius* his *Arithmericke*, or *M^r. Blond evils Exercises*, which are excellent for al this studie of *Mathematicks* almost, and worthie to be read first as a cōpendiarie, vntil he be perfect in al kinde of numbers whole & brokē; Making him to draw the figures and summes himselfe, vpon some cleare polished Stone, made for that purpose.

When he is perfect in that science, read vnto him the 7.8. and 9 bookes of *Euclid's Elements*, which containe a great secret knowledge of *Numbers*, and also wil serue for an easie entrāce vnto *Geometry*. Wherin if yee would haue your Scholler anie waies to bee conuersant, read the first six bookes of *Euclid's Elements* with *Doct^r Dees Mathematicall Preface*, which I esteeme verie necessary to bee knowne for the general *Proëme*: vse these *Scholies* annexed by *M^r. Billingsley*, as also *Forcadels Commentaries*.

Cause your Scholler to draw first vpon the paper with his pen, coale, or chalke plainlie, (not fouling his fingers with colours, as Painters, & hirelings doe,) the situation of a Towne, Citty, or any house; the course of a Riuer, or the campe of an Army, &c. before you put him to practise by the due applying of Compasse, Rule, Square, or such like instruments, to be certified either of the length, perimetry, or distance Lineal: to iudge of the height of a Towre, the depth of aditch, or of any such like thing appertaining to *military discipline*, and principles of *Architecture*: which I thinke necessarie also for a Gentleman to be knowne; not to worke as a Maister Mason, but that he may be able in

looking vpon any building, both naturallie in respect of it selfe, and in respect of the eie, to tel what is *Frontispice*, *Tympane*, *Cornishes*, *pedestals*, *Frizes*, what is the *Tuscan*, *Doric*, *Ionik*, *Corinthian*, and composed order, like a *Surveyer*.

For the vnderstanding of *Astronomie*, which demonstrateth the distance, magnitudes, & natural motions, apparences, and passions proper to the *Planets*, & fixed stars, for anie time past, present, and to come, in respect of a certaine *Horyson*, or without any *Horyson*; read vnto him *Iohānes de Sacrobosco's Spheare* with the Learned commentaries of *Clavius* the Jesuit, which are as good as the text.

Also shew him the vse of the *Astrolabe* (by *Stophle- rinus*) which is but the spheare in plain, & it were only to know the quadrant geometrical, & the scale of *Altitude*, wherof Captaines haue so great vse in the wars. Yea it is a shame for a great warriour, or a general of an Armie, to be ignorant of the Eleuation of the *Pole*, the situation of *Shires* and *Provinces*, the diuersitie of *Climats*, the length of daies and nights, according to the *Pararels* and *Meridians*; not to know the temperature of the aire, the qualitie of the earth, and manie such things requisite for the right leading & conduct of an Armie, the placing of a Campe, or the winning of a battel.

As for *Astrologie* which demonstrateth the operations and effects of the natural beames, and secret influence of the *Stars* and *Planets*; I would haue it hid from a young Noble mans eies, as forbidden by Gods own Mouth: & cōdēned as a most pernicious knowledge by

Esaiē. c. 47. 44
Hierom. c. 10.

the heathen in aduertising Nobles to beware of *Iudiciall Astrologians*, calling them *genus hominum potentibus infidum, sperantibus fallax*.

Corn. Tacit.

To teach him in *Geography*, by which in sundrie formes (as *Sphericke plaine* or other) the situation of *Citties, Townes, Villages, Rivers, &* such other things vpon the outward face of the earthly *Globe* may be represented, vlc *Ptolomie* with his cards newly printed, with *Maginus* his Annotations, *Abraham Ortelius* his *Theater*, his *Geographicall Synonymes*, and his mapp of the world, with the foure particular cards of *Europe, Asia, Africa*, and *America* by themselves; hauing them hung in his *Schoole-chamber*, or some gallerie, where hee maie see them in playing or walking there; as also M^r. *Blondevils* expositiō of *Petrus Plancius* his carde.

Read vnto him the first booke of *Ptolomies Geographie*, for the difference of *Meridians*, the proportion of the *parallels*, and for a perfect knowledge of the terrestrial *Globe*, which he wil easily vnderstand, being instructed wel in the *Spheare & Astrolabe*.

For his easier vnderstanding, let him see al vpō *Merators Globe* terrestrial, or *Danfryes*, which are newly set forth. For the bigger the circle is in Diameter, the supputation may be made the more exact, and iust by the markes.

I woulde not haue a young Gentleman much troubled in reading of the fīue books of *Ptolomie* following, except it were to know how the names of *Citties, Iles*, and *Countries* are changed since *Ptolomies* daies, & to know the elevation and basing of the *Pole*, and how

that time consumeth al things.

Having done that, turne ouer vnto the latter ende of the fourth Chapter of the seauenth booke, reading vnto the 8. Chapter, where yee shal leaue to read the 8. booke which is short: aske of him in what country is this Riuer, that citty: where is this Ile, that hauen, &c. if he cānot tel, shewe it presently vpon the booke or the carde, and so in playing yee may make him as familiar with al the countries, citties, and Riuers of the world, as with the pauemēt & boards of any chāber. To make a little description somtimes of the manners and fashions of Contries, it would doubtlesse conforme the Pupils imaginatiō & rectifie his opinion much; wherein *Paulus Merula's Cosmographie* wilbe a good help to you. But to end these my probable propositions, with a Mathematical and necessarie conclusiō in my Iudgment. The Tutor must see him bring al his speculation to practise, or else to thinke with me he can doe nothing. For what wil it serue to haue his boord or paper full of numbers, and yet cannot lay an account of 40. shillings? to heare him say that hee will measure the height of *Paules Steeple*, when hee commeth to short or too longe in the shaft of a brome? What pleasure is it to heare him talke of fortification; and then to see small essayes only vpon the paper with rule and compasse? to saie that hee hath learned the *Spheare*, when he knoweth not the *Pole*? & to heare him bragg that hee hath learned his *Geographie*, when hee cannot tell whether *Irelād* be in *Europe*, *Asia*, or *Africk*? Surelie I think hee had better imploied his time and mony in the *Tennis Court*: I account so little of al this booke

learning,

learning, which cannot be put in vse.

Chapt. 12.

Of teaching the Lawes.

WHEREAS a yong Nobleman is not only borne to serue his Prince and Countrey in time of wars, but also in time of peace, it is necessary that he be versed aswel in the lawes as in the *Mathemat. Parui sūt foris arma nisi sit cōsiliū domi.* In this study I require not of a Noble mā *Bartol's* solutiōs, or that perfect knowledg, which our *Cōcellors, Advocats, or Attorneys* haue, to resolue al Clyents, & to answer al commers. I would thinke it sufficient if hee haue learned *Iustinians Institutes*; that he be able to finde any law in the *Cod, and Digests*, or a *Disposition Canonicke* in the *Cannō Law*. I would haue him conversant in the *Kings Statutes*, and our *Acts of Parliament*, that he know the *Cannon Law* and *Customes* of the Country where he is: yea that he bee not ignorant altogether of the *Style* vsed among the *Practitioners, Scriveners, Clerkes, & Notaries*: to the intent by these means he may be able to defend himselfe frō the craftie and subtil surprising of the worlde: and to giue his friend and Neighbour good Councel: to mainetaine a poore Widdowe, and a little Orphane from wrong & oppression. For to bee learned and experimented in those things which are pleasant, and to be ignorant of those which are necessary and profitable, that learning is little worth. And because this study of Lawes is in it

selte

selfe most harsh and least pleasant of al others, as having no pleasant object (except it be filthy gaine vnto mercenaries) I wish that some learned Lawyer would bring the *Common Law* into some better methode, and polish the language wherein they are written, for (if I durst be so bolde, as to speake of that which I vnderstand not) they are involved in such a barbarous language, that is not onlie void of al Eloquence, but also being abstracted & separated from the exercise of the Lawes, it is vtterly vnprofitable and vnnecessary for anie purpose; no mā is able to vnderstande it, but by Cabal, and tradition of the Lawyers.

But if the Noble Student bee willing to aspire to some ranke and place, where the Lawes are professed, as to be *Lord Chancellor*, *Lord President*, or to haue any place in *Councell* and *Session*: the Tutor shal learne of the *Emperour* himselfe, to accompany the student vnto the Law Schooles: where hee must study five yeares after hee hath passed his course in Philosophy, before he sue for any office or place in *Iustice*. For hee wil haue them *Oratores maximos & fortissimos Iustitie satellites*. So, that yee maie learne of the Emperours precept, that there is more paines required to bee a counsellour, then to go to *Poictiers* or *Padua*, to the *Vniversity*, or *Innes of Court*, after hee hath hard his humaities thus, and so, with some few Ruls of Logicke, & there to passe his time in dancing or fencing & playing at the racket court as many do, labouring to abrogate, by the first essay of their sufficiencie *legē de ambitu*. Vsing the reasons and strong arguments of *Dame Moneta*.

Iustinianus.
Proem: digest.

O pitiful studying & suing for offices! *habere Remp. quæstui non modo turpe, sed sceleratum & nefarium.*
 Which grieueth mee so much, that I am inforced to imitate *Timanthus* in painting *Agamemnon's* displeasure, by hiding vnder the vaile of silence, that which cannot be figured by words, and wil rather labour to informe the youg man himselfe, by directing him in a better course then to exclaime against the Fathers & Tutors indulgency, who permit him to vse so great liberty.

N

TO



TO THE RIGHT HONORABLE,
 GEORGE Earle of ENZE, Sonne and heire
 apparant to the MARQUESSE
 of HVNTLY.



Y most honoured Lord, *his*
 Maiesties good Instructions and
 precepts beeing sufficient not on-
 ly to moue your Lordship to ac-
 knowledg and embrace the Truth,
 but also to continue constantly in
 the same, as your Glorious Ance-
 toures haue done in vertuous No-
 bility, I haue only designed these fewe advertisemētts for
 your better confirmatiō, & for an essay of my particular
 affection towards your Honour. *VV*hat I cannot expresse
 in so short time, the same I point at breisfly with my fin-
 ger vntil a fitter occasion.

Verūm animo satis hæc vestigia parua sagaci
 Sunt, per quæ possis cognoscere cætera tute.

*T*herfore I beseech your Lordships fauor to accept,
 read and retaine them with that same minde as they
 are offered; to incite you and al other young Nobles for
 ever to be aware of al erroneous doctrine and idolatrous
 superstition: to cleaue continually vnto our only true Ca-
 tholick religion; wherin I signe my selfe.

Your Honours most
 humble at command.

I. C.



THE THIRD BOOKE OF
Noble Institution, shewing a young
Noble mans duty towards God.

The Summarie.



O the end we may haue a Good,
PROSPEROVS, HAPPY, AND FORTV-
NATE SVCCESSE in shewing Pu-
pils their duty, I wish you first of
all *Favere Linguis, Togive eare;*
according to the auncient cu-
stome of the *Ægyptian*, and Ro-
man sacrifices.

Cic. 3. de Div.

Virg. Ecl. 3.

1. Cor. 3. 6.

Psal. 127. 1.

A love principium Musa; Iovis omnia plena.
God only giveth the encrease, albeit Paul planteth, *A-*
pollos watereth. That is, albeit your Parents haue pro-
vided sufficient Tutors for your Instruction, and they
be both painful, & diligent in discharging their honest
duty: *Except the Lord build, they labour in vain.* There-
fore my advise is that you Learne to performe your
duty towards your Father in Heauen, by studying a-
boue al things, to knowe, & honour him aright: which

lesson wil not only enable you to performe a duetiful obediēce towards your Parents both of body & mind, but also make you to excel other men, as they do bruit beasts. For the *Turks*, the *Tartareans* and *Barbarians*, the *Margyats*, or those of *China* are able to contende and contest with you in al moral vertue, and may exceede you without the Apostles armour, as *Lactanti- us* and the *Angelsike Doctour* shewe at length in diverse places. We differ only by *Religion* & Gods true worship, which I brieflie comprehend in three principal Heads: First of your dutie towards himselfe: secondly of your duty towards his Lieutenaunt heere vpon Earth: thirdly towards your Countrey.

Chapt. 1.

Of a young Noblemans duty towards God.

THe right knowledge of God is the first fountaine, and liuely spring of al dutie, the principle of principles, and first foundation of all vnderstanding, as *his feare*, which is grounded therevpon, is the beginning of all wisdōe. For of the true knowledg of things, proceedeth the Honour and respect, which wee beare vnto them.

To attaine to this knowledge he hath laid open vnto vs, first the large volume of this world, wherein wee may see his Image painted more liuely vpon it all, and every least portion of the same, then *Phidias* the carver drew his owne picture vpon *Minerva's* buckler. So that as this engraues image could not be scraped

Eph 6.13.
Instit. lib. 2. c. 3
lib. 3. c. 10.
lib. 5. c. 15.
Thop 2. 2. 9. 81

Proverb. 1.

Rom. 1. 19.
1. Cor. 15. 28.

out, without spoyling the whole worke, no more can any mā behold this vniuerse, not seeing his diuine Ma-iestie; wh^o of nought, in no time, created it al by his almighty power; as by his prouidence, wisdome, & goodnes he gouernes the same.

Gen. 1.
Mat. 10. 29.
Act. 17. 28.

In reading of this book, al Nations, al Philosophers, in al times, in al Sects, learned that ther is a God, wh^o they feared and worshiped, albeit after a diuerse kinde of Religion. Goe from the East to the Weast, fr^o the South to the North, vnto al Countries, & amongst al people, you shal finde no nation, no cittie no towne, no not one cottage, without some sort and kind of diuine worship: So that as *Hermes* the most ancient of al Philosophers said: *God may be felt with the hands, smel'd with the nose, & hard with the ears: albeit by the senses of the minde he is inscrutable.* Whervpon *Avicenna's* conclusion followeth necessarily: *who soeuer knoweth not God or Nature, he lacketh not only understanding, but also his senses.* Wherfore let vs pray with *David*. *Blesse yee the Lord all his workes: yee heauens and earth, and thou my soule blesse the Lord for euer.*

D. Pleßent.
lib. de veritate
Rel. christ. c. 3.

Hermes in Pe-
mandro.

Avicenna.

Psal. 136.

The heathen philosophers of al sorts acknowledge that there was but one God: yea the Poets confesse, & the Devils themselues tremble at his verie name, as appeareth by the writings of *Orpheus*, *Homer*, *Virgil*, the false and deceitful oracles of *Apollo*, and his preist *Sybilla*, and al others.

Iust. de monar.
& ad Genses.
Homerus passiv
4. Georg.
Aen. 6.
Eph. 3. 5.

But God of his more special fauour towards vs, hath reueald himself more particularly by the mouth of *Moses*, his prophets and Apostles in his written word: yea in sending his welbeloued sonne, *who is one*

od Heb. 2. 14.
2. Cor. 5. v. vlt.
Rom. 4. vlt.
1. Cor. 15. 12.
13. 14.
Heb. 9. 24. &
10. 19.
Eph 4. v. vlt.
Act. 2. 30.

Rom. 4. 5. & 6.
Gal. 3. 6. 7.
Eph. 4. 16.
1. Cor. 2. 18. 19
Math. 9.

Mat. 28. 20.
Ioh. 14. 17.
Eph. 4. 14. 15.

Rom. 4. 25.
Gal. 3. 6.

with himselfe in substance and essence, making him to take the forme and flesh of man: to free vs al from sinne, and the cruel torments of Hel, and taking vpon him our burthen vpon the Crosse in rising from the dead, & ascending the third day into heauen; where hee sitteth at the right hand of God; vnto the day that hee come to iudge the quick and the dead. In the meantime for our commemoration and better assurance, he hath left vnto vs annexed vnto his written word, the Sacrament of Regeneration, and of his body and bloud, as the only two tokens and infallible signes of his fauour towards vs.

Wherefore I wish you al to imbrace this his passiō, & death by faith as ye would be saued, beleeuing that he is the only head of the Church, by whom al the body being coupled and knit together by euery ioint. for the furniture therof (according to the effectual power, which is in the measure of euery part) receaueth increase, life, mouing, and being. Also that hee is the husband of the Church, not hauing spot or wrinkle, or any such thing, but remaining holy and without blame.

That hee is euer present with her, and wil not commit his deare & welbeloued spoule vnto the custody of anie vicar, to be defiled, but that he hath sent down his spirit from heauē to comfort, guard, direct, & saue her, from such ruffians and lecherous Bucks.

Knowe that this is the ancient true Catholike, and Apostelike Religion, which kindleth, and quencheth not our faith towards him; which extolleth him and abaseth vs, which attributeth our whole saluatiō vnto his passion, without ascribing the least part therof vnto our selues: that wee are only saued by grace, with.

out all consideration of our merits, which in theſelues deſerue death and damnation, as workes of the fleſh. This is the true Religion which teacheth him only to be *King, Preiſt, & Prophet*, and our only ſufficient Mediator, and Aduocat, making peace betweene God and vs.

Rom. 14. 23.
Eph. 2. 1.

Theſe things are to be learned, belecued, and followed of you al: & al heresies, ſects, and contrary opinions are to be ſhunned and not harkened vnto, as the doctrine of Antichriſt, who is an aduerſary *and exalteth himſelfe againſt al that is called God, or that is worſhiped, who ſitteth in the tēple of God, ſhe wing himſelfe that hee is God, creator, redeemer, and ſauour of the world, not contenting himſelfe with a triple Diademe and threefold crowne of Gold; when our Lord Ieſus had but one of thornes.*

2. Theſſ. c. 2. 4.

This I ſaie and teſtifie in the Lorde, that yee henceforth walke not as other Gentiles walke, in vanitie of their minde; having their vnderſtanding darkened through the ignorance, that is in them, becauſe of the hardnes of their hart.

Eph. 4. 17. 18.

Being fully aſſured and perſwaded, that the Lord hath ſuffered for every one of vs, and that al good cō-eth from him, and our evil floweth from our ſelues, & that whatſoeuer hee ſendeth, is for our good: My cō- cel is that you take al in paciēce, ſubmitting your ſelus vnto his good will and pleaſure; honouring him by liſ- ting vp your harts from al carnall, earthly, & corrup- table imaginations, and with your moſt holy & chaſt conceptions, praizing and magnifying his name, with the moſt excellent and glorious titles that your mind

Rom. 8. 28.

is

Rom. i. i.
Seneca.

is able to conceale.

God is a spirit, and therefore will be honoured with a cleane free and vnspotted hart. Sacrificium Deo spiritus, saith the Ethnick. Optimus animus, pulcherrimus Dei cultus: Religiosissimus cultus imitari, unicus Dei cultus non esse malum.

An honest man is a true sacrifice vnto God: his hart is Gods temple, his soule is Gods image, his affections are the offerings, the greatest and most solemne sacrifice it selfe is performed in Imitating & seruing God.

So that you see that a man must haue an vnpolluted soule in seruing God, especially in prayer, which is one of the cheefest parts of diuine Seruice: otherwise our praiers are not only in vaine and vnprofitable, but also doe vs harme. For Gods Iustice and power are inseparable, so that whēsoeuer wee present our selues before him with an hart fraught with vitious passions, hatred, malice & envie: in lieu of redressing our fault, we redouble the same; *forgiue vs we say our offences, as we forgiue them that trespasse against vs.* What else inferre wee by that petition, but that wee offer him our soule void of al revenge, and free from al rancour?

For which cause I approue not, nor commend those Pharisaical humours, whom I so often behold praying vnto God more then ordinary: except their actions immediatly proceeding or succeeding their praiers, witness some shew of reformation or hope of amendment.

Juven. 8.

*si nocturnus adulter
Tempora sanctonico velas adoperta Cucullo.*

The state of a man that connexeth deuotion vnto

an execrable life, seemeth vnto me to bee more condemnable then his, who is comfortable to himselfe, & every way dissolute. The *Pythagoreans* would haue their praiers to be publike, and hard of euery man, to the end that noe man should pray and request that which was vnlawful and vniust, as hee who,

--- clarè cum dixit Apollo

*Labra mouet metuens audiri: pulchra Lauerna
Da mihi fallere, da iustum sanctumq; videri,
Noctem peccatis, & fraudibus obijce nubem.*

Hor. 1. Epist. 16

My aduise is that you pray vnto God in hart, and with your mouth, that hee would graunt you.

Mens bona, fama, fides, hac clarè & ut audi at hospes.

Pers. 2.

And in a word, that in al your thoughts, words, & workes, you behaue your selues so before God, as if all the world hard you, & that you conuerse and behaue your selues so in the world, as euer in Gods sight & presence, referring al vnto his glorie.

What should bee the forme of your prayer, and what circumstance of time and place, you should obserue in praying, I remit you to his *Maiesties* wise and godlie precepts: wishing you to speake of God spareingly, soberlie, earnestlie, with al honour feare and respect, not rashlie as manie doe in their vulgar and familiar discourles, as an interiection, exclamation, by vse & custome, not thinking once vpon him, but only by the waie: nor yet to alleadge his sacred name as a witnes, or comparison intermedling him in your actions. It is of the conscience and not of the mouth that God should be called one for witnes.

Bas sup.

Seeing faith cometh by hearing. I counsel you to

Rom. 10. 17.

come vnto Sermons, to bee present at the publike Service of God in the Church, to giue attendance & reuerence without ostentation, vanity, ambitiō & hypocrisie, ever with this assured & vndoubted truth *God wilbe serued in hart and minde*. For that which is exterior and publike, is more for our owne selues, then for Gods seruice, and serueth more for the coniuncti- on, vnitie, edification, and good example vnto o- thers, then for Gods truth: *potius ad morem, quàm ad rem pertinet*.

Many are diligent and curious obseruers of these ex- ternal ceremōies, which within are nothing the more godly, as God saith, *they cōe neare vnto him with their lips, but are far frō him in their hart*: they make pietie a cloake vnto impiety, & their hypocryticall and coū- terfeit devotion an excuse of their horrible dissolut- nesse.

That this is the true doctrine, *search the holy scrip- tures*, as those of Berea did, and grouide not your selues vpon human traditions, as the Papists doe. For Christ saith *The scriptures beare Testimonie of mee, and the whole Scripture*, saith S. Paul, *is giuē by inspiration of God, and is profitable to teach, to conuince, to correct, & to instruct in righteousness, that the man of God may bee absolute, being made perfect vnto al good workes*; albe- it the Papists are so impudent, as to affirme that they are insufficient & vnperfect as namelie that blasphe- mous booke of *Cardinall de Perrons Bishop of Eureux* answered by *Tilenus*. Lay not the safty of your con- science vpon the credit of your owne conceits, nor yet of other mens humours, how great Doctōrs soener they bee,

but

Esa. 29. 13.
Mat. h. 15. 8.

Act. 17. 11.
ohn 5. 39.
1. Tim. 16. & 7

Bellar. li. 4. de
verbe Dei.

325. Aug. 1.
lib. 1.

but yee must only ground it vpon the expresse Scripture. for conscience not grounded vpon sure knowledge is either an ignorant phantasie, or an arrogant vanity: And as our eies are deceaued by a cloud of water: so are these mindes, which are couered with a cloud of opinion.

Wherefore as those who would roote Tirannie out of any Cittie, first vndermine, and cast downe the Tower or Castle: so whosoever thinketh to be saued, must ruinate the strength and foretresse of opinion. And as his Maiestie counsaileth, *beware in this case of two extremities, the one to belecue with the Papists the Church his authority better then your own knowledge: the other to leane with the Anabaptists to your owne conceits and dreamed revelations.*

You must knocke, search, and aske your selues, if you would enter, finde, and haue salvation: let not your selues be deceiued with the Impostures of the ignorant Priests, or preachers, be they neuer so learned: the only touchstone of al true doctrine, & Religion is the worde of God, in the old and new Testament compared with it selfe, which of it selfe is cleare, manifest, perspicuous, and easie to be vnderstood, as the Royal Prophet saith. Albeit the Papists like vnto a fish, called *Cattell*, lest they should be apprehended and taken in their error, trouble the cleare spring of the holy Scripture, in making men belecue, that it is obscure, and difficult to be vnderstood.

To cloake their superstition, and to hide their malicious and peruerse ignorance, they are not content to cause men to belecue, that God (the author of all lan-

ibid.

Math 7

Psal. 119. 8.

2. Pet. 1. 19.

2. Cor. 4. 3.

Plin. li. 9. c. 29

guage, & who speaketh more plainly then al the mē in the world are able to doe) hath reuealed his wil vnto vs in obscure tearmes, but hath found out also a most pernicious and detestable distinction of *Spiritual* and *Temporall* men, to terrifie mē frō reading of the Scriptures, as not appertaining vnto their *calling*: when the Apostle without exception of persons assureth vs, that *whosoever hath not the spirit of Christ, the same man is not his*. So that Prince and people, Noble and ignoble, if they be Christs, are al spiritual, and must walk in the spirit, and performe the works of the spirit, which are love, ioy, peace, long suffering, gentlenes, goodnesse, faith, meeknesse, temperance, flying frō the works of the flesh: which are adulterie, fornication, uncleannes, wāttonnesse, seditions, heresies, envie, murders, drunkennesse, gluttonie and such like; which make those that doe them, not to inherit the kingdome of God.

Beware therefore of reposing your salvation on the faith of your Curate, for ignorance exculeth no man: and you may read, how the *Prophets*, the *High Priests*, the *Flawines*, *Divinors*, *Southsayers*, *Sybilla*, ye how *Apollo* himselfe deceiued men, and gaue false oracles.

Yet by reason I reade that *Harpocrates* the God of silence was euer set beside *Isis*, and *Osiris*, & that *Minerva* blinded *Tiresias*, for looking vpon her when she was naked, to instruct vs, to lay our handes vpon our mouths, and to beware of an overcurious searck in diuine mysteries. Therefore I recomende vnto you his *Maiesties* cautions in reading of the Scripture, That you reade it with a sanctified and chaste heart admire reuerently such obscure places which you vnderstande not

blaming

Rom. 8. 9.
Gal. 4. 6.

Gal. 5. 22.
Ib. 19.

AEn. 6.

Plut. in Isid. &
Osir.

Eccl. 1. 2.

blaming only your owne capacitie, reade with delight the plaine places, & study carefully to vnderstand those that are somewhat difficult. But seeke not curiously to seeke out more then is contained therein: for that were too un-mānerly a presumption, to strue to be further in Gods secrets, then he is willing you should be: for what he thought needfull for vs to know, that he hath revealed there.

Delight most in reading such places of the Scripture, as may best serue for your instruction in your calling, rejecting foolish curiosities, upon genealogies and contentions, which are but vaine and profit not.

Be not deceiued by the external and outwarde appearance of the Papists superstition, or of anie other heretical sect.

.. Nuga, non si quid turbida Roma

Elevet, accedas; examennè improbum in illâ

Castigestrutinâ: Necte quasi veris extra.

Neither belecue their faire promises and offers, otherwise then the song of Syrens by antiphrasis: and as the people of Rome beleueed Carbon, swearing neuer to credit him. Their actions should rather bee respected then their faire promises; there are too manie examples, that should cause you to embrace this aduise. The Diuel spak so deuoutlie & deceaued our first parents. You shall not die (said he) but shal be like vnto God himselfe knowing good and evill: so Caine desired friendly his good brother Abell to go forth whē he killed him; Read how Ioab spake vnto Amasa holding his chinne with his right hand to kisse him, and stabd him in the side with the left. Consider how Dalila betraied Sampson: and how Ptolomeus the sonne of Abab hauing fea-

Tit. 3.9.

Perf. r.

Gen. 4.

2. Kings. 20.
Iudges. 16.
1. Mach. 16.

sted *Simeon* and his two sonnes', killed them al three in his owne house.

Come to the *New Testament*, and obserue how *Herod* couñterfaired that he wold haue worshipped *Christ*, when he sought 'to kil him. Marke how the' *Devill* tempted *Christ* with faire wordes vpon the top of the mountaine; and how *Judas* kissed *Christ*. *Mahomet* de-
 ceiued by his shew of deuotion al *Asia*; and at this day such is the superstitious deuotion of *Talismaner* in *Turkie*: of *Mopht* and *Cadile squer* in the *Mosques*: of the *Caliph* among the *Arabians*, *Syrians*, & *Ægyptiās*: of the *Cadis* that never drinke wine, for the like deuotion. The pilgrims of *Chazi* moued with the like superstitious deuotion pul out their owne eies, so soone as euer they haue scene the Arke of that false Impostor *Meche*, contenting themselues with that sight, and neuer after to see any thing. Such is the superstition of the *Papists*, who like vnto the *Scribes* and *Pharisees*, or white sepulchres, are faire without, & al rotten within; they offer you a golden cup ful of poison.

Of al sects and heresies; I wish you to bee most diligent and circumspect to awoide and shun Papistry, as hauing the greatest appearance, and resemblance of the truth: *Decipimur specie recti*; Likenes is the mother of errour; for by this meanes the Wolfe is taken for the shepheards Dog, the serpent for the Lamprey; Latin for fine Gold, as Tin for Siluer, the Christal for the Diamond, and Glasse for Emeralds. After this māner *Zeuxis* grapes deceiued the Pigeons: *Aeneas* embraced a phantasme for *Creusa*, and *Ixion* a cloud for *Iune*. So are the Partriges and Plouers caught by the

fained

Math. 2. 22.
 Ibid, 4. 6.

Alciat. Emb. 6.

fained voice of the fowler : and in *Virgill* the resemblance of the two twins deceiued their neereſt friends. Many men by the like proportion of body, by the likenes of face, ſpeech, & cariage haue crept into the couches of the moſt chaſt *Lucrece's*. *Smerdis* in *Herodotus* after this faſhion came vnto the Monarchy of the *Persians* faining himſelfe to bee *Cyrus* his ſonne, vnto whom he was like in name & viſage: So *Pompilius* calling himſelfe *Antiochus* his ſonne obtained the kingdome of *Siria*: *Sidonian* the Jew by the reſemblance of his face with *Alexander Herods* ſon, was crowned King, and afterwards diſcouered by the roughnes of his hands. So *Boduin* calling himſelfe the Earle of Flanders was created King of France, in the Raigne of King *Lewis* the ſeauenth.

Herodot. 3.

Val. Max. lib: 9 c. 15.

Fulgo. lib. 5. 16.

Jn. hiſtor. Gall.

O *Papiſts*, *Prothee's* and *Camelions* of this age how long wil you ſuffer your ſelues to be led captiues in ſuperſtitious ignorance, and wilful blindnes? Yee Maſſe Prieſts how long wil yee bee Satans Organs, & inſtruments of falſhood? Wil yee euer remaine ſacrificers vnto Hel? the Hecatombe of *Acheron*? and the holocauſt prepared vnto the eternal flames? Miſerable creatures haue pittie vpon your owne ſoules: Repent in time, otherwiſe I denounce a tempeſtuous ſtorme againſt you, when yee cannot recal for faire weather: when your ſhaddowes ſhal diſperſe, and flie from the face of the almightie, who wil render to everyone according to his workes.

Math. 25. 34.

Moreouer you Nobles, knowe, that the way which leadeth to deſtruction is broad, & it was propheſied that many ſhal follow this damnable waie, by whom the

Math. 7. 13.

1. Pet. 2. 2.

truth

truth shal be evil spoken of.

Therefore be not moued at that reason which commonlie they object vnto the ignorant, but resolue it as wise *Socrates* answered the impudent whore *Theodote*; who mocked him saying that her power was greater then his, because shee allured manie of *Socrates* his schollers, but he could neuer allure on of her louers. I maruaile not said he, (as we maie saie to the) for where thou ledest them to pleasure, and filthy lust, in plaine and easie waie; I conduct the vnto vertue, by a narrow and rough path. *Nether walke yee in the ordinances of your fathers, nor defile your selues. with their Idolls.*

Be no more childre, wauering & caried about with euery wind of doctrine by the deceit of men, & with craftines wherby they lay in wait to deceiue But follow the truth and in al things grow vp into him, which is the head, that is Christ. For it had bin better for you not to haue acknowledged the way of righteousness, then after you haue acknowledged it, to returne, as the dog doth to his owne vomite and the sowe to the mire.

Moreouer seeing the open and manifest profession of great me worketh great effects in many mens minds, as appeareth by *Nicodemus* of *Arimathea*, & *Pilat's* owne confession, and washing of his hands at Christs arraignment, as by his letter to the Emperour *Tiber*.

I wish you al to be ready to giue an account of your faith vnto whom it appertaineth, and not to be ashamed to professe Christ before al the world: for whosoever denyeth him before me on earth: him wil he deny in heauen, before his father. Not that I counsell you euer to be pratling and disputing in al places and companies,

Ezec. 30. 18.
Eph. 4. 14. 15.
1. Cor. 10.

2. Pet. 2. 21.
Math. 27.

Pieri. Hie. 35
Egesippus e Ro-
mam. Arch.
1. Pet. 3. 15.

vſing your Religion, as it were an heape of Counters to lay an account withal. Nor yet that you ſhould bee deafe and dumb when you heare anie thing ſpoken to the diſgrace of your Religiō, but that you ſhould know the whole points of your beleife to forme your life accordinglie, and be able to maintaine the ſame with' as great meeknes in conuerſation, as you ſhould be reſolved to dye a thouſand times, rather than to renounce the leaſt of them, that ſerue neceſſarilie to ſaluation.

As touching indifferent things, my aduiſe is that you obſerue both in word & deed, the Canons, Laws and cuſtomes eſtabliſhed by his Maieſtie wherſoeuer you are, without ſcandal, offence, light diſpiſing, & cōdemning thoſe rites which are not agreeable vnto thoſe of your owne Country: but trye and examine them both in the ballance of reaſō. For this is the rule of rules, and the genetal law of all lawes, according to the opinion of wiſe men *νόμοις ἑπιδαι τισιν ἐγχαίροις καλῶς*. That a man ſhould follow and obſerue the lawes and cuſtōes of that Country where hee is, avoiding diligently all ſingularitie and ſtrangenes of opinion, different from the common, approued, and receaued cuſtome. *Non conturbabit ſapiens publicos mores, nec populum in ſenouitate vite conuertet*: you muſt ever ſubmit your ſelues to the Cannons of your ſuperiours, without controuerſie, diſpute, or altercatiō, not taking ſometimes vpon you to diſpōſe with them, ſometimes to augment them, and at other times to pare, & diminith them, according to your owne phantaſie.

With my counſel you ſhal reſpect Gods Miniſters aboue al others, as his Embaſſadours, nether forbear

Gal. 2. 4.
1. Cor. 8.

ye to reuerence them in respect of some mans particular ignorance or corruption of his manners: for the Sonne is not infected, or the worse, that it shineth vpon an vncleane place.

I with you to remember, that it is an vniust thing, that anie man should reap that feild which is ordained for the Ministers maintenance. Whosoever doth it, is no lesse profane, then he that spoileth Gods temple. I wil haue no better witnes for my prooffe thē the Lord himselfe, who cōmāded *to giue vnto Cesar that which is Cesars, and vnto God that which in like māner appertaineth vnto him.*

Also I would haue you to remember, that with your best meanes you help the advancement and propagation of your Religion in founding Colledges or Schools for good, true, and sound doctrine, as manie Ethnicks did for their Paganisme, and the Papists doe yet imitating their Idolatrie.

Yea & to consider that it is not sufficient for Noble men to beleue in their harts, to praie with the spirite and tongue, and to professe God openlie with their mouthes, which are necessarie for al men to doe. But that you must protect and defend also with your hand and whole strength of body, the true Go'pel against al the assaults of the enemies, to vphold it: yea as God hath giuen you a sword to maintaine the true Religion, so would he haue you to cut & root out the very lowest root of superstition and Idolatrie, that they growe not amongst you.

So to crowne this first parte of your duty towards God, with the Kings conclusion, worthy to be printed

in your harts with goldē Letters. Keepe God sparingly in your mouth, and abundantly in your heart: bee precise in effect, but sociable in shew: shew more by your deeds then by your words the love of vertue and hatred of vice: and delight more to be vertuous and godly indeed, then to be thought and called so: expecting more for your praise in heaven then here: & to apply to all your outward actions Christs commande pray and giue your almes secretly: so shali yee on the one part be inwardly garnished with true christian humilitie, not outwardly (with the prowde Pharisee) glorying in your godlines, but saving as Christ commanded vs all, when wee haue done all that wee can. *Inutilis serui sumus*, and on the other part yee shal eschew outwardly before the world the suspitiō of filthie prowd hypocrisie, and deceitful dissimulation.

Luk. 10. 17.

Chapt. 2.

Of a Noble mans duty towards the King.

Kings are Gods children and are named Gods after their Father by the sage *Hebrewes*, who had great familiarity with God, to teach vs, that we should honour, reuerence, and obey them next vnto God, whose Lieutenants they are here vpon earth: and as *Tullie* termeth them, they are the Fathers of the Country. Wherefore God in the first precept of his second table commanded to honour them; as our Lord Jesus, *to giue vs to Cesar that which is Cessars*. And to be brieft in so cleare a matter, obserue the Apostles commandement in diuers places, as amongst

Rom. 13. i. 2.

the rest in a Statute to the *Romans* (who at this day glorifie in violating of it.) *Let everie soule (saith he) bee subiect unto the higher powers: for there is no power but of God: who soever therefore resiste the power, resiste the ordinance of God, and shall receive unto themselves condemnation.*

What man is hee then so rash and vnadvised to saie or maineaine that you shoulde not obay your Soueraigne if he bee cruel or rigorous? Where finde you that Gods commaundements will suffer Kings to bee throwne out of their thrones? THAT THE POPE HATH POWER TO TAKE FROM ONE KING HIS KINGDOME, AND TO GIVE IT TO ANOTHER? AND VPON HIS LEAST DISPLEASURE TO GIVE IT AWAY? Yea if he refuse, to send an *Ahab* or a *Iehu*, to kil a good Prince, as if hee were as cruel as *Holifernes*, *Moab*, and *Nero* were? This is the Papists doctrine: this is the *Romane* Religiō I wish you to beware of: this is the Catholike zeale to stab good Princes in the midst of their guards as *Brutus* and *Cassius* did *Caesar* in the Senate house. They teach to throwe our *Gracious Sovereigne* into the *Tames*, as they threw *Scylla* into *Tybre*. They may pill Princes palaces as they did *Otho's*, & blow vp a whole world with a traine of gunpowder without hurt of conscience, or any feare of *Pauls* condemnation, which you see here pronounced. Yea alas! If any zealous Catholike *Romane* can performe any on of those, for expiation of his fault he shall bee canonized as a Martyr with *Clement* that stabd the French King: a day shall be consecrated to his execrable fact, & his name marked with red letters in their bloody Callender.

Bellar. contro
3 lib. 5. c. 6.
pag. 1081.
printed. An^o.
1601. doctrine
of al the Iesuits

K. Henry the 3.

*Proh superi, quantum mortalia pectora ceca
Noctis habent! ipso scelere molimine Tereus
Creditur esse pius, laudemq; à crimine sumit.*

Ovid. met. 6.

Al the ancient Doctors of the Church had not *Bellarmines* subtilty and wit to excogitate this sharpe and powerful distinction of *time*, and *place*, to cut a Kings throat, and to blow him, and al his subiects vnto Heaven. Al the Councels that euer were, could not devise how to cast such a wide mouthed *Canon* as the English *Romane* carrying of 36. barrells of powder. &c

The Doctors vnderstood this place plainly & simply (as it is) to wit, that euerie one should obay his King, be he neuer so wicked, vngodly, vniust, neuer so cruel a Tyrant or profane Atheist, as *David* obayed wicked *Saul*, *id in Imperatore scientes quod Deus voluit*, (As the eloquent *Tertullian* saith) *bonosq; principes voto (debemus) expetere, quale scunq; tolerare*. The very Ethnicks Religion was more godly in this point, then the Papists; they acknowledge and confesse, that the Kings Maiestie,

S. Aug. li. 3. con
fess. c. 8.

S Cyp. contra
Demetr.

Iust. Mar. A-
pol. lib. Anō.

Pyrum. Tert. A
pol. c. 30.

Non sumit aut ponit secures

Arbitrio popularis auro.

Hor. lib 3. od. 13

Their Popes first predecessor (as they saie only) had not so great power, when he exhorted al men to submit themselves without exception, reservation, equivocation, or other collusion, vnto al manner of ordinance (prescribed by the king) for the Lords sake. So I wish you al Nobls to doe the like, rather for the Lords sake, then for any other particular, ether for hope of greater prefermēt, or to bee more in his Maiesties fauour, nor yet for any feare, but free lie and ingenuousslie as becommeth loi-

1. Pet 2. 13.

al and faithful subiects.

*L. cogitationis
ff. de pœni. l. si
quis c. de sacro
sanctis. Eccle.*

Mans lawes are noe lesse ielous of your aliegeance towards your Soueraigne: for they condene to death not onlie al those that are attainted against the Kinges Maiesties owne sacred person, as Gods law doth, but also al those who are consenting; those who knowe of such a detestable designe, and reveale it not: yea euen those, who violat their officers and Magistrats: If you haue neuer cast your eies or looked vpon the *Code* or *Digest*, read now, *legem Iuliam, & ad Corneliam, de crimine læsæ Maiestatis*, whervnto I remit you for breuities sake.

*The 5. of Novem
An^o. 1605*

Reason her self exhorteth you to honour and reuerence our *gracious King IAMES*, who is an ornament & perfection of al Kings past, and a patterne for al Kings to come in wildome, Justice, & meeknes. His admirable actions are a fertill seild for al writters to exercise their pregnant wits, and to imploie their learned hâds. He like another *Asclepiades*, reached forth his healthful hand vnto this Countrie, and redeemed it from the horrible iawes of *Orcus*: Hee restored our Countrie vnto life, and vs againe vnto it: He rent our mourning weeds, and wipt awaie our sorrowful teares, and quenched the flames of our vniuersal fire: He deliuered our throates from the traitors knives, and set our neckes at libertie from the heauie yooke and bondage of strangers: without his heelp *great Brittain* had been forced to obaie shamfullie those, whom it vsed to commād before.

*Impius hæc tam culta novalia miles haberet,
Barbarus hæc segetes.*

Virg. Eclog.

O how much are we al bound vnto your Maieſty *Gracious Sovereigne*! what prailes and thanks are we obliged of duty,

-- ô quâ Sol habitabiles
Illustrat oras maxime Principum?
Quo nihil maius meliusue terris
Fata donavere, boniq, Divi,
Nec dabunt, quamvis redeant in aurum
Tempora priſcum.

Hor. lib 4.
Od. 14. & od. 2.

Let vs al therefore with one accord, and harpe in hand ſing for his *Pæan*, who erects the *Storcke*, and treadeth vnder foote the *Sea-horſe*,

Pier. Hiero. 17.

Οἱ σύννοτοι ἱεῖς τοῖς ἑσπερίοις κασιγένης μεγάρων
 Δμᾶ δὲν ἵκαρον τὸ ζοῖσι τῷ ΙΑΚΩΒΟΥ.

Pindar. Pith.
ode. 8.

And let vs pray vnto God as *Martial* did for *Traian*,
Dij tibi dent quicquid Princeps Auguste mereris,
Es rata perpetuo, que tribuere, velint.

Mart. li. 10.
Epigram. 34.

Chapt. 3.

Of Noblemens duty towards their Countrey.

YOV ought alſo to loue our common *Mother* your Countrey, as I wiſh you to Reverence our general Father the King: for ſhee hath bred and nourished vs al, ſhewing eſpeciall fauor towards you that are Nobles, in beſtowing a greater portion of her goods, then vpon others, with more ample Honors. Your Nobility is beſt knowne, & moſt reſpected with her. Which made the Perſians to ſwear by the Sun riſing neuer to become *Grecians*, *Romanes*, *Jewes*, or

Aegip.

Aegyptians but to remaine *Persians*. This loue caused *Themistocles* to drinke a bowle full of bullockes bloud, rather thē to goe against his native countrey, who reiected him.

Excessit q̄ fidem meritorum summa suorum,

Hereby King *Leonidas* comforted himselfe and three hundred of his seruants, who were killed at *Thermopilas* fighting for the defence of his country, as appeareth by *Simonides* his Greeke Epitaph, turned into Latin by *Tully* thus

Dis hospes Sparta, nos te hic uidisse iacentes,

Dum sanctis patrie legibus obsequimur.

The three *Decij* lost their liues for their country: so did *Curtius*, *Gobrias*, *Zopirius*, *Cn: Scipio*. *Fulvius Nassus*; & many others offered their liues willingly for the safety of their countries. It is these valiant mens examples that I wish you al to imitat, when neede requireth and occasion is offered. For it is better that one perish, then all. *Dulce & decorum est pro patria mori.*

But while I remember that diuclish disseigne, and Iesuitical intention, neuer to be forgottē, of those cruel *Panthers*, *Hippocentaures*, *Crocodils*, and venemous vipers, who so vnmercifully would haue killed both our Father and Mother, King & Country at one blow, I am more astonished then *Pompeius* was in seeing the *Sanctuarie*; then *Alexander* in looking vnto *Ammons* mysteries, or *Apuleius* in beholding the witchcrafts of *Isis* and *Osiris*. It was such a *Tragacomédie* (praised be God) that the like was neuer *de ficto*, much lesse *de facto*; yea that *Attellanus* himselfe would not be able to act the least part thereof.

---bella horrida bella

Et Tamesim multo spumantem sanguine cerno.

Wil euer our posterity belecue that such an vngodlie, ignorant, furious and desperate crew, would haue returned vs againe vnto the first *Chaos*? who can thinke that such a wel gouerned & glorious *Monarchy* should haue beene changed into a deformed *Anarchy*? Oh our licentious and loose liberty would haue continued longer then five daies, as it did at the death of the *Persian* King! O monstrous confusion where al diuine and humane laws should haue beene destroyed, & discipline abolished, al manner of sinnes against God and man set abroach, no ranke, no dignitie kept, but the inferior made equal with his superiour!

---*Facinus quos inquinat, aequat.*

Luc. 5.

Al *Dicaearchus* his paines reckoned by *Cicero* shoulde haue beene nothing comparable vnto the torments these horrible traitors had inflicted vpon vs. *Cyrus* his overthrow by *Tomiris*, nor *Othryades* his victorie had not been equal to our destruction. There should haue beene more *Brittaines* bones to hedge the Parks, then there were of the *Ambrouns* and *Tentons* bones about the *Missilian* vineyardes. This is the *Romane Religion*.

Tantum Religio potuit suadere malorum:

Qua peperit sapē & scelerosa atq; impia facta.

The Tygres maie be accompted pitiful, and the *Cannibals* and *Carthaginians* may binde themselves apprentices vnto the Papists in such prodigious practises: yea the very Instruments of Sathan and those insolent *Copronines* at last should haue beene deuoured by that

Polyphemus Cyclop the Pope, as *Vlysses* in *Homer* for his good wine he gaue him: where they thought to haue ruled al, he had not suffered them, more to bee *Proteftours*, then King *Philip* permitted the traitors of *Carthage* to be Portors. The *Pope* is *Hematike*, and cannot be fatified otherwaies then with mens flesh & bloud, like the people *Odrysæ*, and the inhabitantes of *Euxenbridge*.

Nullus semel ore receptus

Pollutus patitur sanguis mansuefcere fances.

The traytors themselues mingled their bloud as the *Scythians*, and dranke it like the *Catilinaries* in their CHAMBER OF MEDITATIONS, where they learne that treason, sedition, rebellion, and al horrible cruelty that can be deuised, is not only lawful and permitted, but also meritorious, & worthy of great praise, & the factors are cāonized like Martyrs for the Catholick cause. As the wicked *Jewes* thought al things lawful for them to do, when they offered vnto the Temple, in saying *Corban*: euen so do the Papists, as one of their own Popes wrot vnto *Theodosius* the Emperour, *Cupiditatum quisq; suarum religionem habens velut pedi sequam.*

O Cacas hominum mentes: ô pectora caca!

Qualibus in tenebris vita, quantisq; periculis

Degitur hoc aui quodcunq; est.

Young Nobles learne then in time by their example, to detest and abhorre from your hart such pernicious principles of Religion against God and man: and yee Papists repent also in time, and make not your selues any longer members of that head, which bringeth the body vnto such torments in this life, and the soule also

vnto

Odyss.
2 uid. 14. met.
AEn. 3.

Lucan. 1

S. Hier. in. c. 15
Mash.

Papales ep. 25

Lucret.

vnto Hel, without contrition, & vnfaigned repentāce.
Be not deceiued because you escape *Manias Lawe*;
that you are not sowed in a sacke and throwne into the
Tames instead of Tyber?

M. Varro.

Ignovisse putas, quia cū tonat, ocyus ille x
Sulphure discutitur sacro, quā tuq. domus q?
Idcirco stolidam prabet tibi vellere barbā
Iupiter.

Perf. Sat. 2.

God hath wollen feet, but leaden hands, albeit he be
slow to wrath, yet hee recompenseth his slownes with
the heauines of the paine, which he inflicteth. There-
fore I conclude here with this admonition,

Discite Iustitiam mōiti & non temnere diuos.

Act. 6.

Q 2

THE



TO THE RIGHT WORSHIPFULL
and hopefull young Gentleman

S^r. Iohn Harington Sonn & heire
To my Hon. Lord Harington.



Most worthy & deare Sir, seeing
the loue of Tutors towards their
Pupils should alwaies continue, as
the loue of Parents towards their
obedient children, in token of my
perpetuall affection, I send this
booke to you. For as Cicero exhor-
ted his Sonne Marcus by his books
of Offices. albeit hee was well aduanced in Philosophie,
and wroote his Academicque Questions to Verres: so I
- si parua licet componere magnis,
haue chiefly intended this whole worke for your instruc-
tio, who doth profit as wel by good exāples, as by precepts,
idq; Athenis, at the Princes Court. As in my part
shal ever appeare some signes of that loue which was
betweene Tully and Hortēsius, quorum alter ab alte-
ro semper adiutus est, et comunicādo, et monendo,
et fauendo: so I doubt not Sir but according to your ver-
tuous disposition you will receaue embrace, and welcome
my admonitions and exhortations, yea and praētise the,
as comming from one of

Your most faithfull and
louing Tutors.

I. C.



THE FOVRTH BOOKE OF NOBLE
Institution, shewing a young Noble
mans duty towards his Parents
and Tutor.

The Summarie



Even as the body and soule are conioined, so mee thinks the duty of children towards their natural Parents, and of Pupils towards, their Præceptors shoulde not be separated. And as freindship cānot cōsist without reciprocal affection, no more is this *faculty* of Teaching and Learning called by the Greeks ΠΑΙΔΕΙΑ able to be accomplished without effecting of a natural dutie between the instructour, & him that is instructed. The sonne must be obedient and willinge to learne, as his Father and Mother are carefull of his institutio: and the Pupil must bee attentiu in *hearing* and *reading* as the Tutor is diligent in teaching, otherwise they shal alroule *Sisyphus's* stone, and bee noe

*Arist. 3. de. par-
tib animal.*

more able to make him wise and learned, then *Danaus*'s daughters to fill with a siffe their pearced barrel. Yea as the wiues fault in violating hir wedding vowe is greater and farr worse then her husbands, albeit they bee both bound alike by the same words, ceremonies, and solemne promises of marriage: so is the sonnes & schollers disobedience and negligence in not studying, more hurtful then the Parêts in not instructing. Therefore *adeste a quo animo* and consider how you shal performe your *Dutiful obedience* towards them: thē how you may profit your selues in *Hearing* their instructions: and thirdlie by your owne *Private reading*; which are the three principal points of my aduise in this book as they are of al young Noble mens duties towards their Parents and Præceptors.

Chapt. 1.

Of a young Noble mans duty towards his Parents.

NATURE her selfe mixeth so the bloude of all well borne children with a dutifull respect of their parents, that I neede no more to exhort you to performe this dutie, then the wise Law-giuer thought it necessarie to ordaine a punishment against *Parricides*. The heathens themselues acknowledged the Law of Nature, in permitting full, absolute, & vniuersal authoritie to all fathers to dispose at their owne pleasure of their childrens liues, honours, liberty and goods as the wordes of *Romulus*'s Lawe witnesse most plainelie: *parentum in liber os omne ius esto, relegandi, vendendi,*

Dion. Halic.

lib. 2.

Ant. Gel. li 2.

occidendi : excepting those only, who were not past three yeares of age. Which Law was renued by the Law of twelue tables, whereby it was permitted vnto fathers to sel their sonnes three times, as the *Persians*, and ancient *Gauls* did according to *Aristotles*, and *Cesars* testimonie. Whereby it appeareth euidentlie, (as also by manie particular instances of sonnes, who submitted their necks willingly to their fathers swords) that whosoever rebel, and refuse obedience vnto their natural Parents, they are guilty of Leaze-maiestie against Nature her selfe.

*Nec est humano sanguine cretus;
Illum sed genuit praeauris cantibus horrens
Caucasus, Hyrcanaq; admorunt ubera tygres.*

And albeit neither the Law of Nature, nor of man exacted this duty of vs, yet Gods commādemēt (aboue them both) giuen with a blessing vnto those that keepe it, and a heavy curse against the transgressours therof, should moue vs al to performe this duty, as it is written partly in the first Table of his Law: partly in the second: to reach vs (as *Philo* and *Hierocles* obserued wel) that we must honor thē as half Gods, as they represent the Image of God inuisible, better, and more liuely thē al the Images which the hart, & hand of man is able to conceaue, and frame..

This dutiful honour is not performed by an outward behauiour of the countenance in vncouering the head, in bowing the knee, or in naming them *father*, and *mother* (which I thinke the most honorable stile or title that children can giue to their Parents) but requireth also that you reuerence them in hart, &

minde,

8. *Esh.* c. 20.
6. *de bello, Gall*

Aen. 4.

Exod. 20.

Philo. Iudeus
in. *Decalogo.*

minde, acknowledging them to be the secondary causes and next authors vnto God of your beeing, & liueing, and in that point are like vnto his Almighty maiestie.

Therefore shew not your selues disobedient, stubborn, or vnwilling to their (though rude, & rigorous) commandements, more then *Isaac* who submitted his neck vnder his fathers sword, without grudging or repining, or more thē the *Rhacabits*, who willingly abstained from the drinking of wine al their life time, frō building of houses to dwel in tents, frō sowing of seed to obay the voice of *Ionadab* their father.

Suffer patientlie, and indure willinglie their imperfections, choller or frowardnes, *Iniquus sit, feras tamen*, beare with their seueritie and rigour as *Manlius* did: For the Tribune *Pomponius* hauing accused *Manlius*'s father before the people of manie faults; and among the rest that hee vsed his sonne too roughlie, making him to labour the ground, and doe manie other seruile and base offices: *Manlius* without farther delay went vnto the *Tribunes* beds side with a drawn sword in his hand to swear him that he should desist to prosecute against his father, choosin rather to suffer his fathers rigour, then to see him followed and pursued in that action.

Nether would I wish you onlie to bee patient in suffering your Parents austeritie; but also to support, and help them in al necessitie and aduersitie, & weaknes, as *Aeneas* did, who through flame and fire, carried his old Father *Archises*. As also amongst that weak sexe of woemen kinde, you read of one who nourish

Deut. 31.

Hierom. 35.

Terent. Heaut. 1.

Liu. 7.

Ecc. 2.

ed her father vpon her brest, and so of another daughter who gaue suck vnto her mother, both which were condemned to starue in prison for hunger, according to the accustomed punishment of the ancients. Yea amongst the brut beasts, the *Storke* maie be a patterne in this point of pietie, and duty towards our Parents. For the little *Storks* nourish the old ones, couering them with their wings, and coupling themselves to beare them when they are vnable to flie. Their loue maketh the inuēt this deuise, which is so manifest that this point of childrens dutie hath beene expressed of the *Grecians* in this word *ἀντιπαλῶν* in Latine *reciprocari*: Also for this cause the *Hebrewes* call this bird *chafida*, which is to say the thankful and charitable.

Plū. li. 10. c. 23

Leu. 11.
Iob. 35.

Moreouer I wish you particularlie that you inter-
prile nothing of anie importance without their consent, approbation, & allowance, cheiflie in marriage. For a man marrieth not for himselfe onlie, and to content his owne phantasie and humour; but also for his posteritie, his house, for aliance, & many other things, which are to be considered beside lone. And wee see that priuate marriages done against the Parents liking, doe neuer prosper.

Gods law, the law of Nature, and ciuill law willeth the same honour to be giue to your Mother, that you should giue to your Father, without exception,

Leu. 20. 9.
Deut. 5. 16.
Eph. 6. 2.

Qua longa decem tulerit fastidia menses.

Beginn not then your first warrs vpon her, but practise earnestly to deserue her blessing. Neither deceaue your selues with many that say, They care not for their Parents curse; so they deserue it not. O invert not the or-

Gal. 3. 10

der of Nature, by iudging your superiors, cheifly in your owne particular: assure your selfe, the blessing, or curse of the Parents hath euer a propheticke power ioined with it.

But to ende this dutie, I wish you a young Nobles, as you hope, and expect to inherite your Fathers possessions after their death, so toe honour them also when they are dead.

Est honor in tumulis animas placare paternas,

This aduise is both civil, & Natural, as appeareth by the law *scriptus heres fide religios*: And by the custome of the anciēc Egyptians in building sumptuous and honorable tombes: as that of King *Simandius*, the *Pyramides*, which were erected by *Artemesis*, and *Hadrianus* his tombe in *Cizico*, which are two of the sea-uen miracles, saying that our dwelling houses in our life are only Inns, wherein wee staie but for a time, but there we shal dwel as in our proper & natural lodging vnto the last day. Yee haue also in this point a notable example of *Cynion* sonn to that great *Miltiades*, who died in prison, hee sold himselfe and his liberty to bury his father. With what ceremonies you should performe this funeral dutie, learne of *Aeneas*.

*Nimpius Aeneas in genti mole sepulchrum
Imposuit, suaq; arma viri, remumq; subamq;
Monte sub acrio, qui nunc Mysenus ab illo
Dicitur, aeternumq; tenet per secula nomen.*

Aeneas thought it not enough to put him in a coffin, or to embalm & annoint him with odoriferous spices, waxe, and Honie, and to wrap him vp in fine syndon as the Iewes, *Assirians* and *Scythians* vsed to do, but

would

would haue his armour hang aboue him with learned epitaphes to bee as manie tokens of his valour, and to terrifie (as I take it) al those that would staine his good name or trouble his repose in the graue.

Howsoeuer it was, the honour which you owe vn- to your Parents when they are dead, commandeth this ornament of their Tombe, which for this cause is thought to bee from the French word *Tombeau* as who would saie *Tout beau*, it should be al faire: as like- wise in Latine to bee called *sepulchrum quasi seorsim pulchrum*. You therfore that are of ability & haue pow- er to bestowe honorable funerals and faire tombs vpon your Parents.

Et tumulum facite, & tumulo superaddite carmē. Virg. Eglog. 5

Chapt. 2.

Of the Pupils Duty towards his Tutor.

THis duty is so straitly conioined and vnseparably connexed with that of childrē towards their na- tural parentes, that it were superfluous to per- swade you thereunto by discourse. The verie reasons and precepts of the Heathen

*Qui praeceptorem sancti volnere parentis
Esse loco*

Juven. 7.

are sufficient to moue you: therfore I aduise you only to Honour and obey them with a free minde, as is cō- venient for men of your qualitie, and not for feare of a- ny punishment. Your obedience must spring from a fountaine of affection towards him, who wil loue you

Quint. lib. 2. c. 10.

again. For *Loue* (as *Parmenides* holdeth) is the efficient of all things. Obay him for your owne weale, & honour him, that is the chiefe cause of your honour: consider howe *Theseus* honored his Tutor *Connidas* in sacrificing and dedicating one day to his honour before his owne: as the good Emperour *Antonius* respected so much his præceptors that hee kepte their images of gold in his chappel: and so *Caius* reuerenced much his Tutor *Agrippa*. When he admonisheth or reproveth you somewhat sharply, thinke it is for your amēdmēt, & that he loveth you, seeing *monitiones & obiurgationes vere amicitie proprium*, and they shoulde bee taken friendly. Learne of *Titus Vespasianus* his sonne, who being sent for vnto *India* at his fathers death, desired of *Apollonius* some precepts whereby hee might gouerne his Empire wel; and when the Philosopher answered that he would giue him one of his schollers that should shew him of his faults freely without al flattery or feare, as *Diogenes* the *Cynick* vsed to do: The young Emperour hearing this word [*Cynic*] I accept, said he, of your present most hartely, and wil suffer him not onlie to barke against me, but also to bite me, when he perceiue me to doe any thing worthie of reprehension. *Xerxes* had euer with him his Tutor *Damarathus*, who admonished him likewise freely amongst the innumerable armie at *Hellespont*. *Crasus* vsed *Solons* counsell, as *Alexander* the Great gaue eare vnto *Calisthenes* his free admonitions, & *Dionise* of *Syracuse* was neuer offended at *Dions* and *Platos* reproofes. Wherefore harken vnto *Ieremias* exhortatiō, that whē you haue such a Tutor that freely, friendly, and faithfully will, & dare

advertise you of your faults, keepe and entertaine him as your owne hart. Hee will be as necessarie vnto you to shew you of your vices without hypocrisie or dissimulation, as a fine Venice mirror shewes a Lady of the spots vpon her face, or anie fault in her attire and apparel.

Therefore Noble Pupils I coucel you not only to be louing and obedient vnto your Tutors, but also thankful in aduancing & enriching them according to your abilities, as *Achilles* did his preceptor *Phænix*, *Alexander* did *Aristotle*, *Traiane* the Emperour in promoting *Plutarch* to be Consul of Rome, as *Theodosius* did *Ausonius*. *Severus* the Emperour bid his Tutor *Hermocrates* aske of him what he pleased, who hauing asked fiftie talents of gold, commaunded to giue him more, thinking that suit too little for his recompence. What shal I alleadge *Theodoricus* King of the *Goths* (or anie other forraine & strange Prince for an example) who aduanced his preceptor *Cassiodorus* vnto so high honours, when you haue a familiar and present patterne nothing as yet inferiour to the best I haue named, either in honouring, louing, obaying, or aduancing his Tutor, *Mr. Newton* as hee well deserueth? Yee who haue the honor to attend his Highnes, can testifie that it is as impossible for me to expresse any waies his perfection in this point of duty onlie, as it is difficil for you to follow his example.

Whosoever sheweth himselfe vnthankful towards his Tutor in special, that hath taught how thankfulnes is the ornament of all vertues, and the bond of humane societie, it is no maruail if hereafter hee regardeth nei-

ther Religion, faith, Iustice, and that he treade lawes & al equiry vnder foot. Therefore that the meanest of you may shun this vgly and monstrous name of ingrat (*nā dixerint maledicta cūcta, cum ingratū dixerint*) which name is repugnant to nature, as appeareth by *Plato* in calling *Aristotle* Ingrat mule, I coucel you al to cōfesse and acknowledge at least in word, by whom yee haue profited, as *Thales* conditioned with *Mandraitus*, to supply with affection and good wil that which you are neuer able to performe by effect, when yee haue done your best. For as the common sentence beareth, a man can neuer requite that, wherein he is obliged vnto God, his Parents and Preceptour, as yee maie easilie iudge by the profite of your Tutors paines in this antithesis.

Chapt. 3.

How profitable learning is, and how hurtful ignorance is vnto a Noble man.

FAlse and fantastical opinion preuaileth so against reason now a daies, that ignorance is thought an essential marke of a Noble mā by many. If a youīg childe loueth not an Hawke and a Dogge while he sitteth vpon his nurses lap, it is a token, saie they, he degenerates. Such is the miserie & blindnes of this vnhappy age, that manie growing in yeares professe nothing more then scoffing at learning & the professors therof, in calling them al *clerks* or *pedants*. If they perceiue anie Noble man better disposed to learning then themselves, presentlie after a scorning manner

they

they wil baptize him with the name of Philosopher: haue he a compasse and a rule in his studie, then hee is an Astrologian; can he make halfe a sonnet, hee is a rimer. Notwithstanding learning only putteth a difference betwixte men, as reason maketh vs better then the brut beasts.

By learning we know *Nimrods* pride & *Noahs* iustice: *Abrahams* faith and the incredulity of the *Jews*; *Tobias* godlines & *Corahs* Atheisme; *Cyrus* meeknes, and *Antiochus* rigor. Learning teacheth vs to make a ladder with *Elias* and *Enoch* to reach vnto heauen. It telleth vs of an *Achilles* amongst the *Greekes*, & of an *Hector* amongst the *Troians*. *Alexander* should haue been smothered vnder the ruines of *Asia* without learning, which sheweth vs the sorrowfull funerals of Princes & the tragical endes of those, who appeared to bee fortunate in their beginning: it letteth vs know of *Iulius Cæsars* honor, and *Heleogabalus* shame.

Mars sine Pallade mors: marcor sine Marte Minerva.

Pallade Mars vivit, Marte Minerva viget.

A Councillor must be learned, and as *Mutius Scauola*

Ignorance is a living mans to be, the death of the minde, a hell vnto the body, and as *Cicero* saith after *Plato*, it is the chiefest and greatest evil among men. Wherefore the *Misileneans* thoughte they could not punish a man more grievously then in debarring his children from learning. What is an ignoraunt man able to doe? Or what service can hee perfourme either for Prince or Countrey, or yet for himselfe? No, he is not only vnapt for all dignities, offices or Charges, either in time of peace or war, but wil cause a desolation to betake his nation, and knoweth not howe to behaue himselfe either abroad or at home, as by this short induction may appeare to euery one.

An *Ignorant* councillor loveth not vertue, because hee knoweth it not, neither is hee able to discerne betweene

reproached *Salpistius* a Noble Roman, and *Ammianus Marcellinus* said vnto *Orphitus*, it is a shame for a Noble man to be ignorant in the laws of his own country. By *learning* only hee is able to sit in a Kings Privie Councell, to haue a voice in the Parliamēt house, to vndertake an embassage, or to bee imployed in some other honorable charge for the publike, and himselfe; & his freinds in priuate. Except hee bee conversant in the lawes, how is he able to maintaine his tennants in good order, to speake for his freind in a ny controuersy, to ende their quarrels and to giue the a wise aduise?

Manie thinke it sufficiēt that a warriar can keepe his armour cleare from rusting, & see his horse wel dressed; vnto whom I would assent if I knewe not that great Captains haue euer achieved more with their heads then with their hands, & that the most renowned warriers haue euer bin indued with learning as wel as with valour, as is vndoubtable by *Cyrus*, *Alexander*, *Cæsar*, & al the rest. They deceaue them selues to think

good and euil, because hee seeth al things confusedly without al distinct perspective. Hee is cruel when hee should be merciful, hee is seuer, when meeknes is required, & rash in pronouncing sentence, whē he should aduise with leasure. And as the wise man saith, *hee runeth vpon his wrack without delay, like a moth & fallet into dishonor without shame*; for hee knoweth not the pyre but by his own fall.

An ignorant warriar cannot range his troupe in order, or make of his army a trench; his company shall neuer bee well lodged, hee will thinke himselfe surest in greatest danger, & wil walke in feare when hee should sleep in securitie. His armie shal wāt water in Summer and woode in winter: hee cannot finde the ford in a brook, nor go vnto the bridges of great riuers, & shal faile in a thousand such like things, wherof the least is sufficiēt to ruinate the great-

that courage appertaineth only vnto *Mars*, and that he only sheweth howe to fight, because they haue never seene

--*galeamq; hastamq; minacē,
Ægidāq; horrificam turbata
Palladis arma.* Aen, 8.

They haue never learned that *Vlysses* fighting deserued and obtained *Achilles* armor before *Aiax*, and that strēth without wisdom is but like a sword in a mad mans hand: The wise Romanes made euer the first skirmish in their long gownes before they armed themselues against anie enemie. They had rather attribute their dignity of ruling over the worlde vnto their learning thē vnto their strēth, vnto the first beginning rath: r then vnto the ending; which made *Augustus* take so great pleasure in repeating this verse.

Romanos rerum dominos, gentemq; togatam. Aen, 1.

A learned Courtier is capable of his Maiesties profound discourses at al times, he can court the ladies with discretion and intertaine them in wise and honest conference, and is able to winne al mens

test Monarch vpon earth. Hee is not able to iudge of good seruice, and to obserue who meriteth to be recōpenssed. Al his skill consisteth in his eies, which are so pore blind that hee cannot see an inch before his nose, I remit to your owne reading sundry examples of incōueniences, that haue befallen in warres through the ignorance of natural causes, of the ecclipses, of the impressions fashioned in the aire, and of a superstitious feare of the celestiall signes: and how by the ignorance of Cosmographie, Chorographie, and Geographie, they haue not beene able to know their waie, nor to iudge of the height of the wall which they haue been about to scale, but haue cōe a great deale to short.

VVhere an ignorant Courtier in hearing his Maiestie speake of anie thing except dogs or hawks he is like a cyphre without the significative figures, or dumbe letters without the vowels; hee

fauour by his meeke, gentle, and ciuill behauiour, as to be imploied by his Maiestie in some serious and important affaiers.

If a Noble man will liue priuatelye in the countrey, by reading hee shall haue both profite and pleasure, as *Nicias*, who tooke so great pleasure, that he knew not when hee had not dined without asking his seruant, & *Archimedes* who could not abstaine to draw *Geometrical* figures in the oyle of his anointing before dinner; and in our owne daies *Adrianus Turnebus* and *Budens*, who could not abstaine from their booke vpon their wedding day. VVould you haue more Noble exāples of thole who delighted in reading? *Alexander* was neuer without *Homer* or *Xenophon* in his hands. *Cesar* had commonly in his pocket a *Salust*. *Scipio* was in

he maketh the chāber maids laugh at his discourses, hee measureth himselfe by the imbroderie of his owne hatband and gay cloathes, but when hee goeth through the courte, no man will say this is hee, whom the King sends vnto *Constantinople*, or to confirme our ancient aliāce with the French King, or to make some accord betweene the Electors of *Germanie*.

An ignorant Lord Liuing at home shall be a scourge vnto his farmers, a torment to his familie, a mocking stocke to his neighbours, a shame for his freinds, & a slander to his Parents. He shal not bee about the meanest of his tenants, if hee goe not vp vnto the top of his tower, and walk vpon the leads: the Clarke of his village shal laugh & mock him in his presence: His sōns Tutor wil neglect his duty in instructing his children if euer hee haue any, & his very seruing men wil cōtemne & misprize him in his face: And which is worst of al and most to be lamented, his gentlemā Vsher, wil not be affraid to court his lady in his sight, & she wil admire euer, and loue

loue with *Ennius*. *M. Antonius* toke great pleasure in reading, as appeareth by that exclamation, ô ten thousand men! remembring of that historie where it is said that *Xenophô* the captaine brought backe out of the wildernes of *Scythia* ten thousand men. *Eumenes* read alwaies *Thucydides*, and *Pyrrus* caused *Herodotus* to bee read vnto him. *Charles* the Great was very diligent in reading the Bible, & composed great volumes, wherof the *Germans* bragg at this day. So did *Dagobert* and composed hymmes which are sung in some Cathedral Churches in *Frâce*. But to omit *Ptolomeus*, *Iustinian*, *Aurelian*, Emperours, and *Alphonſus* and *Inba*, our *Soveraignes* diligence may sufficiently incite you all to read, & to read his owne bookes, which are so learnedly penned, that therby yee shal reape both profit and pleasure.

a more gallant man then he. Therefore I counceyl you all of whatsoeuer degree or age yee bee to study, and thinke no time soone enough or too late: for as *Diogenes* said vnto a youngeman, who fled into a taverne being ashamed to bee seene, the farther you goe, the farther are you in the taverne; so the longer you de laie to learne the longer you remaine ignorant.

Chapt. 4.

How you should attaine to Learning.

2
part of the
Pupils duty

A certaine *Lacedamonian* seeing *Xenocrates* studying *Rhetoricke* in his old age, asked wisely of him, when wilt thou be a Councillor? Or thinke you to be an attorney at *Rhadamanthus* barr, that haue de-laied vnto your white haire to studie? Which moveth mee to wish you that are young to employ the age fitting for the first rudiments of learning.

Non omnibus annis. Conveniunt eadem.

Strabo. 5.

Therefore annoint your ears, as the ancient wrestlers vsed to do, that you maie shew your selues willing and prepared to learning: and as a people of *India* named *Panætij* vse their long eares for garmentes, so let your attentie and patient eares serue for the first instrumēt of your instruction,

---da tenues aures, animumq; sagacem;

Ne fieri negites. quæ dicit posse retorqui

Vera repulsi discendant pectore dicta.

Tutemet in culpa cum sis, ne cernere possis.

Plat. Sympos.

Laugh vpon the three sisters when you come to make loue vnto *Iupiters* thrice three daughters. You must make an offering vnto *Venus* before yee enter into the schoole of *Athens*. Loue hath placed her altar at the schoole doore and hath christened the *Sciences* after her owne name, naming them φιλοσοφία and φιλολογία.

Isocr. ad Demō

Ἐὰν ᾗς φιλομαθὴς ἐστὶ πολυμαθὴς, if yee be willing to learne yee shal attaine to the knowledge of manie rare & sin-

gular good things. It was good wil that made *Demo-
sthenes*, who naturally stammered in his speach, speake
plainely: that deliuered old *Appius* from his palsie, *Bias*
from his slownes, and made *Alexander* conquere the
world almost without souldiers, & haue souldiers with-
out mony. We liue not now vnder *Saturnus's* raigne,
but wee must make our vowes vnto *Ceres*, holding our
hand at the plow stilt & bewitch our steril soiles, as *Fu-
rius Cresinus* did. No man is so fortunate now a daies as
to become learned, as *Amphirans* did, by dreaming, or
as *Ganimesdes* was admitted at the Gods council table
by *Gyges* his ring. Whosoever would eate the kernel
must cracke the nut.

Hesiod. in op
Plin. 18.6.

Plaut.

Dij bona solerti vendunt sperata labori.

The long gowne requireth a long and continual study,
which the *Romans* vnderstood verie wel in choosng it
for their young Nobles weede before any other gar-
ment, cutting it a little shorter as they grew to mans
stature.

Neuerthelesse be not wearie; for albeit the roots of
learning be bitter, yet the fruit thereof is sweet, like vn-
to *Platoe's* suppers, which pleased & tasted better on
the morrow after they were eatē, thē that same night.
Or they are like the fountaine *Anio* called *Teveron*,
which at the first entry of those that bathe themselues
therein appeareth verie colde, but after a little space
becommeth so pleasant and warme, that they would
dwel there: so at the beginning manie detest learning,
as one who had tasted of snail's flesh, but after they
had digested it and felt the sweetnes thereof, they are
allured therewith as it were with hony, or sweete new

wine, that they cannot be satisfied before death call vpon them.

Chapt. 5.

What course you should observe in Learning.

AS in time past whosoever sued to serue the *Noble Romans* went first vnto the Vicer of their hal called *Seruus Atriensis* to bee informed of their Lords pedigree, to know his valiant acts and the order of his house; so I thinke it necessarie that you speak first with the *Atrienses* of learning, which is the *Latine & Greeke Grammar* (conioining both together as *Cicero* counelleth his sonne) before yee preasse to haue entry at *Apollos* cabinet, except yee wil do as the *Romans* who were thought to be dead, that came in at the window or top of their houses and not at the dore. For the knowledge of these two are the chiefe keyes to all Sciences and giueth onlie access to the nine Virgins. Be not deceiued then with the *Franciscan Friers* manner of teaching, who say

*Non te grammaticas opus est ediscere nugas,
Et tetricis languere scholis; tantum elige gnomas
Priscorum è libris paucas: tria commata Tulli,
Virgilij totidem versus, vel carmen Horati
Dimidium, hac, omnis seu condimenta loquela,
Semper habe in promptu, sic crescet opinio, surget
Hinc decus & stupidi magna admiratio vulgi.*

I adde for encouragement vnto the Greeke tongue that of the heauen special and principal tongues: viz. the *Affyrian, Arabick, Ægyptiā, Hebrew, Greeke, Latine*

& *Dalmaticke*, the Greek is most easie, as shal appeare vnto him who wil trauel with *Vlysses*, and heare it commonly spoken in al countries, and speciallie in our own where we retaine yet manie Greeke wordes, as a well-read author obserueth, & giueth sundrie instāces. The obiection of the difficulty thereof was inuented by the enemye of mankind and pronounced by his attorney *Clement* the 5. at the Councell of *Vienne* to locke vp the sweete conduits of Gods true worde in the *New Testament*. By the knowledge thereof their malicious ignorance is discovered. Be not therefore deterred frō learning so pious and sweet a language, euer vsed by *Mercury* messenger of the Gods, and which will lead you to the spring of all sciences. Let *Themistocles* example moue you not to belecue the translatours in so manie good histories as are written first in *Greeke*, who ha-ving to communicate somewhat priuatlie to the King of *Persia*, would not alke presence of his *Maiestie* vntil the time hee coulde deliuer his embassage in *Persian* language, fearing that the trunchman woulde either adde somewhat vnto, or detract from his message. After yee are wel grounded in *Grammar* my next ad-vice is, that euery Noble Scholler,

---*Det primos versibus annos*

Maoniumq̄ bibat felici pectore fontem,

Mox & Socratico plenus grege mittat habenas,

that he passe through al the arts and sciences in order, not mounting higher then his forces permit. To insist in the commendations of *Logicke*, *Rhetoricke*, and the rest of the Sciences particularlie, which are so knowne *lippis & tonsoribus*, I might be longer in euerie one,

then

Remaines of a
greater worke.

then my purpose is to be in al this volume. Wherefore I wish you onlie to consider that the ancients painted man commonly with both his fists folded on his brest, to teach vs that wee shoulde follow on the pursuite of learning and al vertuous enterprises with a neuer fainting resolution,

Virg. Ecl. 4.

Non omnes arborescunt humilesq; myrica.

A man looseth his time that runneth, run he neuer so fierclie in the beginning, if hee become wearie before he come to the race's end, as many young gentlemen do, who in their infancie were admired for their aptnes to learning, and prompt speaking of eligāt Latine, being men haue not onlie forgotten to be congruous, (as the common word is;) but which is worse, haue al learning in derision; and in scorne therof will speake the most barbarously they can imagine.

Learning is circular, and the *Muses* stand round about *Apollo*, hauing no beginning nor ending more then a geometrical circle, so that he who would enioy one of the disciplines must labour to bee acquainted with them all. Therefore Noble Pupil

*Hic animum succinge bonis: sic flumine largo
Plenus, Pierio defundes pectore verba.*

Chapt. 6.

How necessary knowledge of the laws is for a Nobleman.

Morall, Naturall, and Supernaturall philosophie, as al the parts of the *Mathematicks*, are so alluring & perswasive of themselves, that I will

only

onlie put in remembrance of that facultie, which hath no pleasant object except it be gaine, and therefore is neglected of you almost, albeit it properlie appertaineth vnto you, not only by birth right, but also according to the ancient customes both of *Greeks & Romans* who neuer thought their young Princes, and Nobles worthy to haue anie office, vntil they were wel seene in their owne countrie lawes. The great council of the *Amphictions*, *Areopagus* of *Athens*, the two *Consuls*, the six *AEdiles*, the ten *Tribunes*, and the 18. *Prætors* of *Rome* were al Nobles, and surmounted the rest of the Cittie as much in learning, as in extraction of blood. I omit *P. Papirius*, who wrot the lawes of Kings and *Mutius*, *Brutus*, and *Manlius*, who established the *Ciuill lawe*, to exhort you to embrace the lawe of your Country cheifly, that you maie discharge the dutie of a true Noble, in defending the innocent, the widow and the orphant, the oppressed, & the feeble: yee must help them with your tongue before you put to your hands, you must maintaine them with reason & Iustice, in letting the Iudge vnderstand priuatlie, that yee know their right, & how they are wronged; yea if need require to stand their attorney before his *Majestie*, in making him vnderstand by the lawes how the poore petitioner is abused, and that his petition is grounded vpon the lawes of the Realme. It is a Christian & charitable exercise to defend the opressed. Also by skill in the lawes you shal not onlie prelerue your self from anie wronge, but also determine causes & make an agreement betwixt your neighbours and freinds, rooting out the seeds of dissention, strife, hatred, & deadly

fands, which is the cause of much bloodshed. Daiely there happeneth accidents at euerie houre when yee are least aware, that require a present resolution without sēding to an Aduocate or an Atturney to haue his counsel. The ignorance of this Science hath brought great Citties into desolation, onlie for mistaking of on word, as the saccage of *Carthage* by *Scipio* the younger sheweth, because the Carthaginian Embassadour vnderstood not the difference between the word *Cittie*, and the word *Towne*, *et quod Respub. non sit in parietibus* as *Pompey* said vnto the *Senators* at *Cæsars* persecution. There was the like fault made in the treatise of peace between the two *Cantons* of *Barne* & *Friburgh*, in the yeare 1605, where by their second article it was agreed, that the leege betweene them should remaine as long as the wales of their towne shal appeare. So that you see that this studie is most necessarie both in publike offices and priuate conuersation, at home and abroad, aswel in time of warres as in time of peace, & as the lawyer saith, *Respublicas instituere, fines imperiorum regere, causas regum disceptare, populorum mores sanare, Principum fœdera sancire, diuinas humanasq; leges ad hominum inter homines societatem accommodare.*

Chapt. 7.

What bookes you should read privately by your selfe.

3
part of the
Pupils du-
ty.

WHile I am about this last part of your dutie, *Apollos* answere pronounced by the Oracles mouth vnto *Zeno*, being inquisitiue of the

same

same point, commeth into my minde, and by appearance roundeth into mine eare, *that there are no better meanes to attaine vnto learning, then to frequent much with the dead*, which is, as I vnderstand to read diligently, and reuolue their bookes. Wherefore as yee are curious in choosing your armour and horses, & in trying your Hawcks & doggs, I coucel you to be as choise what books yee read; and that yee come prepared, as the *Aegyptians* fed at the *Sonnes* fabulous table, not eating but of the daintiest dishes, albeit they had a good stomacke. For there are some bookes, which are onlie worthy to be tasted, others to be swallowed, & the best to be chewed, let downe and digested. I cannot finde a fitter similitude to explaine this point of reading then a mans traveling through some strange Country; hee breaketh his fast or dineth in some towns passing slightly through them, in others hee wil lodge al night, but yet he wil choose some pleasant and conuenient Citty to learne the language in, and there haue a settled staie for a time: so are some bookes only to be read in parts, others to be read wholly, but cursorily, and some few to be read wholly with great attention and diligence. Of these few I wil giue you this short catalogue, withholding and restraining my pen from the large field of general praises of Historie, Oratorie, and Poësie, or anie of the Sciences.

First I commend vnto your diligent reading the historie of the *Old and New Testament*, wherein ye may profit more, both for Religion and state matters, & for the particular leading of your owne life, then in all the Greeke & Latine Histories, which stutler in respect of

the sweete and liuely eloquence of Gods booke and diuine historie. For what booke in the *Bible* is to bee exempted frō this title? The 5. *bookes* of *Moses*, the book of *Judges*, the 4. *books* of *Kings*, *Iob*, *Hester*, *Judith*, *Ruth*, *Tobias*, and also the historie of the *Machabees* (which is separate from the other) I suppose none wil denie but they be al historical. Also *Esdras*, *Nehemias*, *Ezechiel* and *Daniel* although they be Prophets, yet are their works compiled in forme of narrations, which in the *Rhetoricke* schooles are called *Enunciatiue*, & only pertain to histories, wherein is expressed a thing done and persons named.

All the other *Prophets* although they speake of the time future, which is out of the description of an historie, yet either in rebuking the sins and enormities past, or revealing the destruction of their Countrey, or captiuitie of the people, and such like calamitie and miserable estate in mouing & perswading the people, they doe recite some circumstance of a narration.

As for the *New Testament*, do not the *Evangelists* containe the temporal life of our *Saviour Christ*, *King of Kings*, and *Lord of the world*? The order and disposition of the text in narration, verity in sentences, grauity and validitie in counsel proueth the same. None wil deny the *Acts* to be an historie. The *Epistles* of the *Apostles* do containe counsels and aduertisements reciting diuerse places as they were an *Epitome* or abbrevi-ation of historie. Therefore I exhort you to bee as diligent in revoluing this history first as the young Princes and Nobles both men & woemen were in the time of *S^r. Ierome*, *Basill the great*, *Irenæus* and *S^r. Augustine*.

In this labour you shal finde both grace & comfort by Gods holie spirit, that wil euer be present, if yee inuocate him as yee should do.

If you would learne of the *Greekes*, read *Thucydides*, the fabulous historie of *Herodotus*, *Xenophons commentaries*, *Lysias*, *Arrianus*, but chiefly *Plutarch* amongst manie others, in whom pleasure is so mixed and confounded with profit, that I esteeme the reading of him as a paradise for a curious spirit to walke in at al times, and a fountaine of al learning for an ignorant. In him yee shal see al men painted in one sheete of paper, all vertues in one lease, al vices in the reading of one line, and wisdom her selfe in euerie letter.

Amongst the *Romanes* I recommend in like manner *Cesar*, both for the *sweet flowing of the stile* (according to his Maiesties iudicious Iudgment, wherevnto the learned sort subscribes) as also for the *worthinesse of the matter it selfe*. For I haue ever bin of that opinio (saith hee) that of al the *Ethnick Emperours* or great captaines that ever were hee bath farthest excelled both in practise and precepts of martiall affaiers. Then read *Cornelius Tacitus*, *Suetonius*, *Salustius*, *Iulius Florus*, *Patritius*, *Alexander of Alexandria*, with others, whose names were too tedious to recite.

I would haue you also to be familiar with the histories and cronicles of your owne Countrie, *ne sis peregrinus domi*, before you read those of *France*, *Italie*, *Spaine* & *Germanie* especiallie; that you maie knowe the life, Nature, manners, and estate, both of your freinds and foes, which maie bee verie profitable and pleasant vnto you at al times.

Расс. 2. 2

In Scotland wee haue verie fewe of this kinde, except it bee *Hector Boetius*, and a short harmonie of the Kings of *Scotland, England, & France* writtē in French by one *L. Chalmers*: a booke albeit but little, yet verie worthy to be read. I thinke that our predeceffors could do better then saie, and were more occupied in vertuous action then in contemplation & writing. But now adaies I thinke we come short both in the one and the other, in doing or writing well, except it be his *Maie-
stie*; whose exāple wel & duely followed, is able to make vs perfect in them both; his actions and gentle nature, more then humane, makes him admired, as his diuerse learned and eloquent volumes vnimitable, wherein he meriteth worthilie those praises which *Cor. Tacitus* attributeth vnto *Augustus Caesar*; *Augusto profluens & quae Principem deceret eloquentia est*. For if yee note it wel, yee shal finde it Princelike, flowing from a fountaine of learning, & yet streaming & branching it selfe into natures order, ful of facility and felicity imitating none, and yet vnimitable by anie. Yea *Athens* her selfe was no more *Attike*, al things therein are so sweete & pleasant to looke to. In reading of them *Cato* woulde not haue complained for want of grauity, *Varro* for lacke of waight, nor *Tacitus* craue greater pōpe in thē; nor would *Gracchus* aske for violence, or *Caesar* saie they lacke heate, neither would *Crispus* be offended at the sparing of his words, nor *Cicero* require a greater abundance; so plentiouſlie are al the parts of *Rhetoricke* lodged in his writings. I particularlie recommente vnto your reading his ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ, whereunto I am much obliged in this. For if I durst speake my simple

Anni. I.

iudg.

iudgemēt, it exceedeth as far *Xenophōs* Κ ΤΡΟΥ-ΠΑΙΔΕΙΑ in good & godly instructions, as currage doth couard lines. For albeit *Xenophon* hath a good beginning for the Institution of a young Prince, yet (if you wil marke wel) forgetting himselfe, when he commeth to State matters and making of warres, he maketh *Cyrus* to triumph only by Treason, and to be rather a coward then a valiant Prince, which is a bad lesson for any young Prince, or Noble man. As hee faineth one *Araspas* to haue receiued some litle discontent by the *Assyrians* and *Lydians*, therefore to betray them, who trusted in him as their special friend: so hee calleth *Gadatus* a good & vertuous Prince, whom afterwards he shewes to commit a horrible treason; and which is worse, hee maketh *Cyrus* to bee the plotter and first inuentour of these treasons. So that by *Xenophons* lessons it appeareth that it was lawful to deceiue and betray those who put their trust in you, in so much that he thought his 8. bookes were a sufficient Institution for all Princes and Nobles. For if he had written them as a simple narratiō appertaining to the veritie of the Historie, I would iudge him excusable for setting down these dānable practises, but he wil haue them to be instructions. You shal not finde the like of the least of these faultes in his Maiesties *Instructions*, which haue worne *Xenophon* out of credit in al other Countries, where they are trulie translated and read vnto all Noble mens children, the fathers themselues not disdaining to keep a booke of them in their owne bosome; as I counsel you especiallie to do, who daily see the practise of these precepts by the Pupil, vnto whom they were first taught.

*Xenoph. Cyr. 4.**Cyr. 5.*

Here

Here in England I haue seene manie good parts of an Historie written by diuerse learned men: but I know none that is perfect. Wherefore I wish that as his Maiestie hath ioined the great Iland into one Monarchie for time to come, so some learned mā would ioine vs faithfully without anie parcialitie in on historie for ages past after the manner of the sacred history, which draweth downe the storie of the ten Tribes, and of the two Tribes as Twines to gether. It were a work doubtlesse both profitable to vs and honorable to his memorie that did it.

Amōgst other good English books, I recōmēd particularlie vnto your perusing the historie, or rather Poeme of *S^r Philip Sydneys Arcadia*, both for the worth of the writer, and the eloquence of the English stile. His discourses & poesies are so iudicious, his passages so pleasant, and variety so delightfome, that I may without reproach or offence applie *Homers* elogi: vnto his praise; his wit is so excellent, his invention so rare, and elocution so ravishing.

France hath manie learned historiographers, as amongst the rest *Eugerrand of Munstrellet*, *Philip of Commynes*, the *Lord of Haillant*, who is both learned & profitable, & pleasant in my conceit. The *Commentaries* of *Bellay* and the *Inuentorie* of *Iohn Serres* newlie printed and worthie to bee read, both for the good & compendious compiling of the storie, and also for the French eloquence wherein hee floweth. For militarie affaires yee maie read the *Lord of Noue* who is sōwhat difficil for some men, & also the *Commētaries* of the *L. Monluc* which are good both for a younge souldier,

and an old Captaine.

Amongst the *Italians* you haue *Guichardine*, who is renoued throughout al *Europe* for historie. For o-
ther Sciences you shal reade *Picolomineus*, who con-
taineth al things in his writings fitting and belonging
to anie Noble man who soeuer; he is admirable in the
doctrine of good manners, excellent in policie, neces-
sarie for the state, and proper for al societie. Yee maie
read *Tasso's* booke of *Nobilitie*, and *Boccacius* workes,
except his *Decameron*, which is ful of idle, wanton, &
bad inuētiōs, & worse discourses: the *Courtier of Count*
Baldesar Castilio is verie necessarie and profitable for
younge Gentlemē abiding in the Court: if you vnder-
stand not the original, *Mr. Cleark* hath translated him
into verie pure latine.

Of newe bookes which moue to a good & vertuous
life, wee haue but too fewe, and can neuer haue too
manie: but of such as followe their owne fancies in
shewing forth their wandering imaginations, we haue
too manie, and I wish we had none at al, *scribimus in-*
doctis, doctiq. Good and learned men are not onlie o-
therwise imploied, but also greatlie discouraged: For
when they set forth anie notable booke of Diuinitie,
Humanitie, or anie of the Sciences to helpe & benefit
vs and our posteritie, it is in no request, except it be to
stopp mustard potts, or wrap vp Groasars ware in.
The reason is because euerie Stationers shopp, stal, &
almost euerie post of the Cittie giueth aduertisment of
a newe toye, which oftentimes intercepteth the virtu-
ous disposition of such as were willing to buie good
bookes. Which maketh mee to praise the *Phaeton* vp

on earth, and the firebrand of the whole world *Caligula*, causing such *Aquino's*, *Cassio's* and *Volusio's* to abolish and deface their writs with rods, or to fling them into the riuer. I haue written this to shew my selfe conformable vnto the age wherein I liue; yet for my part I wish that the ancient Indian custome were renewed in this Contrie, both for expressing of idle brains empty of al vertue and honestie, and for recompensing of the Godlie and learned writers. But I praie you to forbear those vaine, idle, wanton pamphlets, and lasciuious loue bookes, which inflame the concupiscence of youth: For in my opinion nothing doth more corrupt younge and tender witts, then such vnseasonable bookes, as hurtful to youth, as *Machauell* to age. Bee not allured by their fine phrases, inke-horne tearmes, swelling woords, bumbasted out, with the flocks and scuming of sundrie strange languages: they wil tie you in the fetters of lust, and keepe you in the thoughts of loue; they are like an Apoticaries gay box, painted without & full of poiso; they haue glorious outlides, and goodly titles, but within they are full of stronge venome: while the minde is occupied in such toies, the cōmon enemy of man kinde, doth secretly lull the soule in securitie: they are like fauning cures, which neuer bark til they bite. Some mē are so charmed with these *Syrens* & *Circes* potions, that they spēd their whole life in vaine reading of them, becaule they see in these bookes, as in a looking glasse, their owne conditions, sucking in such fragments as fit their humors. Vnto such readers *Pythagoras* reproach against a lewd fellowe may be wel applied, that it is no maruell

that

that swine delight more in dirt then in pure & cleane water, which I counsel you euer to drink, & to imploy your reading vpon good and profitable books, making your vse of them in this sort.

Chapt. 8.

*How yee should make good vse of your reading,
and iudge of bookes.*

HAuing made choice of good bookes, consider, when you begin to read euery one of them, of what profession the author was, & whether his subiect be taken out of his owne profession, that is, as the learned say, if he hath writtē *Dogmatically*. For there are three māners of writing which you must obserue in reading al bookes, *Dogmaticke*, *Ethicke*, & *Elenchticke*. The first sort is, when euerie man containeth himselfe within the limits of his owne profession, as when a scholler writes of learning, and a souldier of wars, whē a Grammarian writes of Grammar, &c. As *Apelles* said *euerie skilful man must be best beleued in his owne profession and trade*. Al *Aristotles* works, *Hippocrates*, *Galens*, *Ciceros*, *Euclides* Elements, and such like, are esteemed *Dogmaticall*, vnto the which I may adde al histories, because al Historiographers are tied to write according to the truth, as al other writers are bound to obserue the rules and principles in that Science which they teach.

Wherefore by reason al things written in this kind, are easie to be iudged by the *proprieties*, *causes*, *rules*,

and *principles* of the discipline, 'I wil only aduise you to obserue these fewe thinges' in reading of any historie, which is more difficult. The authors profession, if he be a schoole man & medleth onlie with schoole-learning, as humanity and Philosophy, note chiefly his fine stile, and eloquent speech, if he be a Diuine remaerke church gouernment, Ecclesiasticke matters, marriages, and such like things as principallie appertaine to Theology: if he be a Lawyer learne the cōtrouerlies of the points in Law, the establishing of states, and policies: if he be a Physition, belceue him best, when he speaketh of the temperature of the aire, of health, of the complexion of Princes, of their hurts and sicknesses: If he be an Embassador prie into his practicks, his intelligences, and fashion of behauiour: If he be a man of warre, obserue chieflie the exploits whereat he was present himselfe, and things of warfar: If the author be a Courtier, you shal learne fashions and ceremonies. But of whatsoever vocation the author be, I counsel you to esteeme most of such Historiographers, which haue had least passions and partialitie, and the best meanes to disco- uer the truth, either in beeing there themselves in per- son, or hauing certaine intelligence frō them that were present, and are men of faithful and sincere iudgment, speaking without affection. Be not of too quicke a be- liefe, nor too incredulous, least yee take copper for gold, falshood for truth, or profit not a whit at al. For manie historiographers, through ignorance, hatred, couetousnes, and fauour of such great Personages, as gaue thē pensions, haue colored their lying, & disgui- sing, vnder a beliefe they had, that few should haue bin

able to discern their couſenings: they haue named ſundry men wiſe, prudent, and valiant, which indeed haue bin moſt wicked, fooliſh, and ignorant, which ye are able to diſcouer eaſilie in prying narrowly into their pretexts, cloakings, and occasions.

The ſecond ſort of writings reſpect onlie the circumſtances of time, place, and perſon, like a Leſbian rule, applying al things more to a glorious ſhew of Ethick, figurate, and allegorical words, then to anie Dogmatical doctrine. Such are manie books of *Plato*, *Lucians Dialogues*, and compositions of Orators, & Poets, tending rather to pleaſure then profit.

Applie not your iudgment in iudging ſuch kinde of bookes by conſidering the whole booke together; but as one who buyeth a cloake, taketh it firſt al a ſunder, & beholdeth euerie part therof by it ſelfe; ſo examine the principles and cauſes of your booke a part. Becauſe the method of iudging muſt bee according to the manner of inuention: and if the principles which yee conſider ſeparatly do agree with the rules of that Art, from which they proceede, and chiefly with the final cauſe therof, doubtleſſy they will appeare far fairer and better then if yee iudged of al the booke together. For as the *Coloſſus* in *Rhodes* was more maruelous lying low vpon the ground, then when it ſtood vp, in reſpect euerie finger therof appeared greater then al the reſt of the images: ſo doeth the perfect obſeruation of the principles and cauſes of any worke breede a great contentment and pleaſure vnto the reader.

I am ſo affraid of *Poëſie*, that I dare not coucell you to read much thereof priuately, it is ſo alluring, that

whosoever is not aware, shall bee enchanted by this minister of voluptuousnes, and so intiled, that he wil haue none other delight, then to lie sleeping in pleasure; vse it therefore only as a recreation after your serious studies, as that famous ancient writer advileth you, *fas est carmine remitti, non dico continuo & longo (idem enim perfici nisi in otio non potest) sed hoc arguto & brevi, quod aptè quanta sibi occasiones cura / q³ distinguit.*

Of these two is composed the third manner of *Elencticke* writing, which consisteth in refuting of false doctrine and confirming the truth with Rhetorical flowers, as *Aristotle* wrote against his preceptor *Plato*, after his owne and *Socrates* example, that wrote against the old *Sophists*, as *Iulius Scaliger* hath imitated them al three in writing against *Cardanus*. In such writings beware to take that which is *Ethicke*, to be *Dogmatical*, otherwise yee may fall into error, as manie doe, taking *Quid pro Quo*.

Now for the due consideration in particuler of everie booke, begin in *reading* as yee were taught in *hearing*, at the Compend of the whole booke, which is the Epistle or preface made of purpose and dedicated unto you, to the ende yee may haue a general or confused notion thereof, as a man hath in his minde or table book of the way, whē he goeth from *London* to *Edinburgh*, and as he learneth the waie in going and knoweth everie cittie and towne more distinctly then before, so shall you vnderstande your authors meaning the better and more plainelie.

To iudge aright of anie mans worke, consider his method, and good order, which wel obserued is able to

turne an abiect matter into fine gold as *Mercuries* rod did, or to giue light vnto the wise reader like *Tyanæus* his stone called *Pantaura*, albeit the ignorant remains in blind darknes and obscuritie.

But because it is more easie, τὸ μωμᾶν ἢ μίμνῃν, to re-
 proue then to imitate, and that the Poets fable of *Momus* was neuer more true, then now, when there can be nothing done so perfectly but some *Zoilus* or other wil spit out a part of his gale against it, neuer taking heed vnto the authors intention whom they reprove and detract, I desire you that are æthæriās & shoulde be of a more gentle nature, neuer to imitate *Homers Lamia*, in killing with a *Basilisks* eie, or biring with a venemous tongue other mens labors; which vice proceedeth of a weaknes in iudgement and an vncharitable heart, that is not able to discerne that euerie man doth his best, and that one mans fault is an other mans lesson, as *Aristotle* saith of the errors amongst the anciēt Philosphers, which made the Musiciā to send his Schollers to hear the harsh harmony of his neighbor:

Pro captu lectorum, & habent sua fatalis belli.

Imitate *Socrates*, whose censure being required of an vnlearned booke, answered, that hee thought those things, which he vnderstood not, as good and worthie of commendation as those which he vnderstood: thus do al wise learned men. And albeit learned men would reiect anie booke, do yee not so, because they do it, but rather search curiously to knowe the reasons why they do so. I recōmēd this point chiefly vnto your memorie and obseruation, as guilty of mine owne weakenesse,

Nec enim Dī sumus.

But

But especialie speak neuer in dispraise of dead mens works: for as *Planeus* saith wel in *Plinie*; *nulli nisi larua cum mortuis colluctantur.*

I wish you in reading, for the exercising of your owne iudgment and confirming your memorie, euer to make some short annotation vpon the margent of your booke, and after you haue ended the whol booke, begin at your first annotation to write the words of your author into a BOOKE OF COMMON PLACES, if the author be methodicall. But if his worke be a Rapsodie, without anie coherences of the parts therof, as Criticall and lawe bookes are, coppie out your obseruation in your reading. This did *Aristotle* in his 8. bookes of *Topicks*, whom *Cicero* imitated in making a booke of common places vnto *Trebatius* the lawier; and manie learned men haue followed both their examples, as *Valerius Maximus*, *A. Gellius*, *Macrobius*, *Alexander ab Alexandro*, *Adrianus Turnebus* in his store houle of al humane learning, called *Adversaria*, and now euerie man almost. Albeit this counsell appeare somewhat painefull, yet the profit therof is able to recompense the paine a thousand fold. For hereafter when yee shal haue vſe of these Maximes, ether in state matters, Policie, or anie particular affaire, they are in readines. *Durum nimis est, cum sitis fauces tenet, puteum fodere.*

Finally as the *Persians* alwaies meditated vpon euerie matter of importance, as in making of warrs, peace or truces, in marrying their daughters or any such like thinge, a daie before they speake of it: so I counsell you to meditate well after yee haue *Hard*, or *Read* any lesson. For meditation is the fountaine of al good coun-

cell and wisdom, the rule of all affaires, the mother of all learning, and in a word, the engenderer of all vertue.

And after yee haue meditated wel vpon that you haue read, confer therof with some better scholler than your selfe, who is able to lift vp your imaginations, & by an honest emulation, ielousie, glorie and contention of honour wil moue you aboue your selfe. To shew how profitable this concluding counsell is, I need neither alleage the ancient *Athenian*, nor *Romane* custome of this in their Academies, seeing their footsteps remaine at this present in *Italie*, which thereby surpasseth vs in wisdom and policie.

Wherefore for your better perfection by frequenting such men of merit, I will lead you out the best waie I knowe to conuerse with the world in shewing you, your dutiful behaviour in all honest companies whersoever you shal come.

X

TO

TO THE TWO MOST VERTVOVS,
and wel-learned young Gentlemen.

M^r. FRANCIS STEWART, Master of Mourray.

And to

M^r. IOHN STEWART Sonne to the DVKE of
LENNOX his GRACE.



Oble Sirs *whom-to can this part of Institution, having Vertue for chiefe Object, so rightly appertaine, as to either of you two, who are no lesse vertuous, then learned? VVhy then will some saie, should I ioine two so worthie Gentlemen in one so unworthie a dedication? But why rather thinke they, that I should separate the, who are no waies nearer united in kind, the alwaies euer in kindnes? So if I were but to name the one, surely I should intend the other: but intending this dedication to two, I could not but name both. Adioine then, I exhorte you, these my meane practises vnto those good grounds of vertuous speculation. yee haue both so happily laid, and continue in your study of Philosophy (as Cicero said in great commendation of Cato the second) non ita disputandi causâ, sed ita viuendi. In so doing you shall shine in vertue like the two Cherubims placed respectiue mutuallie on the top of the propitiatorie, and shall shew your selues not mere and ordinary agents, but that ye are worthy patternes propounded vnto others imitation.*

To both your worships
humbly deuoted

I. C.



THE FIFTH BOOKE OF NOBLE
Institution, containing young No-
ble mens Dutie in their Ciuil
conuerſation.

The Summarie

IT is not the disputing that *Moral Vertue is in the minde of man by habit, and not by nature*: nor that it is an *Act, power, or a Science*, as is taught in the Schooles, which is able to make a man Vertuous, and ciuil in conuerſation: but it is practiſing that doctrine in frequē-
ting the world, as *Aristotle* himſelfe teacheth verie wel. Wherefore propounding for the principal or laſt end of my paines, that you, for whose cauſe I haue vnder-
taken this labour, ſhould be as vertuous & ciuil in your behauiour, as book-learned, I adde vnto the The-
oricke of your studie a particular practiſe of good mā-
ners; without the which al that you can learne, ſeemes to be no better then a faire and beautiful Image with-
out life and motion. To proceede with good order in ſuch an vnbeaten path I cannot follow a better guide

Arist. Eth. 8. c. 6

then the 4. Cardinal Vertues, *Prudence*, *Iustice*, *Temperance*, and *Force*: for in these foure consisteth the whole Duty of mans life. *Prudence* properly is exercised in *Affaires*, as *Iustice* respects the *Persons* in giving euerie man his due; *Temperance* and *Force* are busied about al good or bad *Accidents* that can behappen a man. So that in these three, *Affaires*, *Persons*, & *Accidents*, the whole condition of our life and conuersatiō is comprised; and they shal make the three principal parts of this booke, after a succinct description of the effects of Vertue and of Vice *in antithesi*, that yee may see the difference betweene wel and evil doing.

Chap. I.

*A comparison betweene the effects of vertue,
and those of vice.*

Plat.in menon.

Vertue which *Plato* describeth to bee a perpetual harmonie of our affections, by reason, is a pearle; & a preciousewel so rare & excellent; that it can nether bee sufficiently commended, nor worthily esteemed: al humane things do faile and decaie: *virtus clara aeternaq; habetur.* Vertue only remaineth for ever, an honour for youth, a crowne for age, a comfort in prosperitie a succour in aduersitie: delightful at home, not

P*Luturke* one the other part, & dayly experience teacheth vs, that vice is more hidious and ougly, then any man is able to conceaue in mind, much lesse expresse with hand: It is an vnpleasant walking mate in companie every where; because it is presumptuous & doth nothing but lie. At table it is a glutton, as in the bed it is verie troublesome, and ful of greife, sorrow, & sinne, pricking a mans conscience, & alwaies break-

burthenſome abroad .Virtue can neuer ſuffer ſhipwrack or be burnt into aſhes no more then the Romane *Syndon*; yea not ſo much, as appeareth by *Ariſtippus* his ſhipwrack, & *Stilpon*'s courage at the burning of his Cittie *Megara*, by *Demetrius*.

Virtue is ſo pleaſar to him that hath once attained vnto her, not only by a firme hope of life to come, but alſo in her admirable & glorious effects in this world; that the pleaſure ſurpaſſeth far the pains, which any man can endure to ſearch after her.

A man endued with reaſon is able to ſuffer patiently the rack the genne, and al ſorts of torments, and to comforte himſelfe in the midſt of his miſerie, ether by his innocency, or by the diſpleaſure of his offence, for which hee feeleth himſelfe puniſhed, as is evident not only by *Ciceros* his doctrine, and *Cleomenes* his calling out againſt *Theryclon*, who counſelled him to ſtab and kill himſelfe after his overthrowe by *Antigonus* (a ſentence worthie of obſervatiō) but alſo by *Socrates* and *Senecas* his patient ſuffering of

ing him of his ſweeteſt repole.

VVhere vice is a perfect worker of iniquity it wrapeth a man into al kind of mileries, and bringeth deſolatiō in this life, and priuation of life to come, as it turned *Nebuchadnezzar*, who was a man, yea a King into an oxe, *Therſes* in an hogg: *Acteō* into a ſtag &c

But if vice dwel in place of vertue, yee canot ſee or imagine on action in a mans manners, where this tyrant raigneth not abſolutly: It is impoſſible to keepe a furious man that hee breake not forth into an heape of iniuries & diſpites againſt his perſecutor: or a Ruſſian to hinder himſelfe frō ſpeaking baudily, or a flatterer from making false and light promiſes: in ſomuch that vice forceth the minde more which it poſſeſſeth, then compulſion doth the bodie, yea then death it ſelfe.

Daniel. 4.
Metamor. 4.

Cicer. 5. Tuſc
Plut. in Cleom.

D. Laert in vita
Socrates.

death. Reason stayeth the minde to complaine, as the hand stoppeth the mouth to cry.

The one listeth vp a mans minde in al purenes, innocēcie and sinceritie vnto the heauens, like the true daughter of light, as *Empedocles* calleth her.

There is truly I knowe not what kinde of congratulation, of wel doing (which reioyceth vs) in our selues, & a generous iollitie that accompaneth a good conscience. It is no smal pleasure for one to feele himselfe preserued frō the contagion of an age so infected as ours, and to saie to himselfe, could a man enter, and see euen vnto my soule, yet should he not finde mee guiltie, ether of the afflictio & ruine of anie body, nor culpable of enuie and reuenge, nor of publik offence against the lawes, nor tainted with innovation, trouble or seditio; nor spotted with falsifying my word. I haue alwaies liued vpon my owne, nor did I euer make vse of anie poore mans labour without reward. These testimonies of an vnspotted conscience are very pleasing.

The other, like the false daughter of darknes, and the diuill, preacheth nothing but the flesh, lust, & the burying of soule and bodie into an Epicurean voluptuousnes.

Evil doing leaueth as it were an vlcere in the flesh, a repentance in the soule, which still scratcheth and tormenteth it selfe: for reason defaceth other greifes and sorrowes, but engendreth those of repentance: it is the more irksome, because inwarde, as the colde, & heate of agues is more offensive thē that heat or cold, which commeth outward, In a word a minde set one wickednes, may happily arme it selfe with securitie, but shee shal neuer guerdon her selfe with this selfe ioying delight and satisfaction, albeit it bee neuer so hard lulled a sleepe. Therefore I wish you to flie from it and cleaue to Vertue in directing your whole thoughts, words, and workes, without al feare, trouble, or vexatio in mind, vnto Gods glorie, & your owne saluatio.

Chapt. 2.

Of Prudence in generall.

Albeit *Vertue* be euer but one, and alwaies perfectly accomplished in her selfe; neuerthelesse because our imperfection is not able to attaine to an absolute perfection, & that in euery good actiō, there appeareth euer some particular *vertue* more eminent, then the rest: so that according to her diuerse proprieties, and different inclinations of the persons, the Philosphers haue deuised her into foure principal parts, naming them, *Prudence, Iustice, Temperance,* and *Fortitude.*

Prudence being the Queene and Soveraigne Ladie about the rest of the vertues, with good reason should haue the first place, seeing that without her, there is nothing pleasant, agreeable or wel done. Shee is the salt the seasoning, the Rule and square of al our actions: Shee is the eie (as *Bias* said) that sees al things past, present, and to come, making her vse wisely of all three, in keeping her selfe from the snares of her enemy *Imprudence*, which goeth about craftily to catch her, and to cause her to saie shamefully *Non putavi.*

O deare *Prudence*, how necessary art thou for our life and conuersation! fooles repent that they haue not followed thy waies: the miserable are sorie that they obeyed not thy direction; and they who are happy attribute vnto thee the vertue of their cōtentment. It is by thy fauor O *Prudence* (vnder God) that Kings raigne,

that

Psalm. 88.
1. Kings. 14. 8.
15. 3.

that Dominions are established, & Magistrates ordained, and policie authorized: It was thou that madest God give this testimonie of the Kingly Prophet; *I haue knowne David the sonne of Ishai, to bee a mā according to mine owne heart, in wisdome & magnanimity.* Thou causedst this same David to be pleased with *Ionathās* kindnes, and suspicious of *Sauls* wickednes. It was thou that placedst *Ioseph* to be a President in *Ægypt*, *Saturnus* in *Sicilie*, *Cadmus* in *Beotia*, *Triptolemus* and *Ceres* in *Sicilie*, *Bacchus* in the *Indies*, *Ianus* in *Italie*, *Pompilius* at *Rome*, & *Vlysses* euery where. By thy fauor *Nestor* was more esteemed among the *Grecians*, then the furious *Ajax*, yea then the victorious *Achilles* himselfe. Contend then al yee youg Nobles to haue this Queen for your wife, and a prosperous guide in al your actiōs, as wel publike and common, as particular. Shee wil shew you how to conuerse abroad in the world, and to behaue your selues with your acquaintance, and familiars at home.

Chapt. 3.

Of common behaviour towards all sorts of men.

MY first aduise and general foundatiō of all good behaviour, in conuersation is, that you take diligently heede, not to make your selues slaues or subiect vnto any certaine particular humors, which is a token of selfe loue. Whosoever is thus captiue, hee must needs suffer much paine. *Istud est sapere, qui ubi-
cunq; opus sit, animum possis flectere.* It is great wildom

for

For a man to accommodate himselfe and to frame his manners apt and meete for al honest companie, and societie of men: *as to shewe himselfe discreet among the wise, merry with those that are merry, & to mourne with those that mourne*, to yeelde sound reason in weightie matters, & pleasant conceits in light trifles. The best wits are most vniuersal, & plyable to al sorts of people. It is a most rare quality in a Noble man to be commō, that maketh him imitate Gods goodnes, as it made the ancient *Cato* to be praised, who had a spirit so framed to al things alike, as if he had only been borne for that, which he went about to do. This maketh those famous captaines *Epaminondas*, *Scipio*, *Laelius*, *Agessilaus*, and the *Coryphaeus* of Sages amongst the heathen to be no lesse renowned for their dancing, singing, gathering of cockles, and riding vpon a staffe with young children, then for their glorious victories in the warres. This is in some manner the *Phryonian Ataxaxie*, the *Academicke Neutralitie* or *Indifferencie*, wherof proceedeth *Pythagoras* his *soveraigne good*, and *Aristotles Magnanimitie* to admire or wonder at no thing.

*Nil admirari prope res est una Numici,
Solaq; quae possit facere & servare beatum.*

Is it not a strange thing to see a mā that had rather imprison himselfe in the bonds of his own corrupt affecti-
ons, then to liue at libertie, and to bee able to behaue himselfe alike euery where. Surelie we may crie out more iustlie then *Tiberius* did, *O homines ad servitutē nati!* what wonder is this, that a man wil haue his bodie, his goods, and al that he hath at libertie except his spirit, which is only borne to liberty? Hee wil vse that

Rom. 12. 15. 16.

Linus lib. 9.

Cic. 2. de orator
Aelian. varia
hister. 12. 15.

Hor. 1. epist. 6.

which commeth out of al the coasts of the worlde for the nourishing or adorning his body, but neuer make his minde the better; thinking and saying with the ignorant of his owne village, that al the world cannot afford the like.

Hippomachus knew the good wrestlers only by their going through the street, as *Lysippus* carued a Lyon, seeing but one foot: so many men seeing you passe by thē, wil cōceiue presently a good or bad opiniō of you. Wherefore yee must take very good heed vnto your feete, and consider with what grace and countenance yee walke, that yee go not softly, tripping like a wantō maide, nor yet striding with great long paces, like those Rhodomonts and Kings in Stage-plaies. Walke man-like with a graue ciuil pace, as becommeth one of your birth and age. Away with all affectation, either in hanging downe your head, as *Alexander* did, or stooping for greater comlines, or bending your body backward. Many are so mōstrous in their mann^r of going, that they must needes either bee nodding with their head, shaking of their shoulders, playing with their hands, or capering at euery step with their feete, rouling from side to side, like a Turkey Cocke. As they goe through the streets, yee shal not see them goe forward one step, without looking downe to the rose vpō their shooes; or lifting vp their hand to set out their band, as if it were in print; or setting vp the brimme of their hat, or doing some such apish toy: whereof I cōcel you to beware, if you would not be mocked with them.

Be lowly and humble vnto al men, and the greater

your

your quality is, the more honorable shal your humilitie bee vnto your selfe: which aduise I recommend so much the more, because I see so manie of our young Nobles deceiue themselues herein, thinking that wee are bound to respect and honour them in all deuotion and seruice, & that they are not tyed to anie reciprocal courtesie, as if it were possible that they could stand of themselues, and vpholde their Imaginary and fantastical greatnes without vs. For my part I can neither honour, nor respect such persons, that thinke vs obliged to their fauor, if they answere the humble affection of a Gentleman, or anie other man of merit, with a signe of their eie, or a nod with their head. The dogs of *Corinth* barked euer against the prowde and glorious folkes, and fawned vpon the humble: The *Thracians* contemned *Lyfimachus* his pride, & *Demetrius* his vn-supportable vanitie. *Marcus Antonius* his disdeining of the *Romanes* brought him vnto such an end, & was the chiefe cause of his ruine. Manie there be, who dissemble their dildaine vnto a fit occasion to pay you home againe with profit, & to render you the like with aduantage. And seeing it is not comelie to see a young Gentleman hold continuallie his necke stiffe, neither turning his head this waie or that way to looke vpon those who salute him, no more the *Constantius* the Emperour did, who would not once swaie with his coach; I aduise you to look vpon those who yee salute, modestly in the face: for those halfcaps & salutations which you make for fashion sake, turning your head to the other side, take no effect.

A facil accessse and a gracious countenance engen-

Terent. *AE.* i. 4

dreth a great fauour in euerie mans minde towards you: and there is nothing that winneth so much with so little cost, whereas when yee studie to mainetaine a counterfaiit grauitie and a grimme countenance, as if yee were a *Senatour of Venice*, then euerie bodie flyeth & feareth to haue any thing to doe with you, more then with so manie *Menedemi* and *Demea*. Therefore studie to shew your selues *Mitiones* with a ful perswasion, *Facilitate nihil homini esse melius*. It is not thanke worthie to haue your doore open to admit a man in your chamber and to keepe your countenance shut to receiue him: So we see *Atticus* before the first view betweene *Cesar* and *Cicero*, did serioullie aduise *Cicero* touching the composition, and ordering of his countenance and gesture.

To conclude this general behauiour, me thinkes it is a fit, & wel made garment of the minde, & should haue the conditions of a garment, *viz.* that it be made in fashion, that it be not too curious, but shaped so, that it maie set forth anie good making of the minde, & hide any deformitie: and aboue al, it ought not to bee too strait by reason of exercise or motion.

Chapt. 4.

Of your behauiour at Court.

IT is a token there is smal courage in a Noble man, whē he is neither knowne of his *Maiestie*, nor of his *Highnesse* by name or person, which moueth me to appropriate the first Chapter of special & limited con-

uerſation vnto your behauiour here, as the principall, and chiefeſt priuate companie, that anie man can bee in. For I may more properlie cal it the Epitome of the general, in reſpect that a man maie learne here within the circuit of their Maieſties pallaces, that which manie men wander through the whole world to ſee.

Your firſt dutie therefore in preſenting your ſelfe in either of their preſence is, to bow down vnto the ground in token of ſubiectiō and humilitie, as *Abraham* the great *Patriarch* did vnto his three gueſts, and as that man kneeled, who did meete our *Lord Ieſus*. And that the beſt of you ſhoulde not reſuſe it, looke to a Kings owne example, who roſe frō his throne to meete *Bethſheba*, & bowed himſelfe vnto her: ſo did *Abigail* light of her Aſſe, and bow her ſelfe to the ground vnto *Dauid*. If example of Kings and other great men wil not humble your hart and your knees: harken how the ancient law *Iubemus* commaundes you to doe it, *verſe*. *Noſtram Clementiam adorare iubemus*. And in ſundry other places the law wil haue you *adorare*, that is, to honour his Maieſtie, with that ſubmiſſion which yee vſe *ad orationem*, that is, vpon the knee. Reaſon alſo would teach you this ſubmiſſion without murmuring. For your life, lands, and goods being ſubiect vnto his power, who ſhould thinke to reſuſe kneeling, & chiefly when he begges or ſues for anie thing at his Maieſties hands?

Par tibi pacis erit dextram tetigiſſe Tyranni.

Hauiing thus kiſſed their Maieſties hands in all dutiful humilitie, *gratuſq; daret cum dulcibus oscula verbis*, I wil not counſel you to ſue, to be in their fauour, or

Gen. 18. 2.

Marke. 10.

2. King 2. 19.

1. Sam. 25. 24.

L. x. de profeſſ.

Aen. 7.

to creepe in to bee a Courtier by flatterie as *Cleſſophon* vsed to doin euerie thinge, so that when the King had a sore eie, hee would put a plaister vpon on of his eies, and fained to stumble at euerie bancke, and to halt with K. *Philipp*; but with ingenuitie, modest and honest behauiour, & diligent attendance. Howsoeuer they vse you familiarlie, beware of making your selues too homelie: containe your selues within such an vni-forme respect, and dutiful reuerence vnto their sacred person, that they maie not iudge ether by your countenance or actions, any milbehauiour or vanitie; not imitating those, who are rauished and bereft of their right sences for ioie that they haue the Kings or Princes eare, gazing and staring round about them, if anie man perceauē them to inioy this felicitie, when they should haue their whole mind fixed and bent to heare their Maiesties, and to bethinke themselves of an wise answer. If yee see that you are in fauour & credit with them, and that you haue a more free accessse vnto eyther of them then others, who perhaps are a good as your selues or better, be not a whit the more proud & disdaineſul, but behaue your selues so discretlie, that whē you finde any of them in your way, you passe not by them with state, but saluting and entertaining them most curtuously, by little and little, withdrawe your selues, as if they tooke no notice.

I wish you not onlie to shew your selues courteous towards your companions, but also to euerie honest man of good deserts. Albeit his coate be not so gay, nor revenues so great as yours; perpaps his merits are better, and his wildome greater, and when occasion

is offered, wilbe more able to discharge a good peice of seruice to his Prince and Countrie: for *Fortune* is blinde, and knoweth not vpon whom shee bestoweth her goods. If you haue on of your neereft freinds, that is a great courtier, bragg not with a disdaine of others: labour rather to gaine al their fauours and loue; otherwise at the change of court (cloak your pride neuer so wel vnder a fained and crafty humilitie) they wil reiect you with contempt. Vherby remembering with my selfe that the Image of *Fortune* was made of glasse, to represent vnto vs her fragilitie, and that the fauour of Princes ebbeth and floweth; J desire you to behaue your selues so modestlie, that nether your advancement maie be enuied, nor your debasing laught at. Winn to your selues the loue of al men, while your fauours are prosperous; and cheifly if you be raised by his Maiestie, and borne of meane parentage. Remember *Archidamus* his answere vnto *Philip* after his triumph at *Cheron*, that if hee would measure his shadowe, hee should not finde it an haires breadth bigger, or longer then it was before his victorie. Read also *Crinitus* his fable betweene the little gourd, and the great pine tree, to gether with *Horace* his 4. Epod. vnto *Mana Pompeius* his freeman. Imitate the Romans according to *Scipio*'s saying: who vsed, *neq; si vincantur animos minui, neq; si vincant secundis rebus insolescere*: Or else *Philip* his example, after hee had wholie ouercome the *Athenians*: *Nec tamen amicis visusest exultasse* (saith the Latine historiā) *nec inimicis insultasse*. In prosperitie & aduersitie, being ouercomed, as ouercomming they behaued themselves alwaies alike,

Which

Crinitus li. 2. d.
honesti discipli
na. c. 14. lege e-
tiam Guicciaro
de Embl. Alcia.
 124.
Linus 35.
Iustin.

Which a generous and Noble courage should ever doe. For to be dejected and in little fauour with his Prince, should noe more breake a corragious and valiant hart, then those rods hurt the Noble *Persians* skins, which whipped their cloaths in steed of their bodies. A generous spirit wil resist al encounters as constantly, as the Rocks do the waues of the great & tempestious Ocean: Yea a vertuous minde is able to draw consolation and contentment out of al these discontents & miseries, as the Bee sucketh hony out of time, which is bitter vnto our tast. I ende therefore with that golden sentence of *Euripides*, so much vsed among the Latine Poets, as worthie to be printed in al mens breasts.

Act. 5

Quicquid erit superanda omnis fortuna ferendo est.

Chapt. 5.

The manner of reuerence making.

S Alutation is the first point of curtesie in our private conuersation, which nowe is become so full of ceremonie, and vanitie, that it is verie difficult to giue anie aduise herein, the world is so blinded with these complements, false offers, & promises of seruice, with hyperbolical and hypocriticall prayses to euerie mans knowledge, as wel his that heareth & receaueth them, as his that presents them. It is like an agreemēt made betweene them, euerie one to mocke and scoffe at an other, and yet to say, *I thanke you Sir for your curtesie*, when hee neuer beleeueth one word of al, more

then

then the other thinks hee doth. This is the wisdom of the world to the hurt of conscience, and oftentimes to the hurt of health, and hinderance of their busines. It is one of the Courtiers miseries, who are Idolaters of Ceremonie. I confesse that you must conforme your selues somewhat vnto the world, and that which commonlie is vsed, but I wish yee performed it in such a generous and free manner, that euerie man may know yee can vse al these vaine complements and ceremonies, but that yee will not bee bounde to doe them, or make your iudgment and wil slaues vnto such vanitie: that yee omit to do the, not for ignorāce or disdain of others; but that yee account no more of such vanitie then yee should do; that yee are able to lend your selues sōetime vnto the world, but neuer to giue your selues wholly to it. If my aduise could serue any thing at al to amende such abuses, and those apish toies of bowing downe to euerie mans shoe, with *I kisse your hands Sir,* and *I am your most humble servant,* I would retaine either our good olde Scottish shaking of the two right hands together at meeting with an vncouered head; as we learned first of the ancient *Troians Aeneas*, and his companie, as we may read in many places of *Virgill*.

Accepit q. manu, dextramq. amplexus inhaesit.

Aen. 8.

Or els if the French fashion please you better, I wish that yee kept the old manner also (for we haue too manie new French toies) which was thus: *adorando totum corpus circumagebant, dextram ad osculum referebant, genu tenus manu demissa.*

Caesar in morib Gallorum 6.

The vncouering of the head which is cōmon to the both & first to be obserued, signifieth that we wil obey

his commandements, and yeeld him al authority over vs, we honour him so much. The bowing of the knee declareth that we submit our selues vnto him, & that we wil not remaine equal, but wil humble, and make our selues inferiour: for which cause we kisse our hand, and put it vnto his knee, as vnto the place of honour, whereupon we place the affection of our reuerence, & also to staie him, as it were, through courtesie, not to bow himselfe vnto vs. But when wee ioine hands together, it is a token of friendship, as appeareth by *Caius Popilio*, who refused *Antiochus* hand, and many other such examples. When the superiour presents his hand vnto the inferiour, he giueth him an assurance of his good wil, and a token of his fauor, as *Virgil* testifieth,

--- *dextram, haud multa moratus*

Dat iuueni, atq; a iunum presenti pignore firmat.

And the inferiour receiuing the superiors hand, & offering him his owne, would saie thus much vnto him, by this little part of my body I make you master of the whole; as Lawyers in giuing an handful of ground put a man in possession of the whole peace. It is also a signe of childrens affection towards their father, whē they giue their hands.

--- *dextra se paruus Iulus*

Implicuit, sequiturq; patrem non passibus aequis.

For my part I thinke that an handful of our old friendship, is worth a whole arme full now, as we vse to embrace in our common salutations: wherof I can render no other reason, but custome. Howsoeuer it be I wish you to obserue one of these three manners of salutatio; yet with diuersity, according to the dignity of the per-

Val. Max. 6. 4.
Cor. Tacit. .
Ann. 2.
Iustin. ii
Cæsar. 2. & 7.
de bello Gallico
Aen. 3.

Aen. 2.

for if you omit them al, it is an euident token of little good wil towards your friend or acquaintance, and in place of amitie, enimitie wil take possēfiō.

Chapt. 6.

Vnto whom you shoulde giue place of Duty.

OVidin marrying Reuerēce with Honor, in these few verses, (tu, &c.

Fast. 5.

Donec Honor, placidoq, decens Reuerentia vul-
teacheth vs, that the one can neuer bee without the o-
ther, no more then a woman can be a wife without her
hulband: and that yee should honor those vnto whom
yee doe Reuerence, and by consequence yee shal bee
honoured your selues. For honor is like a man looking
in a glasse, or a shaddow, that flieth from him that fol-
loweth it, and followeth him that flieth from it: so that
it is not in his hand who is honoured, but in the hearts
and opinion of other men, who either haue seene his
merits, or heard of his renowne, and good reputation,
albeit they be distant manie thousand miles from him.
He therefore that would be honoured, let him honour
others, as *Casar*, who to maintaine his owne Image, e-
rected and conserued very curiously that of *Pompeius*,
whom he hated mortallie (as al men know.)

On the other side, I wish you who are honoured, to
refuse it modestlie, and to refer it back againe vnto the
honourer: which shal encrease your honour the more.

Vterq, pari cupiditate diuerso itinere ad gloriam contē-
det; alter dum expellet debitos honores, alter dum offeret.

Plin. secundu

Least yee should pretend some excuse hereafter, by reason of ignorance in these ceremonies; I desire you to consider well the most honorable places, & vnto what persons yee are bounde of dutie to giue them: Who maie rightly challenge them to your dishonour, as yee dishonour your selues alwaies, when yee take place aboue your betters.

I thinke the first place in al companies the most honourable, according to *Cæsars* wish, that desired rather to be first of a Village, then second at *Rome*. My reason is, that another mans precedence is troublesome vnto vs, when we stand, & hindereth our sight, as when wee sit we would haue elbow roome. But what needeth reason, when the holy Scriptures verifie, that the first place is most honourable, in condemning a too great desire thereof, among the Apostles themselues?

Yet I am not so forgetful, but that in *Scotland* we esteeme the midst the most honourable place, after the old custome of the *Medes*, when there standeth three or more together; and thereof may be alleadged some reason. Because he who is in the midst, heareth the companie best, & is best heard of them when hee speaketh: and I thinke it maie be accounted also the most honorable place when we sit at table, if we wil beleue *Virgill*, who discharging the duty of a Master of Ceremonies, placed *Dido* in the midst of the table, in that feast which shee made vnto the *Troians*.

-auleis iam se Regina superbis

Aurea composuit spondâ mediamq, locavit.

But to know the first and most honorable place in walking in a chamber or hal, I thinke the neereft place

*Math. 20.
Marke 9.
Luk. 20. 11.*

Aen. 1.

to the fire in winter, and the aire in sommer is the first, so that the doore be before his face, whom you would honour. For the persō honoured, should see before he be seen, least he be takē vnawares as *Marius* was.

Quem lupi videre priores.

And as in saluting, or meeting with a friend, his right hand lieth to your left: so in a house that place which is at your left hand in your entrance, and so consequentlie going through the whole house, is to be accompted the most honorable place; as we see the like in a coate of armes, or in the leafe of a booke, the heauen, and al other things; their right side is euer towards our left hand. In like manner in going or standing in the street, the wal is thought the most honourable place, (if the street be not rigged) as drawing nereſt to the principle of honour, which are the houses. But if there be two in companie, alwaies giue the right hand vnto him, whō yee would honour, as submitting your selues.

Nowe as for those persons vnto whom, (as I said) yee must of duetie giue these places of honour, knowe that a private person is bound to honour those who are publike, and in office, both by Gods law and mans lawe. *Sunt enim vindices iniquitatis.* After this consideration the father shoulde giue place vnto the sonne as *Phauorinus* the philosopher saith, and the expresse lawe commandeth: *nam quod ad ius publicum pertinet, nō inspicitur patria potestas.* The sōne should goe before his father, and if hee doe not, thinkinge to shewe himselfe modest, hee wrongeth the publike, whose authoritie and person hee representeth. Whoſoeuer would be confirmed by example, let him reade

Virgil Eclog. 9

*A. Gell.
ff. ad S. Trebel.
13. 14.*

howe *Fabius Maximus* his sonne (who doubtlesse was wel acquainted withal the points of honor) caused his father to alight of his horse: & consider the olde mans ioieful words, for his sonn so doing. And Jwish him to read that roial act of the worthie States mā *Don. Iohn* King of *Arragon*, father vnto *Don. Ferdinando* King of *Castile*: who meeting together at an assēbly in *Victoria*, would not suffer his sonne to kisse his hand, nor yet to giue him the vpper hand at their going through the Cittie; and as hee peceaues his sonne melancholy for the matter, Sonne (saide he) *you who are the cheife and Lord of Castile, wherof we are descended, should accept of vs that honour, reuerence, and service, which appertaineth vnto you: in respect that our duty towards you, as our King and superiour, is farr aboue that, of the sonne vnto the father.*

Wherby wee maie gather, that not onlie a private person, should giue place vnto the publike, but also, that antiquitie is to bee obserued in precedencie; for hee gaue place not onlie vnto his sonnes superioritie, but also vnto the antiquitie of his crowne, they being both Kings: so that you see that Noble men of the most ancient house, yet younger of yeares should goe before those of later standing, albeit the persons themselves be elder of age, otherwise althings would grow in to a confusiō, & disorder; euerie man thinketh himselfe as worthie of the first place, as another. I see noe reason, whie one whose predecessors haue maintained their Nobilitie, with vertue and honor, & haue passed through so manie incumbrances of fire, sword, warrs, and the changes of *Fortune*, yea that haue stood stout-

lie, and fought against *Time* (which consumeth and deuoureth al things) keeping euer his ensigne in his hand, should not haue precedency and place of honor before him that is but a younge souldier, and hath not almost beene at one skirmish. Nature sometime forceth and employeth her whole strength in the bringing forth of a rare spirite, who shal haue no brothers or sonns like vnto himselfe. She had lead her rest al at that time: or else a man might haue performd some on generous and valiant act, wherby hee may merite to be made Noble, & al his life time after do nothinge worthe of his Nobilitie. As for example *Man'ius Capitolinus* saved the *Capitol*, and did a most excellent act, in deliuering *Rome* from the French furie, but there was al his vertue, as was euident by his fall frō the place of his honour.

Linus lib. 6.

Viuite felices, quibus est fortuna peracta.

Iam sua; nos alia ex alijs in fata vocamur.

Aen. 3.

Neuerthelesse I would counsell you that haue the prerogative by right, that you refuse it euer with modestie. For it is a great wrong to vse alwaies the rigour, and extremitie of your right, according to the common sentence in Lawe schooles, *summum ius summa iniuria*: so that you turne your right into a wronge, if yee accept it alwaies, and that prerogative which yee had before, by antiquitie of race, by vaine glorie contrarie to al honour is changed into an iniurie: which oftentimes cannot be satisfied, but by the law of arms.

My last aduise in this point is, that yee honour strangers, and those whom yee invite, or that come to visite you in your houses, if their qualitie bee not too

farr inferiour to yours: I neede no other lawe or reaso
to establish this counsell, then his Maiesties most wise
& skillfull example, which maie stande for an infallible
rule vnto your posterity in the duty of ceremonies. He
most honorable (as yee did al heare or see) entertained
the King of *Denmarke*, alwaies giuing him the vpper
hande, as in that glorious going through the Cittie of
London the last of *Iuly*. 1606.

Chapt. 7.

How a Noble man should speake.

H E therto I haue shewed you al the parts & mem-
bers of courtesie, but as a dead man, or as a bare
Anatomy, consisting of bones and sinewes; and
therefore now we must put a spirit and life into them,
to moue al those parts in cōly order, which is speech.
Without this al your courtesies and reuerēces, are but
shaddowes and pictures. Speech is the image of the
minde, and messenger of the heart, whereby al that is
within a man shewes it selfe. Therefore *Socrates* said
vnto the child, *Loquere ut te videam. speake that I may
know thee*. As we iudge of mettals by the sound: so doe
we best discerne of a man by his speech,

---sonat vitium percussa malignè

Respondet viridi non coctæ fidelis limo.

Of al the parts of the body, which appeare vnto vs out-
wardly, the Tongue is neereſt to the hart by the roots,
so speech followeth next vnto the thought: *for of the
aboundance of the heart the mouth speaketh*. When you

haue

haue saluted your friend, I meane not that yee shoulde stande still dombe, admiring his or your owne braue cloathes, as the Peacocke doth his faire feathers, or to beate your bootes with a rod, bite your nailes, chew a tooth-picker, and talke only of your horses, hounds, of your losses at dice or cardes or any such cōmon place. But I would haue you to speake, yet little, and wel. I desire you to speake little, because, as yee shut your eies, when yee would hit the marke, to gather & collect together your visual spirites that are dispersed abroad otherwaies: so doth our minde scatter it selfe in manie words, and by silence becomes more prudent. For this cause Nature hath doubled the organs of the foure other senses, and giuen vs but one tongue, and that inclosed within the teeth and lips, betweene the braine & the hart, seruing as their trunchman, hauing aboue it the instruments of al the rest of the senses; to the end it put foorth nothing before it take counsell of the saide senses; and of the vnderstanding & reason, placed within the braine. Therefore *Homer* had good reason to esteeme *Menelaus*, *Nestor* and *Vlysses*: who were slowe to speake, to be the wisest among al the *Gracians*, as he accounted *Thersites* their foole for his babling.

Your qualitie being aboue the common, I wish that your speech were also not popular; and with foolish affectation and verbal pride, not ful of triuial words, but plaine and perspicuous, as flowing from a natural fountaine of eloquence; not Pedantike or ful of inkehorne tearmes: but souldier-like as *Sueton* saith *Cæsars* was. For the armour that glister for brightnes, besides that they hurt as wel as the rustie, they dazell the sight also:

*Suet. Tranq. in
vita Julii.*

so an eloquent speech is vnderstood as wel as the common talke of the village, and pearceth and perswadeth the heart of the hearer besides.

Gen. I.

*Veluti magno in populo cum saepe coorta est
Seditio, / aut q³ animis ignobile vulgus:
Iamq³ faces & saxa volant: furor arma ministrat.
Tum pietate gravem, ac meritis si forte virum quem
Conspexere, silent: arrectisq³ auribus astant.
Ile regit dictis animos, & pectora mulcet.*

Wherefore if Nature haue denied you a tunable accent, studie to amend it by art the best yee maie: & to put a distinction betweene your discourses and a *Scythians*, a *Barbarians*, or a *Gothes*. For it is a pitty when a Noble man is better distinguished from a Clowne by his golden laces, then by his good language.

Prov. 29. 20.

Speake not al alone, nor interrupt not others in their speech: but heare patiently awaiting your turne. *For a man of understanding is cold in spirit, and there is more hope of a foole (as the wise man saith) then of a mā hasty in his words.*

Forasmuch as Speech is only an instrument, whereby we communicate our wils & thoughts vnto others, I desire that it be alwaies true. For as *Democritus* said, speech is but a shaddow of the effect, as if he woulde haue saide, that it ought simply to follow the plaine meaning. And the *Divines* vpon the 32. Psalme and other places shew that the Analogie of this word *speake* in the Hebrew phrase importeth a signification both of speaking and thinking; to declare that we ought not to speake otherwaies then we thinke. He that doeth it betraieeth humane society, and gaineth for himselfe ne.

uer to be belceued: which the Indians perceiuing verie wel, neuer suffered that man whom they found once to lie, beare any office amongst them: neither are they worthy to rule in anie common-wealth: seeing when a man lieth he looseth the forme and shape of a man, & becommeth a brut beast, as appeareth by the image of *Pan* painted by the Poets.

Who would not maruel with mee to read of those men in a South Ile, who had cloauen tongues naturally, wherby as with two diuerse tongues they expressed two diuerse conceptions, & would entertaine in speech two men at one time, the one with the right side of the tongue, and the other with the left: yea answering to the one mans questions, and demanding of the other, as if the two tongues, had bin in two diuerse mouths. But are not manie men in this Ile worse, and more miraculous, that with one tongue wil speake two contrarie things? With the vpper side of the tongue they wil speake truth, with the lower, lies: with the one part they wil professe freindship in prosperitie: with the other hatred in aduersitie: with the one they flatter, with the other they calumniate.

I would haue you assured and not amazed in your speech, alwaies respecting the persons with a comly & modest reuerence, vnto whom you speake. If it be vnto the King or the Prince, then you must double your respect, and haue a little courage, and a firme resolved iudgment not to wauer in your answers. Cal them alwaies by the honorable title of *Maiestie* or *Hignes*, as yee maie read that *Abigail* called *David*, Lord at eue-
ry word: yea foureene times together in that small

Bohemius hist.

1. Sam. 25. 24.

speech shee had with him.

If an ancient graue man speake vnto you, or on that is better then your selfe, harken vnto his words with respect, rather like a Scholler to learne, then to a companion, whom yee maie contradict. But if you speake vnto your companion, it is noe great fault if yee be more familiar, and free in your talke, alwaies abstaining frō mocking and scoffing one at another, which fitteth a foole, rather then anie well nurtred Noble man.

Applic euer your words to the capacitie of thē you speake vnto: for I thinke hee plaieth but the part of a selfe conceited foole that sheweth himselfe eloquent to them that vnderstand him not. Somtime a mā must seeme ignorant, hat hee maie be accounted wise.

Theoph. Charec

Men of qualitie should neuer disbaie themselues to talke of things done in the Cittie in the market place, as you maie read in *Theophrastes*, nor speake of trifles and what they haue obserued at a plaie: al these are tokens *animi otio abundantis et abutentis*.

Plut. in descri.
adulat & ami-
ci Aelian. va-
ris hist. 14

Bee wel experienced in things you would speak of: for to talke of warres as *Phormio* did in *Hanibals* presence, or being but a souldier to sound the depth of Sciences, is alwaies ridiculous. Quite not the honour of a braue Captaine to attaine vnto the name of a bad Poet as *Dionysius* did: nor yet being a good physitian seeke not *Perianders* praise with *Archidamus*, otherwise you wil nor bee more spared and free from boies mockes, then *Megabismus* was in *Zenxes* shop.

Proper. l. 2.

Nauta de ventis, de tauris narret arator.

Enumeret miles vulnera, pastor oues.

And so I change words with silence.

Chapt. 8

In what things hee should keepe silence.

A *Nacharxis* the Philosopher considering that a man may vtter that which is vnspoken, but cannot cal back that which is vttered, euer when he slept held his right hand vpon his mouth, and his left hand vpon his priue parts, thinking that the tongue had need of a stronger stay, and a surer watch then Nature. Wherefore I thinke that *Pythagoras* had good reason to teach his schollers, first how to be silēt as *Lycurgus* commaunded the *Lacedamonians* to make silence the first lesson for their children. And *Epaminondas* is worthily praised of *Pindarus* for holding his peace as *Zeno* did in *Athens*, and *Damarathus* at a greate feast. But if you would know how profitable a thing silence is, and how hurtful prating hath, and euer shal be, read *Plutarch* his booke of Babling, his Treatise of *Isis* & *Osiris*, his 8. *symposiac. prob. 7.* *Gell.* his 11. booke chap. 10 *Plin.* 3. chap. 5. & 28. together with the 6. chap. of *Salomons Proverbs*, which I leaue to your owne diligent consideration, to shew you in what matters chiefly you should be silent.

Pind. Isib. 1.

And to begin with Gods owne commandement
Thou shalt not take the name of the Lorde thy God in vaine. as commonly Courtiers doe tearing & tormenting his body more grieuouſlie in their dayly communication then the *Jewes* did in his passion. They thinke their speech sauoureth not except it be (as it were) lea-

soned with horrible oaths, as by the holy bloud of Christ his wounds, his body, which for our redemption painefully suffered, his glorious Heart as it were numbles chopped in peeces, and which astonisheth me to write, by Gods Soule, which is incomprehensible & not to be named of anie creature without great reuerence. These and such like oaths are their Gunnes wherewith they thunder out threatening, and terrible menaces, when they are in their furie at dice, cards or at anie other such damnable games. It was not without a mysterie that the rich mans torments are inflicted vpon his tongue: nether is their anie maruel that *Prognos* tongue was cut out, and *Nicanor*'s deuised in little croomes amongst the birds, and that *Senacherib* was cruelly put to death by his owne children.

Let no corrupted speech proceed out of your mouth nor bawdie talke: *Evil words corrupt good manners.*

Take heed that you speake not of the state, nor of Statemen but wel to the purpose, reseruing euer more within your breast then you carrie vpon the the tip of your tongue. For the contempt of the Magistrate is the note of a reprobate. Blaze neuer anie mans secret, nor speake of that which discretion commandeth you to conceale, albeit it was not commended to your silence. And speake neuer but honourable of those that are dead or absēt, albeit many viperous tongues do not, like those mastife cur dogs, that are verie keene in tearing a dead boares skine about the gates, which they durst not looke vpon when it was aliue. Their own deserved commendations are soe few, that they dare not attribute none to anie other, but thinke themselues

Lnc. 16.
Metamor 6

2. Kings. 19.
Herod. 2.

Eph. 4. 29.
1. Cor. 15 33.

Jud. 8.

disgraced when anie is praised. Nether shal you make anie report of that which you heare spokē in anie mā's absence: for the reporter is euer blamed when there chanceth anie hurt, and often hated by him, whom he thought to haue pleased by his report; in so much no man desireth to heare that which greeueth him, vnder whatloeuer shadow or appeareance of freindship. Yet if anie worde of offence be spokē of purpose, to the end you should aduertise your freind thereof, I advise you to replie presentlie for him in his absence, & to defende his quarrel, rather then yee should be a Relator. The best is neuer to speake of them that are absent; for sometimes you may praile men without iust desert, or dispraile them, not knowing what they are. As for your selfe and your owne actions I counsel you neuer to speake of them, in shewing what dangers, hazardes, and fortunes you haue escaped, or what valiant acts you haue performed: for other men perhaps, delight not so much to heare of them, as you doe to talke of thē. *Deforme est de seipso predicare, falsa praesertim, & cum irrisione audientium imitari militem gloriosum. Dicenda tacendaq; calles.*

Cic. 1. offic.

Perfius Sat. 5.

Chapt. 9.

With what company you should converse.

COmpanie changeth mens manners, as the fish *Polypus* doth her colours, according to the neereſt obieſt therunto. Wherefore me thinkes that *Charondas* punished iuſtly thoſe for wicked men;

Li Plin. 29. 27

Rondelet. 17. 7.

whom

Eccle. 13. 1.

Exod. 23. 33.

Gen. 12.

Gen. 19. 16.

whom he found in bad company. *He that toucheth pitch* (saith *Iesus of Syrach*) shall be defiled therewith, and hee that keepeth company with the wicked shall hardly escape without blemish, either in life or credite. Therefore it was not lawful for the *Israelites* to associate themselves with the *Cananites*. And *Abraham* was commanded to depart out of *Caldea*, *Lot* and his daughters from *Sodom*, and the congregation of God from the tents of *Corah*, *Dathan* and *Abiram*. Be aware then of vitious persons, as pestilencious creatures: for vices are plagues whereby vitious persons are infected.

To converse with inferiours, as your conuersation breedeth contempt, so it argueth a base minde, as though your conceiptes were no better then such persons deserue to be acquainted withal, except they be indued with some excellent or rare qualitie.

Of all men, especiallie beware of flatterers, as most dangerous and pernicious to young Noble spirits: for as wormes do breed soonest in soft and sweet woode, so are the most heroical minds soonest abused by these *Sycophants* & *claw-backs*. What maruel is it, since they are more craftie to change themselves into what they please, then the *Aegyptian Sophister* euer was? They haue diuers manners of baits, so that whosoever can escape their hookes, I hold them to be wiser, then *Plutarchs Sea-mule* is crafty. I would to God you could all turne your backs against them, as it striketh first the baite with the taile: Then no *Gnatho* flattering so often with his soothing tongue, no *Thraso* bragging so commonly with his brazen face, nor *Davus* dissembling so continually with his double hart, could lead you away

Plut. in Indus
Anim.

to your perdition. You would contemne thole *Curculions* as execrable and odious; these pestilent Parasites and Platter-friends, should starue for hunger. Consider how dangerous companie they be, by *Dionisius* example, whom they thrust out of a royal throne to sit in a base Schoole. Consider how *Democles* & *Stratocles* wracked *Demetrius*: howe *Tarentinus* *Procudes* made *Flaminius* triumph ouer *K. Phillip*: howe *Andromachus* the flatterer betraied *M. Crassus*, & his great army vnto the *Parthians*. Who doubteth but that it was *M. Antonius* his flattery in stiling *Cesar*, King, at the sacrifice of *Pan*, that gaue the first occasion vnto *Brutus* to attempt his death? A thousand such like examples, which your owne obseruation maie afford, should terrifie you from flatterers, who differ thus from a true friend.

Chapt. 10.

To know a friend from a flatterer.

WHen neither the *Philosophers* profound wisdom could discover, nor the *Poets* subtile inventions finde out, or the *Orators* eloquence expresse a flatterers fained, false, and deceitful counterfeiting of a friend, I maie be condemned of presumption, as I am enforced to crie out with *Plautus* his *Chrysalus*:

*Insanum magnum molior negotium,
Vereor q. possim recte vt emolier.*

Their craft, and cunning now a daies is so subtile, and

*Plutarch.
Plaut.
Cicero.*

Plaut. in Bach

ingenious: their vizards & painted colours are so liuely, that it is almost impossible to discerne them before wee bee deceaued. Your flatterer by his countenance, his behauour, his actions, & words wil easily perswad you, that hee is your speciall and deare freind: hee can accommodate, and applie himselfe wholie to your phantasie, and affection: hee wil performe vnto you manie good and acceptable duties, in endeavouring himselfe by al appearance to pleasure you, as anie good freinde can doe for another. But heere are the differences and disagreeing of his affection from a true freinde his.

Your friend that loueth you with a true and faithful affection beareth that same mind towards you in your aduersitie, that he did in your prosperitie: Hee is the same man in your sickness, which he was in your good health and alwaies remaineth constant.

A freinde followeth you not for anie respect of lucre or gaine.

A freind is like an egg hiding the best in the bottome
plus habet in recessu, quā in fronte gerit.

Your freind when hee is priuate or in company alone with you or with others is e-

The flatterer wil honour, & respect you so longe as he seeth your fortune in credit, but when as he perceaueth but the least turning of her wheele, he staieth no longer, then the swallow doth winter, where she had her nest in sommer. He is gon (as wee vsuallie speake) as quickly as a moule frō an empty house.

The flatterer is altogether for his own priuate commoditie and profite,

The flatterer is in shadowe & shew, & thinketh that he hath lost his labor, if he meane euer to pleasure you except you knowe it.

VVher the flatterer shall alwaies giue you the first place and shal praise you, studying
uer onlie

ver without ceremonies, & goeth roundly and squarlie to worke, not regarding whether hee haue the first or the second roome. He careth not so much how to please you, as how to profite you, referring al his actions & intentions to your good.

Your freind wil euer exhort you to that which is reasonable, honest, and godly.

As the tuner of a Lut wil slacke some strings, & straine others to make a sweete harmonie, so wil your vnfeined freind, praising you in wel doing, not spareing to reprove you in euil doing; where hee seeth an Impostume in your manners, and conuersation, hee wil pearce it, and imploy his whole skill to cure vpp the wound, which is the essential part of a true friend, whose bitings are more tolerable & better then the sweete kisses of a flatterer.

A freind is such in his hart as hee appeareth in action, without al dissimulation or deceit, louing nothing but honest, faithfull, plain, & simple dealing.

onlie how to please your humor without al respect of your profite. *Non imitatur amicitiam sed praterit.* In companie he wil be iealous if you entertaine any other then himselfe, and euer you shal haue him tatling, somthing or other in your eare.

The flatterer shal sooth you vp in your vaine passion and pleasure, and shal both coucel & lead you to al kind of excesse and villanie.

An impudēt flatterer wil take vpon him somtime to performe this duty, properly appertaining to a true freind he wil busy himselfe to heale the soare, but only by touching it with the end of his finger, which wil canker it, rather then doe it anie heauper. He wil stumble at a straw (as we saie) & leap ouer a block, he wil tel you of trifles, and smal faults, but wil dissemble in greate offences.

Where your flatterer vnder the appearance of a modest, graue, and holy countenance, and vnder the skin of a gentle lambe, shal be ful of fraude and falshood like the foxe. *Illis nomina mille, mille nocendi artes.*

Wherefore I wil onlie with you to imitate the *Thes-
salians*, who hauing wone *Melia* caused a Cittie nam-
ed *Adulation* to be destroied, hating the verie name.

Chapt. II.

*How you should loue one friend particularly
about the rest.*

FOR your farther, and greater comfort in this vale
of miserie, I thinke it not sufficient that you can
discerne a friend from a flatterer, but also I wish
you to elect frō amongst the generall number of your
good friends one especially, vnto whom you may dis-
couer and dilburthen the most inwarde griefes of your
minde in time of sorrow: as that you may communicat
your pleasure with him in time of ioie, as *Alexander*
did to *Ephestion*. I would haue you to be friends, *non ad
ar as tantum*, as *Pericles* was with his familiar, but vni-
versallie without al exception, as *C. Blossius* was vnto
Tiberius Gracchus. I wish that yee were so mixed and
your mindes (as it were) so melted together, that life,
lands, goods, honors, and aduancements were cōmon
vnto both, as they were to *Damon* and *Pythias*: that yee
might be two bodies mouing, and liuing by one minde
only. As it is hard to encounter with such a man, (what
said I encounter?) naie verie hard to finde out such a
one after a diligent and curious search; so is it impossi-
ble for me to make you conceiue what consolatiō you
shal enioie by his societie: there is no other Phoenix in
my conceipt. Herein *Epicharmus* his counsel is to be

Val. Max. li. 4.

Ibid.

followed, that you shake not hands with euerie friend in this manner: it is your selfe you are seeking, and it is your selfe, whom you must giue awaie, & receiue. Consider in him, that he be of a peaceable nature, a staide, honest, discreet, and a free harted man, before you offer to ioine friendship with him: obserue also that he be not subiect to choller, or passions, inconstant, suspicious, a great pratler, or a sad minded man. But chieflie be sure that there be a sympathie betweene your complexions: for where there raigneth an antipathie of manners, the rest is no more able to knit your harts together, then water is sufficient to cause lime to stick together without sand.

O how much am I bound to Gods bounty amōgst al the rest of his benefits towards me, in sending me such a friend! (as I wish every on of you to haue.) In the very first daie of our meeting.

--Quem--

Aen. 3

Semper honoratum (sic Dii voluistis) habebo,
I found my minde so changed and remooued into the place of his, which before that time was in me. Hitherto I could neuer excogitate anie reason why I shoulde loue him, but *Pythagoras* his *μετεμψύχωσις*, and that hee is another my selfe.

Perf. 5.

*Non equidem hoc dabites amborum fœdere certo
Consentire dies, & ab vno sidere duci.*

It is Gods gracious fauor in giuing me such a friend, in whom I dare better trust, and vnto whom I dare discover the most secret thoughtes of my minde with greater confidence then I am able to keepe them my selfe. I must confesse ingenuously that as he exceedeth mee in al vertue and learning, (which the valiant and wile

Lord of *Degniers* knewe verie wel, at our returning frō *Dauphinè* in detaining him against his wil) so doth hee surpasse mee in loue and affection. Since that daie of our parting, my pleasures haue augmēted my griefes:

Nec fas esse vllā me voluptate frui

Terent. Heau.
Act. I.

De crevi, tantisper dum ille abest meus particeps.

For we are halfe in al things, and euer shal bee *Deere B. Wallace!* *Vt decet, et certè viuam tibi semper amicus.*

Nec tibi qui moritur desinet esse tuus.

Ipsè ego quicquid ero cineres interq̃ fauillas,

Tunc quoq̃ non potero non memor esse tui.

Chapt. 12.

Of Iustice in generall.

2
part of du-
ty in cōuer-
sation.
Xenoph. Cy .1

CRus his iudgment of the two coates should teach you al to practise *Iustice* at the Schooles, that after, when your authoritie groweth greater, you maie giue euerie man his owne, which is the office of this second vertue. If you learne it in your youth, your tenāts shall haue the greater hope to liue peaceably vnder you, and that your equitie wil not commit them vnto the mercie of mercilesse and vnconscionable stewards: that yee wil looke vpon them with the eie of a pastour and not of a butcher: that your authoritie shalbe their defence and not their burthen: also that you will not mainetaine your seruants or kindred to oppresse them. Remember that *Astræa*s head is hid aboue the clowds, and not seene with her bodie, to shew you that iustice contemplateth God onlie without respect of persons.

Cchap. 13.

How a Nobleman should keep his promise.

THe most disloyal, traiterous, and vnfaithful men in the world, cannot denie but that faith is the band of al humane societie, and the foundation of al *Iustice*, and that aboue al things it should be most religiouslie kept. *Nihil augustius Fide, quæ Iustitiæ fundamentum est, nec ulla res vehementius Rempublicam continet, & vitam.* The authoritie, puissance, and safety of al Princes dependeth vpon faith, & promise-keepeing. Keep therefore your faith preciselie, as the onlie badge, and marke of your honour: for the greater me you are, the more are you bound to performe it, in respect your libertie is the greater in making of it: Wherefore wee saie that the simple word of a Prince is as good as a subjects oath.

Many wil promise that which they are not able, nor yet willing to performe, vpon hope that something shal happẽ in the meane time of their delay to excuse them, or else, when the matter commeth to the push, wil thinke to escape by some bie waie, *quarunt latebras periurio*. O deceitful, wicked, and base minded men, vnworthie of the name of Nobles! the cause of manie mens wracke to vphold your false and imaginarie credit, and good estimation among men: *vox estis pretere nihil*, as *Lason* said to his Nightingale: Yea worse then enemies in my conceipt. Promise nothinge but what you are both willing and able to performe. For

the wise *Aegyptians* vled to represent both our speech and iustice by the image of an eie, to signifie that our promises and actions should alwaies agree together. But if you thinke that you must or would not loole any mans favour in refusing his request, my next best advise is either to defer your answer vnto another time, that you maie haue leasure to shun a promise-making; or els, that you make him one generallie in such ambiguous tearmes, that you be not bound preciselie and vpon your honour to keepe it, so that he maie take no hold of your promise, & maie imploie some other. Yet I confesse, that this is not noblie, and couragiously answered, but such is the merit perhaps of the thing requested, or else the petitioners impudencie & importunitie. Howsoever if you haue made promise, for the Lords cause keepe it, although it bee to your enimie, as *Attillius Regulus*, and the *Senate* of *Rome* did vnto *Pyrrius*, who sent home some prisoners vpon the promise of returne, and as *Pompeius* did vnto the Robbers, and *Augustus* vnto *Crocotas*: yea vnto Hereticks and enimies of your religion, not obstant the *Iesuits* doctrine, and *papistical equiuocation*, as *Iosua* did, shewing himselve faithfull, even vnto the *Gabeonites*. If the examples of these good men both faithfull and heathen are not sufficient to make you ether not promise at al, or else to keepe it after you haue promised, the miserable end of such as haue broken their promises shoulde terrefie you, both of Citties and great persons, as the Citties of *Ale*, and *Carthage*, which were razed & dissolved into ashes for violating their promises. *Zachariah* king of *Iuda* for the like fault was led Captiue: and

his

Iosua. 9. 20.

2. Kings. 25. 7.

his sonnes killed before his face, and his owne eyes put out. So *Cleomenes*, and the Pope *Adrian*, who was cho-
 ked with a flie after the breaking of his promise. Pope
Alexander the sixth, and Pope *Iulius* the second, who
 vsed to saie that the promises which he made, were on-
 ly to abuse. *Adrian*, otherwise called *Gregory* the sea-
 venth, had his right hand cut of, for breaking his pro-
 mise with the *Emperour Henry* the fourth. The feareful
 examples of these men, and of manie others, which I
 could alleadge, should terrifie a young Noble man frō
 breaking his promise, who should liue with a resolute
 hart not fearing any mans fauor more then Gods Ma-
 iestie, whom hee mocketh more then man, in shewing
 himselfe to feare man (with whō he dissembleth) more
 then God, who seeth al his most secret thoughts, and
 one day wil recompence him accordingly. Oh what is
 there more monstrous, then to appeare stout against
 God, and a coward before man!

Platin.

Chapt. 14.

How a Noble man should shew himselfe liberall.

GOD, Nature, and Reason, doe al incite a Noble
 man to do wel, as to saie wel. God by his exam-
 ple, and as the Ethnicks acknowledged: *Nulla*
re propius ad Dei naturam accedimus quam beneficiā.
 Nature also taketh pleasure to see him, whom she hath
 pleased. Reasons are manie: for *Beatius est dare quam*
accipere, & many haue refused the gifts of great mē for
 feare of hurting their liberty. To giue is the most ho-

Mart. lib. 5.

nqrable & proper vse of your goods, you cānot imploy the better. *Extra fortunam est quicquid donatur amicis.* As *Cyrus* shewed vnto *Cresus*, by lending for monie vnto those who had gotten of him before, who not on- ly sent as much as euer they had gotten of him, and more : but also recompenced his messengers for their paines. *M. Antonius* witnessed the like, when he was brought to his lowest estate, crying out, *Hoc tantum habeo quod dedi.* For when your mony lieth in your coffer it maie be stollen or spent, or after your death it maie be gone perhaps vnto him, which you neuer saw: but that which you giue, remaineth for euer, vnto your posterities posteritie, if you bestow it aright.

Many such reasons maie be alleadged, which I omit, to aduise you to consider wel, vnto whom, how much, in what place or time, and to what end you vse your liberalitie, otherwise it is but meere prodigalitie and for no effect when you haue giuen al that you haue. To giue vnto a foole, a flatterer, or a whore, is meere prodigalitie.

Bestow your benefit willinglie, and with a good heart: *Bis est gratum si ultro offeras.* That which is obtained by manie praiers, and great requests is verie dearelie bought, and recompenced before it be obtained: and it impaireth the gift by the halfe.

And that the receiuer maie thinke that it is the heart which giueth & not the hand, bestow it with a cheere- ful countenance, without delaying. For as *Mimus* saith, he giueth twice, that giueth soone: whosoeuer is long in resoluing to giue, appeareth that he hath little wil to giue at al, as the prouerbe is, *qui tarde fecit diu noluit:*

And

And as *Ausonius* verie acutelie turneth *Lucian* his Greeke disticke to this purpose,

*Gratia quæ tarda est ingrata est gratia: nam q̃
Cum fieri properat gratia, grata magis.*

Epigram. 61.

The principal vertue of a good deed is, when freelie & without hope of a better it is bestowed: whosoeuer giueth in hope of a reward, or recompence, deserueth to be serued as he that got a turnip of the *French King* for a faire horse.

Take not from one to giue to another, as to take of your Farmers goods to giue vnto a flatterer; this is violēce rather and iniustice, then liberality. There is no vertue in robbing *Peter* to pay *Paule*, or to tirre the Church, to couer the Chappel.

Bragge not after you haue giue any thing; for that will make your good deed contemptible, & a man to wish that he had not receiued it. If you see an honest man stand in need of anie thing, wherein you would helpe him, giue him that which you will bestow vpon him priuatlie, neuer speaking one word that it is to buy this necessarie, or that, committing your gift to his owne discretion, otherwise you wil make him more ashamed of his indigency; wher in giuing him secretly, you shal shew your selfe both liberal and discreet. Manie there bee who neuer giue anie thing but with intention to preach abroad what a great liberal act they haue done, and would be loath to bestowe it in their closet, they know not that the Goddesse of Liberalitie was painted with her face away-warde to signifie that the Gift should euer be giuen in secret.

Let neuer this word be heard of you. I wish I had ne-

ver pleased such a man, albeit that the receiuer bee neuer so vnthankful. For it is the office of a Noble hart to continue in wel doing, whilst it make the vnthankful to acknowledge his fault and amend.

Vincit malos pertinax bonitas.

Euerie man should consider wel his own abilitie in giuing: for to be liberal towards another man, & thereby to hurt himselfe, is a token of want of discretion. A mā should first be liberal vnto himselfe, *Genu crure propius est*. I iudge him liberal vnto himselfe, who extendeth his arme no farther then his slecve wil reach. For when a man spendeth his twelue-months allowance, and renews in foure, or five months, whether it be at cards, dice, or in anie other bad vses, I account him very prodigal, and wil assure him, that he shal haue time at leisure to repent himselfe of that hee hath done so heedlessly: for those that helped him to spend it, wil not help him to get more.

There is an other kinde of liberality, which sometime is better then this wee haue spoken of, in helping your freind or the mā whō you affectionat, at al good occasions, where your assistance and fauour maie further him. In this doe not like manie of our Courtiers, who make the petition and answere with one mouth: in making a man beleieue that they haue spoken in his behalfe, when as indeed they neuer thought to speak. It is true that you maie be prodigal in this sort of liberality, as in the other, in importuning his Maiesty or your freinds, by which you doe good nether to your selfe, nor to him, for whome you become suiter. Neuerthelesse deceaue not anie man vnder the colour of

friend-

Psych. Symb.

freindship with long delaies, in hindering him to seek other mens helpe in good time, which hee may accout as a fauour, in that you deale plainlie and freelie with him.

Chapt. 15.

How a Nobleman should shew himselfe thankful.

NOe man can bee accused or blamed of a more shamful vice then of vnthankfulness, so contrary to nature, as appeareth by rauinous & fierce Lions, who shewed themselues thankful vnto *Andro- dus* the *Romane* slaue, and vnto *Elpi* the Merchant of *Samos*: yea by the venemous Serpent, which deliuered the boy from the robbers. Truth it is that euerie mā giueth not in hope of requitance; & somtime the giift or good deed is greater then the receauer is able to requite, neuerthelesse he should euer haue an affectiō & desire to testifie how much hee is obliged. But you that haue the power to requite them, shal onlie looke vnto the picture of the *Graces* to bee your guides in this dutie. Think that they are painted with a ioiful & glad countenance, as *Artaxarxes* receaued *Stenatas* his handfull of water & *Polycrates* the litle fish: because *Qui gratè beneficium accepit, primā eius pensionē soluit.* Their nakednes sheweth ye should accept of the giift without dissimulation, and likewise to render thanks. Their middle age betokeneth that you should not bee too hastie in rendering the like, for that breedeth suspicion that the giift was not wel accepted of; neither

*A. Gel. 5.
Alian hist. ani.
46. 7.*

Alciat. Em. 1162

Alian. var. hist.

Should you delay too long as if you had forgotten. But in rendering the like after a short time, the giuer maie thinke, that you doe it more to entertaine his freindship, then for anie requital. Lastie, two of their faces turned toward the thirde, which looketh backe againe vpon thē, signifie that you must requit a pleasure with a double. Which if you be not able sufficientlie to doe in effect; yet shew that you are not deficient in good will. For the wil is the verie soule both of the giift and thanksgiuing, as appeareth by the widdowes mite.

Vnto the which picture, I add for subscription, that you neuer forget to publish both the giift & the giuer: for when hee hath had both his hart and hand open to bestowe vpon you anie giift, it is a shame, that you shoulde haue your mouth closed; *Ingenui pudoris est profiteri per quos proficerimus.*

Plin. secundus.

Chapt. 16.

Of Temperance.

3

part of duty in cōuersation.

Sabell. 5. AEn. 1.
Plu. de. vir. mul.

Temperance in general is that *Bellerophon* fained by the Poets to daunt and ouercome all these monstrous *Chimeres* of our violent affections: this is the modest Ladie, who by her fauor subdueth al our vnrulie passions vnto reason: her presence maketh the clouds of our minds cleare, and quenchereth the fire of our violent lusts, and setleth so good an order in al our actions, that couetousnes, lust, desire, or vn honest loue hath no place in our affections. Al is pleasant, agreeable, and in good order where she gouerneth: she is the

pillar

pillar of force, the buckler against al excesse, & carnal pleasure; leader of the eies, the raser of euil thoughts and the rod of dissolutnes. By her, *Hercules* ouercame the labors of *Euristheus*, and at length was crowned with glorie amongst the heathen gods. But as we must cōsider her here, she is the rule of al pleasures, that tickles our senses, and natural appetits. *Habena voluptatis inter libidinē, et stuporē natura posita, cuius duæ partes: verecundia in fugâ turpium, honestas in obseruatione decori.* Her purpose is to shew you parricularlie howe yee should possesse your vessel in holynes (as the Apostle saith) and behaue your selfe discretlie in al your actions, ordained both for the sustentation, and recreation of your bodie.

1. Cor 9.13.

Chapt. 17.

How a young Noble man should be continent.

V Hat tongue? what hand? what mouth, or pē is able to expresse sufficiently the shame, & detestatiō of those mē. who forgetting their qualitie, their rancke, their Nobilitie, yea their verie name, not onlie run from on baudie house to another, & wallow theselues in al sort of filthines, but also brag therof, in couiting vpō their fingers ends vnto their cōpanions where they haue beene? Their impudencie is such, that they glorie not onlie in their shamful actiōs, but also dare brag of that, which they were neuer, nor neuer shalbe able to effect, (except in their polluted thoughts) seeking to dishonour manie honorable Ladies

dies by opprobrious reports. How manie vaunts of
 such a gentlewomans fauour, of whom hee is not kno-
 wen by eie sight?. To such men I maie iustlie saie as
Demoſthenes reproached the *Athenians*, that they ne-
 uer spake of peace but in mourning gownes, and after
 the losse of their parents at the warrs: in like manner
 these men talke neuer of Continencie, and Chastity vn-
 til the time they see the rasor in the chirurgians hãds,
 and that they are warming themselves betweene two
 fiers. I exhort you therefore in time Gentlemen to be-
 ware of incontinencie, as the efficient cause of al mile-
 ries: it altereth, drieth, and marreth the whole bodie, it
 weakeneth all the iointes, and members, making the
 face blobbed & yealow, shortning the life, deminish-
 ing the memorie, the vnderstanding, & the verie hart
 as *Hosea* saith. Gods wrath hath neuer suffered this
 sinne to escape unpunished, as *Dauids* adulterie was
 the death of threescore thousand *Israelits*, and *Salomon*
 his fault made him losse his sonne & the tenth part of
 his Kingdome. The transgression of this commande-
 ment caused the subuersion of *Sodome* and *Gomorrha*,
 and of manie other Citties and townes. It is Satans In-
 strument to the intrapping of soules vnto their owne
 destruction; as *Balaam* taught *Balaac* how to cause the
 people of *Israel* to offend the Lord in committing I-
 dolatry by the fair weemẽ of his lãd. In prophãe Histo-
 ries, ye maie oblerue, how it hath bin the death of ma-
 nie kings amongst the heathẽ, as *Alcibiade's*, *Danade's*
 King of *Persia*, *Dem's* the younger. *Hieronimu's* king of
Sicilia, *Agamemnon's* the rauisher of *Cassandra*. So
 did *Aminias*, *Aristocrates*, *Periander*, *Timocrates* king
 of

Hosea. 4.

Num. 25.

1. Kings, 12.

Gen. 19.

Gen 31.

of *Cyrene*, *Tarquinius*, *Appius Claudius*, and an infinite number of Nobles in our owne Chronicles died miserably through this offence, and I would haue such men as delight in this sin, to tel me where euer the voluptuous man died in peace, & disposed of his old age? *Tiberius* complained that he was a *Sodomite*, *M. Antonius* that he was an Adulterer, *Heleogabalus* that hee was both. Possesse then your vessel in cleannes, & abstaine from the frequentation of impudent *Faustina's*, and vnchaste *Lay's*.

Chapt. 18.

Of a young Noblemans diet in eating, & drinking.

AS sobrietie is a salutarie preservative against incontinencie, according to the *Comicke's* saying, *sine Cerere & Baccho friget venus*: So on the other part, I thinke Gluttonie and Drunkennes the mother of al vices: Which made the ancient *Romanes* rip out the bowels of their dead bodies, as the chiefe causes of al dissolutenes, & vnworthie to be buried. What operation can a minde make, when it is darkened with the thicke vapours of the braine? Who can thinke that a faire Lute filled ful with earth is able to make a sweet Harmonie? Or who can see the bright Sun clearely in an obscure, and clowdy daie? no more is the minde able to exercise anie good function, when the stomacke is stuffed with victuals. How ought Noble men then, whose mindes are ordained to shine before others in al vertuous and laudable actions, stop the abuse of abho-

Terent.
Eun. Act. 4. sc. 5

minable *Epicurisme*, and as wise *Cato* said, *eate to liue, and not liue to eat*? You should not be like vnto *Philoxenus*, *Apitius*, *Gallonus*, *Albinus*, *Abron*, and such others, who had their hearts amongst their bowels, and their Soule in place of salt, to keepe their bodies for a little time from corruption (as *Plinius* speaketh of his swine.) To preserue then a chaste minde, & a healthfull bodie, obserue these few ordinances of a sober diet.

In primis that yee consider the company, where yee shal dine or sup, before yee alke what cheare. For the master of all pleasures himselfe commended *Chilon* in that he would not promise to go vnto *Perianders* great feast, before he knew what other company he had invited.

Next in respect that Play (as *Fabius* saith) sheweth no better the nature of a man, then the table doeth at dinner and supper: Yee shal follow his *Maiesties* prescription in the forme of your meat eating. Bee neither vncivil like a grosse *Cynicke*, nor affectuately niggard, like a dainty Dame, but eate in a manly, round, and honest fashion. Use most to eate of reasonable grosse, and common meates, as well for making your body strong, and durable for travell at all occasions, either in peace or in warre, as that yee may be the hartier receiued by your mean friends in their houses, when their cheere may suffice you. Neither doth his *Maiesties* precept, and good reasons added thereunto, nor yet his *Hizhnes* obseruing thereof, moue manie men, who seeme to be out of all appetite, and to haue lost their stomackes, dildaining al ordinary and good common cheere, like wiues that long. There stomackes must euer be prouoked with some delicacy,

like

like vnto a blunt edged knife, that euer must be in sharpening vpon the whetstone. Wherefore they are not able to keepe this nexte precepte, prescribed both by his *Maiestie* and *Seneca*.

Senec. epi. 96.

Let al your food be simple without composition of sauces, which are more like medicines then meate, because they serue only for pleasing of the lust, and not for satisfiing of the necessitie of nature; yea they are verie hurtful vnto the health, as yee maie learne of the Physicians, who saie that *simplex ex simplici causâ valetudo*, and of *Horace* in many good verses.

Hip. Aph. 1. 17
Sat. 2. 1.

Eate neuer vntil yee haue an appetite: for then (as *Socrates* said) *fames condimentum optimum est*, hunger is the best sauce, as *Darius* drinking of the puddle water said, he neuer tasted of so good a cup of drinke; because he neuer thirsted before.

Xenoph. in di-
ctis & factis
Socr.

Beware of eating excesse of meate; for according vnto the most skilful Physicians opinion, it is the preservation of health not to be filled with meate; & when a man eateth more meate then his stomacke is able to digest he becommeth sicke.

Hip. 6. Epi.
Sec. 2.

It is no waies comely to dispatch affaires, or to bee pen-sive at meat. Keepe therefore an open and cheereful countenance, entertaine pleasant, quicke, but honest discourses, when there is none at table better then your selfe, otherwise it becommeth you to heare vntill the time yee be asked.

Now as for your drinking I wil not tie you vnto *Augustus* his law, to drinke but three times at a meale, as *Ausonius* commandeth: but least I should offende against *Democritus* his rule; if necessitie require, I wil

Ausonius in
Grypho.

not desire you to stay at the fourth cup as vnfortunate; nor will I go so high as the Mystike lawe, *vel toties terminos*; onlie I wish you neuer to drinke more then nature requireth, nor that yee should vrge or importune anie man to pledge you. For you know not whether hee wil surfeit (as manie doe) or if he haue as great delight to pledge you, as you haue to drinke vnto him, or whether the constitution of his bodie wil so wel awaie with it, besides the impairing of both your names, & wounding of your soules.

As for the drinke it selfe, I thinke it is best to accustome your selfe vnto the Countrie where you are: for all affectatiō is to be shūned, not that I vnderstand, you should imitate the abuse with manie, who are not contented to drinke pure wine or beare, but they must haue double beare, march beare, *Spanish wine French wine*, and all other wines that can bee had for monie; yea wine of it selfe is not sufficient, but sugar, and sundrie sorts of spices must be drowned therin. But especiallie I wish you be aware of drunkennes, which increaseth with age. It were *Hercules* labours to shew you what dammage both your bodies & mindes do receiue thereby: The whole bodie is impaired & shaken with guts, siatticks, palzies, apoplexies. And seeing our bodies are earthlie, euen as when there hath beene some great dash of raine, the earth is soaked and resolved into mire, so that no tillage can bee made in the same, no more can the minde of a drunken man, be capable of anie good instruction.

And so albeit ordinarie times woulde bee kept in meste and drinke, yet vse your selfe sometimes so, that a-

nie time of the four and twentie houres maie be alike
vnto you: that thereby your diet may be accommodated to
your affaires.

Chapt. 19.

Of sleepe.

Hippocrate speaking of sleepe (which is prouoked
by meate) saith it is good to sleepe according to
nature, meaning in the night, as his Interpreter
expoundeth, and natural reason confirmeth, & appro-
ueth. When can a man awake more naturallie then in
the day time? His natural heat being dispersed through
his body, which is gathered together in the night, the
light shining and the health requiring: as one the o-
ther part the coldnesse, drowfinesse, & darknes of the
night sheweth, that it is most proper vnto sleepe, be-
sides the examples of the *Toprobans*, who are very bar-
barous, and of the brute bealts, which follow the in-
stinct of nature.

Prog. 3. l. 2.
Galen, ibid.

Moreouer the verie ancient fables, which faine sleep
to be the nights sonne, may be a sufficient prooffe, that
the night was ordained for man to rest in. Wherefore I
can not but pittie the life & custome of many Nobles,
who like to the *Lychnobies*, and *Helioabalus*, peruert
the course of nature; fearing as I suppose that the
sunne should behold manie of their vnrulie actions.

Plin. nat. hist.
lib. 6. c. 22.

Heginsus.

Nasales Comes

Scene. epist. 123

Take the your rest at your time appointed by God,
yet moderatly. For it goeth much by vse; for this cause
Aristotle held euer in his hands a boule of brasse ouer a
bason, to the ende hee might waken, when the boule

fel out of his fingers through a profound sleepe.

Cast a waie al cares when you goe to bed, as your Chalmer thus counceleth you.

Protinus ante meum, quisquid dolet, exue limen.

It is better to lie vpon your bellie then vpon your backe, both for the strengthning of the naturall heate of your stomacke, and bowels, to make a better digestion, as also because the lying vpon the backe heateth the raines, hardeneth the fleame, which breedeth the grauel, and causeth manie incubies, and phantasies vnto those, who are subiect vnto bad humors. But the best of al is to lie downe first vpon the right side, to fortifie the heat of the liuer in the second concoction, & that the hart be not troubled & charged with the heauie burthen of your supper; albeit I knowe that a great number of Philosophers are of the contrarie opinion, that the least side is the best to be first lien vpon.

How soeuer you lie, take no heed to any of your dreams:

Somnia fallaci ludunt temeraria noctu:

and al Prophecies, visions, and propheticall dreames are accomplished, and ceased in Christ; And that error proceedeth from ignorance, and is unworthy of a Christian, who should be assured omnia esse pura puris.

Chap. 20

Of Apparel.

NExt it followeth to speake of Rayment, the one putting wherof is the ordinarie actiō after sleep, which is so necessarie, that if it be missing there

is nether goodlines of person, beaurie of the body, nor anie good fashion of carriage that is able to make a man esteemed. For it is a lamentable case, when they saie such a one would be a proper handsome man, if hee were wel arraied. But in this land I should rather wish there were some *Athenian Nomophylackes*, and *Censures* appointed, as at *Rome*, to see that men should be as moderate in their raiment, as in their diet. Then doubtlesse manie young gentlemen would haue rents and possessions, which now haue none. They haue put their lands, which cōtained a great circuit, vp into a litle trunck, and hold it a point of policie to weare their lands vpon their backes, that they maie see that noe wast be done by their Tennants. But alas! when they would spred abroad their gaie cloathes againe into a longe feild, or a pleasant parke, they are so shorte that they cannot reach one ridge length, & so are dubbd *Sir Iohn Had-land*, knights of *Pennilessse bench*.

Obay therfore his Maiesties Instruction in being nether too superfluous, like a deboshed waister, nor yet ouer-bastly clad, like a miserable wretch, not arteficially trimmed like a courtisan, nor yet ouerfluggishly cloathed, like a cōtreie clowne, nor ouer lightly like a Candy souldier, or a vaine young Courtier, nor yet ouer grauely, like a Minister. But in your garments be proper, cleanly, and honest, weareing your cloathes in a carelesse, yet a comelie forme. None of you should exceed the boūds of your quality & reuenues: For he maketh himselfe a mocking stocke to the worlde, who shyneth a far of in his scarlets, and glistering gold lace, like a king of a Stage plaie, and whē hee approacheth neare, hath nether a lutable compa-

Cic. Pison. 2. l.
Clodia. pro. Jex.

nie of followers, nor a living to maintain that brauery, nor yet is of that qualitie, and rancke, vnto which such costly and gorgeous apparrel doth appertaine, nor doeth the time or place require. Hee (like the mil-lars Asse carrying the Godesse *Isis*,) thinketh that eue-rie one who saluteth his faire cloathes, doth honour himfelfe: but if a man could look through his gay coat, to see what were within him, he would be astonished, as one going into the *Temples of Egypt*, which were so faire without, hauing no thing within but a wilde catt, or some such like monstrous beast: thus is the world of-ten times illuded with the external senses.

Make not fooles of your selues in wearing long haire or nailes, which are but excrements of nature, and be- wray such misusers of them to bee of a vindiſtiue, or a vaine light nature. For (as the learned Count saith) *nemo comatus, qui non sit Cinadus*: whosoever deligh- teth in his long haire, or maketh a vow in keeping ther- of, doth sacrifice vnto the Goddesse *Cotys*. Wherefore *Phereſides* meeting with such a young man, couered his face with his cloake. *Doth not nature it selfe teach you, that if a mā haue long haire, it is a shame vnto him, and that he denieth his kinde?* Some cannot be cōtent as God made them, but as though they were hudled vp in haſt, and ſent vnto the world not fully finiſhed, muſt vſe drugs, balmes, ointments, paintings, *lac virginale*, and what not? To amend the leaſt faultes not amiſſe, but ſie vpon theſe frownſing irons, poking ſticks, and brushies, that muſt euer ſerue to keepe countenance withal, in company, in ſtroaking vp their muſſachoes. Others ſmel ſo ſweetly, as if they were new arriued frō

*Alciat.
Emo. 7.*

*Petrus Miram.
epi. 7. 9.*

1. Cor. 11. 14.

Arabia, and had brought home some perfumes from *Horontia*, but they know not, that they smell best, when they smell least, & that they stinck in their sweet odors.

Posthume non bene olet, qui bene semper olet:
for my owne part, *Malo quam bene olerè, nil olerè.*

*Mart. lib. 6.
Epig. 55.*

Chapt. 21.

*Of Riding of great horses, Shooting in a long Bow,
Running, and Leaping, Wrestling and hand-
ling of your Armour.*

TO alleadge *Plato's* and *Aristotle's* carefulnesse in making of laws concerning the exercises of young men in their owne time, and citties, or yet to tel you of the *Olympian*, *Nemean*, *Pythean*, and *Isthmian* plaies of the *Grecians*, or the *Lacedemonian* wrestling place, and the *Corynthean Craneum*, or yet to mention vnto you the reliques of the *Theaters* and *Amphitheaters* at *Rome*, it were onlie to praise the *Athenians* amongst themselves, in respect yee can embrace them too much without commendation. Wherefore I tel you of those exercises, which are fittest for your qualitie, and how yee shoulde vse them moderatlie for your recreation onlie; (not making a craft of them, as if yee were borne onlie for sport and plaie) imitating *Virgill* for a pattern, who setteth the down very orderly thus.

*Ante urbem pueri, & primæ flore iuventa
Exercentur equis, demitant q̃ in pulvere currus.
Aut acres tenant arcus, aut lenta lacertis
Spicula contorquent, cursumq; iectumq; lace scunt.*

Aen. 7.

Riding, and *Shooting* were two of the three praises given vnto the Noble *Persians*, & therefore are worthie of the two first places amongst exercises, as they were engrauen vpon *Darius* tombe:

Darius the King lieth buried here,

Who in Riding and Shooting had never Peere.

Yee should learne to ride nowe while the sinewes of your thyghes are not fully cōsolidated: & your principal study shoulde bee, after that yee have learned a comelie carriage of your body in the saddle, to practise most these things, which are most requisit at the wars; as to runne vvell at the Tylte, when your bodies are able; to leape on horse-backe at euerie side without styrop or other helpe, and especiallie while he is going, and being therein expert, then armed at al points to assaie the same, the commoditie wherof needeth no declaration. Also to run at the ring with a comelie fashion is as honourable for a Noble man in al honourable cōpanie as it is thame for him, to rū his Lance against the post, turning his face awry, or not to be able to keep his horse within the rinck. Learne al the marks of a good horse; and be able to name al sort of haire, to iudge of his age, of his diseases and remedies, not onlie that yee maie discoure of al things pertinent thereunto, as becommeth an *Horseman*, but also that you maie see them applied for your owne priuat vse.

As the *Romans* speaking of wars, would cal it the chiefe honour, ground and preservation of their wealth: (for that through warres they had the greatest parte of the world;) in like manner when occasion is ministred vnto vs of *Archerie*, we *Brittaines* maie cal it the honour of

our Countrey; because this Realme through that goodlie defence hath oftentimes wonne great fame and victorie against our enemies. Therefore all Noble men and Gentlemen, vnto whom chieflie the honour or dishonour of warfaire redoundeth, shoulde entertaine this pastime of *Shooting* in the next place vnto *Riding* of great horses. I need not alleadge the *Parthians*, nor *Cassius* answere vnto the *Arabian Astronomer*, confessing that he was more affraid of the *Signe Sagittarius*, then of *Scorpio*, when both his *Majestie's* guard & the *French King's* are yet called the *Archers* of the guard.

*Appian. de bel
la Persico.*

But whosoever would learne the right fashion and order of *Shooting*, and how to obtaine vnto the perfection thereof, let him conuerse with *Master Aschame* in his *Toxophilus*, wher he doth teach it, as most profitable to prelerue the health, to encourage the minde, strengthen the sinews, cleanse the pores, to cleare the senses to make good digestion, and to wrestle against a number of diseases in the bodie. Where in so doing the loue which he did beare vnto his countrey manifestlie appeareth, and that he rendered the old glorie of *Brittaines*, in seeing it decaie, by endeavouring himselfe to reuiue it againe, as also that for his singular gifts and great learning he was able to make a booke of a much higher subiect.

Epaminondas daillie exercised himselfe in *running*, to the intent that either he might overtake his enemy in the chace, or if extreame need required, escape from him. Semblably did the worthy *Achilles* before him, who of *Homer* therefore is commonly called *swift foot*. *Alexander* being a childe excelled all his companions

in running. Who being demanded on a time to runne at the great game *Olympus*, answered wisely, that hee would haue run very gladlie, had there been any kings.

To *Running* I adde *Leaping*, and *Jumping*, omitting the agilitie of valiant *Marins*, who being fourescore yeeres of age, and seauen times *Consull* before, exercised himselfe in running daily among the young men.

Wrestling is a good exercise, so that it be with one that is equal in strength, or somewhat weaker, and the place be lost, that in falling your bodies be not bruiled. I here bee diuers manners of *wrestling*, but the best, both for the health of body, & exercise of strength is in laying your hands mutuallie one ouer an others necke holding each one other fast by the arme, and clapsing your legs together, to enforce your selues with strength and agilitie to throw downe each other: vndoubtedly it shalbe found profitable in warres, in case yee be constrained to cope with your aduersarie hande to hand, either of you hauing your weapon broken, or lost, and it hath beene seene that the weaker person by flight hath overthrowne the stronger, almost before he could fasten on the other anie violent stroakes.

Mars his feild where these exercises were solemnized putteth mee in minde of *Swimming*, which recommends it selfe sufficientlie, if you wil consider a little how manie both noble Citties, Puissant Armies, & valiant Captaines haue bin saued by it, as *Rome*, which *Horatius Cocles*, saued from a perpetuall seruitude of the prowde *Taquin*. *Lucratius* his victorie testifieth sufficientlie, how profitable swimming was in the first wars betweene the *Romans*, and *Carthaginians*: *Iuli-*

us *Caesar* at the battaile of *Alexandria*, and before him *Sertorius* that second *Hanniball* at the battaile against the *Cimbers* escaped by swimming. The great king *Alexander*, when he went against the mighty king *Porus* was sorry that he had not learned to swim before that daie. Wherefore albeit it bee not much vsed of Noble men, neuerthe lesse if you wil consider the hazardes & dāgers of battaile, I doubt not but that yee shal think it as necessary as any exercise I haue spokē of hitherto, & wil esteeme wel of mee that would keep nothing from your knowledge, wherby your person maie be in euerie leopardie preserved.

Handling of Armes (especiallie of such as maie serue in warres or necessitie,) is an exercise worthy to be v-
led: for if it be lawful for a man to defende himselfe frō violence, it is both lawfull and conuenient not onlie to weare a weapon, but also to vse it. *Hee that desireth peace, saith Irenius, let him prepare for warre*, as wee say weapons bode peace. The exercising of them sowples and strengtheneth the ioints and members of the bodie; yet there is a moderation to bee kept, both in times and persons, with whom you exercise them. It is not fit that you fence with everie fellowe, or that you keepe alwaies a foile in your hand, & wheresoeuer you bee in companie to be pearcing and running against the wals of the house, or making foiles of your armes, as manie doe. Nether would I haue you to put your confidence in your skil, as manie a cowardly courage is puffed vp vnto his owne destruction: but thinke that true valour is to ioine neare with your enimie and to make him lose his scrim. The tossing of the pike, the

Barriers, the tilt, and such like Martial exercise, are fittest for your qualitie. But the Fence (being the begining of manie quarrels, tumults, blowes, and broken faces; yea oftentimes the cause of blinding of the eies, and of singular combats) should be forbidden in our common wealth, as the exercises of cuffing with the fists, taught by *Anycus* & *Epeius*, and of wrastring, by *Anteus* and *Cecyo* were discharged in *Plato's* cōmō wealth: because it is no more profitable for the wars then they were.

Plato in resp.

Chapt. 22.

Of Hunting, and Hawcking.

M*aro* hath not forgotten to recommend vnto you by precept, and example in sundry places the pleasant exercise of hunting so much vsed by *Xenophons* *Cyrus*.

Act. 9

4

Venatu invigilent pueri Silvaſq; fatigent.

It portis iubare exorto delecta iuventus.

Where it appeareth by *Dilecta Iuuentus*, that hee vnderstandeth you young Nobles, thinking that there is noe exercise so proper vnto you as Hunting, with running hounds, wherby your bodie is disposed to endure patiently, heat, raine, wind, cold, hunger, and thirst; your minde made voide of al idle and naughtie cogitations, as it appeareth by the chaste *Diana*. Hunting formeth the Iudgment, and furnisheth a thousand inventions vnto the Imagination: it maketh a man courageous and valiant, in his enterprises: It teacheth him the situation of mountaines, plaines, the courses of brooks

and

and riuers. How am I able to reckon, the surprises, the strategems vsed for the obtaining of victorie, according to the beastes you doe hunt, which all are requisite & imploied without difference at the warrs, the hunting of men; for at them both your whole endeauours are to take, or kil. Morouer hunting is so pleasant, that if reason were not obaid, manie could not returne frō such a exercise more then *Mithridates* who remained seauen yeares in the forrest.

The things that you are to obserue in this exercise (to my skil) are, that you know the nature of beastes which you are to hunt, their wiles, the time and season when they should be hunted, the places where they remaine in winter, and where in sommer, the winds which they feare and flie from, to finde them out, to knowe their courses, and whether they be for land or water; to flesh a dogg, vncouple houndes, followe them, keepe standing, that ye can blow the morte, the retraite, the chale, to hollow the time, to holde in time, to let slip in time; and especially that you can hunt in time and not at all times. For if you neglect your necessarie affaires, you deserue to be punished with *Lycaon*, and *Acteon*, who were both hunted and killed by their owne dogges. I would not haue you ignorant of the proper tearmes of hunting, that you maie discourse therof, as wel as hunt: yet not so, that you can nether do, say, or think of anie thing besides hunting and dogges, but sparinglie, and at fit times.

As for hauking I condemne it not, but I must praise it more sparinglie, because it nether resēbleth the warrs so neare as hunting doth in making a man hardie, and

skil-

Plin. nat. hist.
lib. 7.

skilfull in riding on all grounds; and is more uncertaine, and subiect vnto mischances; and (which is worst of al) is thought to be an extreame stirrer vp of Passions. Yet if you delight in it, I would wish it were moderatly and that your Faulkons maie bee satisfied with the diuision of their pray, as the Faulkons of Thracia were, where this pastime was first inuented, so that they haue no neede to deuour the hens, and tame poultrie. Nor I would not haue you ignorāt how to reclaime an hawk, to know how manie coats shee is of, to giue her a measurable gorge, to discerne perfect enduing, to knowe whē shee is ful summed, to know likewise her diseales, as the Cray, the Fraunces and others; to heale an Hawke, to impe her, to cope her, and al the rest requisite in a Fawlkoner.

Chapt. 23.

How you should play at Tennis, and Daunce.

The Ténis Court, wherby I would haue you to recreate your minde, and exercise your body sometimes, besides pleasure it prelerueth your health, in so farr as it moueth euerie part of the bodie. Nevertheless, I approue not those, who are euer in the Tennis Court like Nackers, and heat themselves so much, that they rather breed, then expel sicknes; nor yet commend I those, who blacke the Tennis keepers score, & that haue bāded away the greatest part of their wealth, either in playing great and manie sets, or else in continuing in tossing, vntil they desie the same game. It is

both

both an hurt and a shame for a Noble man to be loeager in that play. The Pal Maile is also honourable: as for the French Kyles, the Byas Bowles, the casting of the ston, the Barre, and such like exercises, they are fitter in my opiniō for a Citizens prentice, & a countrey Clowne, then for anie Gentleman.

I wil not ascend vp amongst the Gods to shew you them Dancing to asswage *Saturn's* Melanchollie; nor wil I lead you vnto the *Curetes*, and *Curibantes* to seeke the first inuention thereof; nor wil I staie to tel you of *Proteus* his Changings, or *Gelos* his fable; nor wil I perswade you to imitate *Apollo's* Priestes in offering at *Delos*; nor the *Indians* in saluting the Sun; nor to heare the Harmonical motions of the Celestial Spheares with *Plato*; nor wil I shew you to make war in Danfing, as the old Inhabitants of *AEthiopia* did; nor to Daunce about the Cittie, as the *Romane Salij* did. neither wil I represent vnto you the Maiestie of Princes by *Eumelia* a kinde of Daunce; nor the wanton and dissolute motions of base people by *Cordax*. But as *Socrates* did vnto the *Grecians*, and *Lycurgus* vnto the *Lacedemonians*, I recommend that forme of Dauncing vnto you, called by the Anciēts, *Hormus*, which of al others is most like our sort of Dauncing named *Numbers*, wherein daunced both men and weemen together: which with our Diuines permission (not approving the immoderate mouing of the feet, more then I wil describe the proprieties of *Honour*, of *Singles*, of *Two in Number*, of *Reprinse*, and *Double*) I thinke it one of the best exercises that a Noble man can learne in his young yeares, and that fashioneth the bodie best. Alwaies I commende

mediocritie in al things: for there is nothing so good, but if it be vsed with excesse wil become bad. Wherefore I praise not those Ordinarie Dauncers, who appeare to be druncke in their legs, (as *Chrysippus* Serving Maide said vnto her Master) in shaking alwaies their feet, singing continuallie, one-two-three: foure; & five. When you go to Daunce in anie Honourable companie, take heede that your qualitie, your Raimēt, and your skil go al three together: if you faile in anie of those three, you wil be derided. Imitate not so much the Masters Capers, as to haue a good grace in the carriage of your bodie: this is the principal, and without the which al the rest is naught.

These are the Exercises wherein I would haue you al wel experienced, vsing them one after another, and not al together, rūning from this exercise to that, neglecting your studies, or thinges necessarie to obtaine those meere shaddowes in respect of them. The best is, that you learne but one or two of them at once, not adding your mindes more vnto one then to another with *Pamphilus*.

Terent. Andr.

*Horum ille nihil egregiè præter cetera
Studebat, & tamen omnia hæc mediocriter.*

Chapt. 24.

Of Howse-games.

Bas. Sup̄. 3

HIS Maiesties permission of honest house-games, as Cardes, French Cardes, called *Taux*, *Tables*, and such like plaies, is sufficient to protect

you

you from the blame of those learned men, who thinke them Hazards; as for my selfe I thinke it great simplicitie and rusticitie in a Noble man to be ignorant of any of them, whē he cōmeth in companie: yea I would wish you to bee so perfit in them al, that you maie not be deceiued, or coulsened at play, alwaies obseruing his Maiesties three conditional rules.

First, that you play only for your recreation, and to resolve with your selues to hazarde the losse of all that you play for. A caution worthie to be kept of you al; for it is impossible to free a Noble man from shame, dishonor and reproach, when he is knowne and noted to bee a gamster, be he winner or looser.

Next for that cause, plaie for no more, then you care not to cast amongst Pages. VWhen you cannot loose as patientlie as win, your plaie maie bee tearmed a passion, a furie, or a frenzie: as appeareth by the tearing of the Cardes, & the throwing awaie of the Dice, the swelling of your face, the changing of your colour, and manie Lunaticke fits, which commonlie possesse those, who respect nothing but monie. Al men are alike plaie-fellows to such a young man, and he wil be as content of a Tinkers companie, or a base foote boies, if he haue monie, as of a worshipful Knights: such is the Diuels craft rather to kindle his hart with avarice, then to inuent the Cardes, who beare al the blame.

And last, play alwaies faire, taking heed preciselie that you come not into the vse of tricking or lying in iest. Otherwise if you cannot keepe these rules, his Maiesties counsell is that you utterlie abstaine from these plaies: which I counsell you to doe, rather by reason, then by

execrable oaths : For alas Plaie oftentimes putteth a Castle into a capcase: of old Manners, it buildeth new Cottages, it turneth fee simple, into fee single, & maketh many a Gētemā go vnto the six pēnie Ordinarie, who hath laid three or fowre hundred poundes vpon a Carde, or vpon one cast of the Dice, which are vterly worthie to be forbidden, except at Tables.

Chapt. 25.

Of those house-games, from the which a Nobleman should abstaine.

Bas. Supov.

Dicing becommeth best deboshed souldiers vpo the head of their drums, beeing only ruled by hazard, and subiect vnto knauish cogging. Dice shoulde be throwen out of Noble mens Castles, which haue made manie a rich man die in penurie, & some to preuent the course of Nature, besides the vehement chidings, horrible brawls, & sometime strokes, that happē now & then betweene freinds. These be the reuenues and profits that this damnable marchādize afords, besides the finall reward which is more terrible; so that I thinke *Polidor Virgill* might haue ascribed the inuention of Dice vnto the Deuill. For I haue neuer read of the approued by the Heathens, or vsed without re-proofe.

Stage plaies are degenerated from the *vetus Comædia*, which *Tully* tearmed the mirror of mans life, they detract from vertue, and adde vnto vice, so that they may be named now the store-houses of al wickednesse:

for therein is painted a *Sodome* of filthinesse to bee sold; and nothing but tales of carnal loue, Adulterie, ribaldrie, Leacherie, murther, rapes, interlarded with a thousand vncleane speeches: there you shal not onlie haue your māners corrupted in hearing these scandalous, and scurrilous Dialoges, but also in seeing their gesture. I wil not insist to shew you how they profane the sacred word of God, abuse the state, breed slight regard of the magistrats authoritie. Neuerthelesse as his Maiestie doth not banish them all vtterlie out of his Court, so I would not condemne you to heare them there, or elsewhere particularlie in your own, or some other freinds house, so being that they be first scene & approued by some godlie, wise and discreet man; that you will applie your owne iudgment to detest the vice and imitate the vertue, which you see there represented. As for the common plaie-houses, which may be called the verie sink of the Citty, I would neuer haue you resort thether.

Delight not also to bee in your owne person a plaier vpon instruments, especiallie vpon such as commonlie men get their liuing with: because you maie imploie your time better then so: and for the most part wee see that those who are most giuen to plaie vpon them, are fantasticke and ful of humors, accounting more sometimes of the tuning of their Lute, then of the entertaining and plesant Companie of their freinds.

Eneruant animos cithara, cantusq; Lyrae.

I maie add that oftentimes the holding of the Lute hath hurt the breast, and made manie crooked bodies, as also that playing vpon instruments doth disgrace

*Bar. N. 207.
pag. 127.*

Ouid. 1. de. rem.

more a Noble man then it can grace and honour him in good companie, as manie thinke. For hee shoulde rather take his pastime of others, then make pastime vnto them.

Lastly I thinke the Chase (as his Maiestie saith) is an ouerwise and philosophicall follie: for where al such plaies are ordained to free mens heades for a time from passionat thoughts of their affaires, it doeth on the contrarie fill & trouble mens braines with as many fashions, & toyes of the place, as before they were filled of their affaires.

Chap. 26.

Of Valour.

Valour, which is the inherent proprietie, and indiuidual attribute to a Noble man, and the accomplisher of al virtue præceding, remaineth onlie to be declared. For albeit a young Noble man be neuer so learned in Artes, and Sciences, and perfect in all exercises, yet without this vertue hee is not worthy to bee esteemed. And because it is mistaken by manie, who thinke it to consist onlie in bragging, beating, threatning, and thundering out of al cruel menaces,

*Mugitus veluti cum prima in praelia Taurus
Terrificos ciet, atq; irasci in cornua tentat.*

I wish you to knowe that it maie be described to be an habitud of the minde, wherby a man is resolved to hazard himselfe vnto al perils & paines for the good of his Prince, Countrie, and for his owne honour, aduisedlie.

By this word [*habitude*] wee maie obserue that

those men are not trulie valiant, who hazard theselues vnto danger, through some light *disposition*, or passiō, as *Ajax* and *Catiline* did: nor through dispaire, as the souldier *Antigonus*, who had lost hope to be cured of his impostume: nor yet those, who indāger themselves for their owne particular profit, as Spies, Pirats, Merchants, and hired souldiers doe. *Sicut non Martyrem pœna, sic nec fortem pugna. sed causa facit.*

Which *habitude* not being in the strength of bodie, (whefore I call it rather *Valour*, then *Force*) but in the [*minde*,] sheweth vs that *Milo* was not to be accounted valiant, for bearing a great Oxe, and cleaving an olde Okē tree with his hands: nor *Tyrius* for breaking down an iron Gate with his shoulders: nor yet *Polyphemus* for throwing great rocks into the sea, nor such men.

Thirddie *Valour* requireth that you hazard your selues onlie, [*for the King, the Countrie, and your owne honour.*] In such actions shew your selues Captaines, when you are not accounted simple souldiers, as *Androcidas*, *Meleager*, *Camillus*, *Dentatus*, and that courageous *Scauola* did in deliuering their Countries, and Citties, from the crueltie of the enemies. Yet I wish that it be [*advisedlie*,] *Non est inconsulta temeritas, nec periculorum amor, nec formidabilium appetitio, sed diligentissima in tutelâ sui Fortitudo est.* It is no lesse *Valour*, saith the wise philosopher, to shun a danger, thē to runne rashly vpon it; as appeareth by *Socrates* scorning of *Laches*, & *Homers* commending of *Æneas*, & *Vlysses* for flying, as the *Lacedamonians* did at the battaile of *Platees*, and *Indathorses* the king of *Scythia* frō *Darius*, and the *Turke* at this daie, who vseth cōmonly

to retire himselfe at the first skirmish, to scatter the Christian armie. Also this condition [*Advisedly*] condemneth al swaggerers; they are so vndiscreete & rash in quarelling, that if a man come neere their shaddow they wil make him beleue, that he hath iustled them; or if they heare anie speake, through malicious ignorance, wil demande a commentarie of his wordes, to vnderstand what he meaneth by this, or that, to challenge him presentlie into the field. Oh what a noise & stir is kept, that such a one is gon to fight! Friends must hunt after him, to know the matter, which he cannot tell, onlie hee thought such a one had offended him. Then he consulteth, if he hath sustained anie wronge, and considereth if his honour hath bin aniwais impaired, in remitting it into his friends hands, as vnable to keepe it himselfe. This is al the discretion of manie, to dishonour themselues, and trouble their friends, with single combates, whereof I wil giue my aduile, seeing they are become so frequent and cōmon.

Chapt. 27.

Of the single combate.

MANIE men are of so litle iudgment, that they account him most valiant, who hath foughte manie combates, and that his cause hath euer beene best, when there is nothing more vncertaine, & oftentimes vntrue, seeing euerie daie we see that dastardlie and cowardlie fellows triumph ouer valiant & couragious souldiers, and sometimes ouer wise Cap-

taines

taines in this pernicious kinde of Combate. In respect these fellows are euer in the Fence schoole, where if they cā but hold out their rapier, the valiant man runneth himselfe vpon it, so greate is his courage that he would ioine with his aduersarie. Valour consisteth not in this, that a man shold be able to keep himselfe alwaies vnbeaten, or vnhurt, thē their shold be no valiant mā in the world: for who can hinder one to throwe a stone at him or shoot him with a pistole? Nor would I haue men thinke that Gods assistance and power is euer tyed vnto their iust cause, they tempt God in vrging him euerie houre to worke miracles, for iustifying of their innocencie, and condemning of the others guiltines, which the Heathē *Aeneas* acknowledged very wel in saying.

Arma amens capio, nec sat rationis in armis.

Aen. 2.

For one time that *Dauid* triumphed in single Combate against the great *Giant*, who fought in an vniust action, we read of a thousand, who haue gotten the victorie in defending a bad cause, both for the publike & their owne particular. The historie of the Kings of *Iuda* & *Israel*, yea the whole bible are ful of such examples, to teach vs (I saie) that Gods Almighty hand is not alwaies tied and subiect by anie natural bond vnto the right of anie people, or of some few persons in particular: but that he worketh al things both good and evil by his powerful prouidence vnto his owne glorie, yea that hee draweth the victories, which the wicked haue ouer the good men, & the feeble ouer the strong, and the Coward aboue the Courageous, to the honor of his Diuine Maiestie, which is is only permanent &

vnchangeable. Among the Heathen you see that one *Horatius* who was a wicked man of himselfe, and defended a verie bad cause, killed the honorable and honest *Curatians*, who were enemies vnto the *Romane* Tyrannie. Likewise the vsurper *Alexander* the great's Champion overcame *Darius* his Captaine, who defended his Princes lawful right, who is renowed in al histories, to haue beene a good religious Prince, agreeable and beloued of al men for his vpright Iudgment: so naked *Diosippus* the *Athenian* hauing onlie a club in his hand ouercame the Armed *Macedonian*, hauing both a pike and a sword to defend himselfe in the presence of *Alexander*; whose souldiers they were both.

Therefore I counsel you to consider that there is no Valour, or great Courage to be euery day swagring, and running to the field, with litle or no regard of your life, which is the Kings, and which yee should preserve carefully, to hazard it onlie for his cause, as your predecessors haue done heretofore. Nothing could moue them to draw their swords, which they held of the king for his defence onlie, but the common cause. They could not be more offended with the vndiscreet words of anie man, then the Light of the Sun can bee obscured by the darknes of the Clowdes. As they requited words with words onlie, so would I haue you to do, and to say with *Tiberius*, let vs forget reports & false bruits, or giue them leasure to grow old. For if wee be angrie, they maie be thought true, if we neglect them, they shal be esteemed false. And truelie reportes are like vnto smoke, which if it haue passage it euanieth awaie, without anie adoe, but if it be kept in, 'it wil soone take

you by the nose, and make your eies to water, or to leaue the house.

It is a too grosse opinion to thinke that anie Noble mans honor dependeth vpon an other mans word: for properlie no man can be depriued of his honor, but by himselfe, in flying from vertue to embrace vice. Ne- verthelesse I wil not infer that yee shoulde suffer your selues to be abused in action, rather then that should be, I woulde councel a Gentleman to *answere a foole, according to his folly: (Homo sum, nihil humani à me ali- enum puto.)* The Gods themselues are iealous of their honour, as they confesse:

Nos quoq; tangit honor, templis gaudemus & aris,

Turbaq; caelestes inuidiosa sumus.

Quod si negligimur, magnis iniuria pœnis

Soluitur, & iustum præterit ira modum.

Yea as the *Doctōrs* of Law crie out in a cleare acti- on, *Iura clamant*: And how can or wil hee maintaine the kings, his Countries, or another mans honour, that is nether able, or willing to defend his own? There is no man I thinke of what qualitie, estate, condition, or profession soeuer, but he would be honoured and respected in his owne rancke, if hee bee not more dul and senselesse, then a blocke. If wee should suffer our selues to be dishonoured by anie whosoever, except it bee by his Maiestie, who maie dispose of our liues at his pleasure, our state were miserable. No, no. the *Itali- ans*, who are of a far bolder courage then wee, teach vs this resolution, rather to die a thousand times, then to be abused and disgraced by anie. *Phillip* of *Maria* the Duke of *Millans* Kinsman, being angrie with a poore

*L. Antequā ff
de offic. procons.*

gentleman of *Bergame*, named *Lucio Pelsieri*, kickt him twice with his foote, thinking that hee durst neuer presume to be revēged: but within a short space after the laide *Pelsieri* beate the Count *Philipp* in the Cittie of *Cremona* with his pantofles. Little *Vlysses* found out the meanes to blinde that huge masse of flesh, which astonished euerie one with his monstrous greatnes. Nature her selfe sheweth vs that the little waspe is able to trouble the furious Bull: and the Beetle to vex the toring Eagle. And among vn sensible things it is reported that the litle *Ilād* of *AEgina* molested the great Cittie of *Athens*: and our owne *Iland* hath troubled as much the great continent of *Franc* and *Spaine*, as euer that of *Sicilia* did *Italie*. Not that I would coucel or encourage anie man against that respect and honour, which hee oweth vnto his betters, but that I wish their might remaine alwaies a mutual respect, between vs. A mean gentleman should alwaies reuerence a great man: and a greater man should not thinke that his goodlie possessions, manie followers, and rich reuenues, cā grante him anie lawful priuelidge to wrong his inferiour. The King keepes the counters in his hand, and laieth some for more, some for lesse, as it pleaseth his wildome.

I feare not *Eudamidas* and *Cleomenes* scoffing, and that answere which they made vnto the *Rhetorician*, who discourted vnto them of Valour, to coucell you against him who hath or would dishonour you, to go by degrees in reuenging your quarrel, and not to begin at that, which in al reason should bee last, and the very extremitie it selfe. For I thinke it rather proceedeth of cowardlines then of courage, that yee go about at the

verie first to kill your enimie, as appeareth by manie mens practise, that tremble for feare so longe as they see him aliue, whom they haue offended; as if they had beene wronged by them. Euerie man confesseth that it is greater valour to beate his foe, to cause him to cōfesse his fault and repent, then to kill him. This is the onlie waie to bee reuenged: and therfore wee fight not with a stone when it hurteth vs, because it cannot satisfie our reuenge. To the ende that you maie bee fullie satisfied of your wronge, the offender must haue as great feeling in his repentance, as you would haue pleasure in your reuenging: which made *Bias* to cry out against that wicked man: I know that sooner or later thou shalt repent thy iniurie offered vnto mee, but I am afraide that I shal not see it: so said the *Orchomenians* vnto *Lyciscus* who betraied them. Hee cannot repent himselfe (which should bee the principall end of this combate) when hee is killed: on the contrarie, if you will obserue hee threatens you rather in his fale, & is so farr from repentance, that hee would kil you if hee could. Alas! in killing him, you wronge your selfe more then him: for you haue caused him to die sodainelie and vnsensibly to vndoe your selfe and al yours for euer. He is at rest, but you must runn day and night to escape the *Sherifs* & other the Kings *Officers* hands. Wherefore learne of valiant *Cesar* to saie of your selues, as hee did of himselfe: *My choller maketh not me outragious in seeking reuenge, nor my iust wrath to be cruel in exacting punishment.*

My next aduise is that you neuer chose to your selfe a Second, which if you do, it betokeneth both little cou-

rage and lesse discretion, that you should bring your freind in trouble and your selfe in greater danger. For naturallie al companie causeth a greater confidence in any danger, then when a mā is by himselfe alone. How vniust a thing is it, to make a freind partaker of our miserie, and punishment, who is not guiltie of our faults? What indiscretion is it to cause a man to fight for vs, that is not offended, and for the most part knoweth not his enimie? We request men oftentimes to do that thing for vs, which we would ueuer enterprise for thē. Surelie this indiscretion is vniust, & to bee wondred at, that wee should charge a man to hazard his life for vs, vnto whom wee wil not giue the fourth part of our goods: nor would hee lend you a sūme of monie, without sufficient securitie: notwithstanding, as if he were instantly metamorphised into you; and yee changed into him, yee charge him, & hee obaieth you, in a matter of far greater importāce. How dangerous it is, yee maie easilie perceiue; for if your Second be ouercome anie waies, then you must fight against two: for I know not wherfore an assistant should shew anie fauour to his fellowes enimie, hauing ouercome his owne, more then a souldier, should see his companion set vpon in a battaile, and not helpe him; though there bee but on against him. The quarrel is not the Seconds, and therefore hee is not at his own disposition to fight, or leaue, vntil the quarrel bee ended: Hee can neither bee fauorable nor sparing, without his preiudice and hatred vn to whom he hath lent himselfe. But because your *Combates* are not single or double, but as his Maiesty saith of you and al your kinne, against him and all his: my wish is

that

that this sort of Combat, were as wel smothered in the effect, as the barbarous name therof is vnkowne to any other Nation.

Chapt. 28.

Of deadly Feides.

O What a shame is it to haue our barbarous and horrible disobedience registred by the Kings owne hand? what discredit is it for vs all, that all nations should read that *He and all his kinne, against him and all his, bang it out brauely without respect to God, King, or common weale?* What disgrace is it for the whole nation, to heare strangers vpbraid vs, according to his Maiesties owne hand writ: that yee Nobles *wil thinke the King farr in your Common; in case yee agree too grant an assurance for a short space to keepe the peace?* Whie doe yee thus forget your natural dutie (if I dare a'ke you without falling into feide with you) towards, God, your Prince, and Countrie, to follow your particular passions? Hath not the Lord commāded you to loue your brother as your selues? Hath hee not cursed them that kill, and saide *thou shalt doe no murder?* Hath not the Lord commāded you to honour & obey your Prince? Should yee not obey his Laws & Statuts? Are yee not Subiects? Shoulde you not containe your selues in that state, wherein his Maiestie hath placed you? Was it not for his own defence onlie & his State, that he gaue you armour to weare? When yee v'le thē in your own particular quarrel, do yee not depriue the

Bar. Supp. 1.

King

King and State of their due and right? In killing of your neighbors do yee not cause your Countreies overthrow, and your owne death, which are the chiefe parts of our Politike bodie? Thinke you to escape with your liues more thē other parricides haue euer done heretofore? or that our countreie can consist with these internal dissensions more then theirs? No, no, deceiue not your selues: for Truth it selfe hath said it, and it must be, *Regnum orane diuisum desolabitur*. The examples of cōfirmation should terrifie you.

Was it not the feid betweene the *Hannonians* and *Barchiennes*, that caused *Carthage's* destruction? Was it not the dissension of the two Kings of *Thracia* that made King *Phillip* to triumph ouer them both? Was it not the *Prussian* & *Venetian* feid that troubled *Constantinople*, & caused forty thousand mē to be slaine at one time? what shal I say of the *Blacks*, & *VWhites*, that overthrew the flourishing state of *Florence*? Which of you al doth not know that it was the three or fourescore yeers feid, which made the English mē triumph ouer *France*? And to come neerer home, was it not the dissention amongst the Nobles of *England*, that made *Cesar*, first conquerour thereof, (as he saith himselfe) and then *VWilliam* of *Normandie*, and the *Saxons*? who is ignorant of the great ruines procured by the long feid, betweene the houses of *Torke* & *Lancaster*? And which of vs doth not lament the losse of our friends, by the ciuill warres betweene vs and *England*? *O quā memisse horret* what hurt and dammage we receiue daile as yet with these barbarous feids!

Wherefore I wish you al to follow *Scilurus* his cō-

cel, which he gaue vnto his 80. tonnes by the faggot of rods, to banish from amongst vs, al hatred, feids, enuie, malice, and Iealousies, to be intirelie, sincerelie, & inseparablie conioined together in all vnfained peace, loue, friendship and concord. *Nam vis unita fortior.* Which we maie easilie effect in subduing our own affections, whereby wee shal obtaine a more glorious victorie, then if we placed our standards in the farthest confines of *Asia* and *Africa*: our triumph maie bee more renowned, then if we overthrew the *Medes* and *Persians*. For he that can conquer selfe. Loue, overcome Ambition, bridle his furie, and subdue the vnrulie passions of his owne minde: *Non ego eum cum summis viris compare, sed simillimū Deo iudico.* Let vs then arme our selues against our common enemies and consider how we shal get the victorie.

Senec. epist. 9.

Cic. pro Marcel.

Chapt. 29.

How yee may overcome selfe-Loue.

Selfe-Loue is the greatest disease of the minde, and maie truelie be called the plague of man; the capital enemy of wisdom, the canker and corruption of the soule:

Plat. 5. de leg

--- *Cacius amor sui*

Ac tollens vacuum plus nimo gloria verticem.

Horat. 1. car. ode. 18.

This passion hath not onlie beene the cause of manie *Narcissus* his changing among you Nobles, but also hath bred more diuerse sects of Religion, and Philosophie, then euer the *Hydra* of *Lerna* had heads. Wee

should al praie with the *Spaniard*, O God keep me frō my selfe: For we are more blind then *Thamyras* in our owne Faults, & more sharpe sighted in our neighbors, then *Lynceus*. It is this passion that openeth the dore to pride, vanitie, and flatterie. Wherefore without farther enarratiō of the infinit mischievous effects, which *Selfe-Loue* bringeth forth in general, and particular, I counsel you al to beware and flie from it, in trying and examining your selues narrowlie with a serious and faithful search of your owne imbecillitie,

Hor. I. epi st. 16

--*nec cui de te plus quàm tibi credas.*

When yee haue once found out your owne weaknes, and are able to iudge aright without al partialitie: it is a token of a sound Iudgment, of a right wil, and consequentlie of a ioieful victorie.

Chapt. 30.

How yee maie overcome Ambition.

Ambition, which is an insatiable desire of honour, contends against *Selfe-Loue* for the first place among the passions, in respect that it far overcometh al the rest, as appeareth by *Alexanders*, *Scipio's*, and *Pompeius* his abstinēce, in refraining to touch the fairest Dames of the worlde. This passion causeth Noble mindes, & high spirits to tread vnder foot al Laws, as the ambitious Doctor witnesseth saying, *Si ius violandum est, regnandi causā violandum est, in ceteris pietatem colas.* It vilifieth and contemneth al Religion, and good conscience, as *Ieroboā*, *Mahomet*, the *Turke*,

and

and *Pope* testifie, who tollerate within their dominions all sorts of Sects and Villanies: and the Heretickes confirme the same; for they had rather be the masters of errours and lies, then the disciples of truth.

It breaketh the bonds of Nature, as is euident by the cruel murders of Parentes, children, husbands, wiues, Brothers, and neare kinsmen, and the hainous facts of *Absolon*, *Abimelech*, *Athalias*, *Romulus*, *Sei* King of *Persia*, and of *Soliman* the Turke, besides our owne daile sight and experience. Ambition in a worde is that *vacuum*, which cannot bee found by the Philosophers; that *Ixions* wheele, *Phaetons* chariot, and *Icarus* his wings figured by Poetical fictions. Through *Ambition* onlie the three partes of the worlde coulde not fil the three corners of *Cæsars* and *Pompeius* hearts: the one would not indure a companion, the other would not acknowledge a superiour.

*Hæc Crassos, hæc Pompeios evertit, & illum
Ad sua qui domitos deduxit flagra Quirites.*

And as *Nero's* Arbiter writeth elegantlie, the whole world was not sufficient for their Tombes in these verses, which with the former I recomende vnto your memorie:

*Crassum Parthus habet: Lybico iacet aquore Magnus:
Tertius ingratam perfudit sanguine Romam.
Et quasi non posset ut tellus ferre sepulchra,
Divisit cineres: hos gloria reddit honores.*

To subdue this affectiō you must not moue higher then your wings wil permit. Limit your aspiring desires and ambitious thoughts within the compasse of your capacity. Let euer your merits march before your pursuits,

Lucan. I.

Iuven. Sat. 10.

Petro. Arbit.

and thinke to attaine vnto some honourable charge & office of his Maiestie through your owne deserts, and not by the fauour of your friends, or greatnes of your Pedigree. Aspire euer by honorable & lawfull meanes; otherwise be yee neuer so highly exalted & advanced, your honour shal be but smal. To betraie your Prince, to sel your Countrie, or to cōsult with the Deuil to get either honour or riches; your shame shal euer exceede your Glorie: and your punishment bee greater then your recompence before God.

Chapt. 31.

A remedie against Loue.

OVR third mortal enemy, which we haue to fight against, and overcome, is *Carnall Loue*; a most furious & dangerous passion: these are the three infernal furies: the three capital enemies of our saluation; the *Deuill*, the *world*, and the *flesh*; these are the three general & vniuersal passions, which comprehend al that is in the world. *Quicquid est in mūdo* (saith the Apostle) *est concupiscentia oculorum, aut carnis, aut superbia vitæ*. This last foe, which the Courtiers call simply *Loue*, is cōmon vnto man & beast, & turneth men into beasts. It was *Circes* cup, & that Potion, which metamorphised *Vlysses* his followers. This is a strong and puissant enemy; therefore yee had neede to come furnished with complete armour to overthrow him. *David* could cut off the head of *Goliath*, & yet was not able to resist *Bathsheba*. *Sampson* could slay the *Philistines* with the iaw-bone of an *Asse*, & yet was made a slaue to *Dalilah*. *Hercules* performed so many incredible labours, that his

Talke-mistres was faine to crie out, *Defessa sum iubēdo*. & yet for al this was cōquered by this enemy, & made to spin on a Kocke by *Omphila*. Yea the Gods theselues were overcome by this enemy, who hath his quiver full of diuers arrowes, some with heads of gold, & some of siluer. You must arme your selus against the shot thus.

Abstaine frō the company of these impudent *Lais*, who with their painted faces, smooth tongues, & glancing eies study to entrapp young Gentlemen in their snares; as also from reading of Loue Pamphlets, which corrupt a chaste minde no lesse then bawdy talke. Consider that the beautie of a woman is like a floure that withereth, and that manie haue perished therby; and it is a glorie to triumph ouer it, in regarding it noe more then *Xenocrates* did faire *Phrynes* inticements.

Awaie with these diabolical inuentions, and vnlawful meanes, which manie vse to satisfie their filthie lust, as the laying of a wagtaile, or a wrynecke vnto your hart; these drugges, and hot drinks, these inchaunted rings mentioned by *Ariosto*.

Pin. 1. Pyth.

Song. 7.

Beware likewise of these feareful superstitions, as to watch vpon *S. Johns* euening, and the first Tuedaie in the month of March, to coniure the Moone, to lie vpon your backe hauing your eares stopped with Laurel leaues; and to fall a sleepe, not thinking of God; & such like follies al forged by the infernal *Cyclop's* & *Plutoe's* seruants.

Receauē not those foolish fauours also; as bracketes made of haire, the halfe of a ring, Letters written with bloud: which bewich oftentimes the chaste minds of manie Noble youthes.

Sit procul omne nefas-

If your passion bee too great, and that your affection is much inclined to loue, breake it into sundrie desires, as the *Poet* teacheth you.

Cum morosa vago singultiet inguine vena,

Pers. sat. 6.

Coniicito humorem collectum in corpora quæq.

Resist it in time, and shift it in changing place and cōpanie, or smother it with better thoughts: for a little thing maie turne you, if yee would consider things in themselves, and as they are of their owne nature. *Plutarck* laments, and bewailes the death of his daughter in remēbring only the fopperies of her childehood; and it was *Cæsars* gowne that troubled and disquieted al the Cittie of *Rome*, which his death did not. In like manner the remembrance of loue-tokens, of a kisse at your farwel from her, of some particular actiō, of a last commendatiō wil afflict and trouble you: yea the very sound of her name.

Lucan. 2.

--- His se stimulis dolor ipse laceßit.

Al these things are nothing in respect of the essence of the subiect, which moueth your passion, & kindleth your furie. And seeing the formes of loue are variable & diuers, as yee may learne of the *Poets*, that it cannot be limited or bridled by certaine rules: my best aduise in this Combate shalbe the *Apostles* precept (which of it selfe is sufficient) if it were wel obserued (to wit,) *carnem cum vitijs crucifigamus*, that you mortifie the wantonnes of your flesh. This is the best amulet, and most soueraigne cōter-poison against al *Cupids* venomous darts: and the allurements of *Venus*.

*Rom. 8.
Gal. 5.*

Yet lest you should thinke, I plaie the *Menedemus*: I

counsel you not to abstaine frō the frequentatiō of vertuous Ladies: which I thinke as profitable to forme your Ciuil behauour, and quicken your wits, as I perswad you that the haunting of those *Calypso's* are hurtful both for soule and bodie. It belongeth to such images as *Pigmalion* made to be liuelie and senslesse al at once; for my selfe, I euer accounted the conuersation of honest Dames the Schoole of honour for a younge Gentleman: neuertheles I wish you alwaies to obserue a mediocritie in al your visitations, and that you bee euer vpon your garde, cheiflie amongst those who are faire, of a comlie, gracious, and alluring behauour. It is follie and lack of discretion, when you suffer your seluesto be lead into an vnconsiderate affection. Imitate the Comædians in playing your part onlie in words, except your suite bee vnto her for marriage, which requires in al reason, sound affectiō, & true loue.

But before euer yee inuocate *Hymenæe*, *Hymen*, or offer anie sacrifice vnto *Iuno*, my counsel is that you trauel: as I wil serue you for a Guide, the best I can, in this next booke: that in *France* & other Countries yee maie perfect, and accomplish that perfection, which is requisite in a Noble mā. For traueilling is the best way to performe that, as also it is a most excellent and soueraigne preseruatiue against *Loue*, according to *Ouid's* owne commendation in manie places.

*Tu tantum, quamuis firmis retinere vinculis,
Iprocul, & longas carpere perge vias.*

TO

TO THE RIGHT HONORABLE
ROBERT, EARLE OF ESSEX
And EWE, &c.



*Right Honorable According
to the common custome observed at the
parting, and farwel of freinds, I humbly,
like the poore Perlian, do present this book
for a little token of my great good will to-
wards your Lordship: praying most hartlic the best Guid
of al Trauellers to conduct, and preserue you, both in
bodie & soule, from the cruel den of Cyclops, the veno-
mous cupp of Circes, and from the enticing voice of the
Syrens beyound Sea, Et quodcunq; mali est.---*

*Truncoq; simillimus Hermæ, I point out the waye,
which I wish your Lordship, and al other Noble Trauel-
lers to keepe. So hoping that my affection shal excuse my
presumption herein, and that your Lordship wil accept as
faunourably of my smal offer, as Artaxerxes did Sinætas
his two hand-fuls of water, I humbly take my leane, in
signing eternal obedience vnto*

Your Honours
Commandements.
I. C.



THE SIXTH BOOKE OF NOBLE
Institution, shewing a young Noble mans
Dutie in Travailing.

The Summarie



*T*ravailing hath ever been esteemed and vſed, as the principal & beſt meanes, whereby a young Noble man, or anie other maie profit his Prince, his Countrie, and himſelfe. It is the true Science of Pollicie, and the good Schoole of al gouernmēt. There are no rules of Moral Philoſophy ſo ſure and certaine as thoſe, which wee learne by other mens examples. This made *Minos* and *Rhadamanthus*, *Solon*, and *Lycurgus*, *Plato* and *Pythagoras* enterpriſe ſo great voyages, to frame their Laws out of that knowledge, which they obtained by obſeruing the māner of forraine governments; in chooſing the beſt Statutes, and leauing the worſe: taking out of one and another, that which they thought beſt for their owne States. For it is nothing to heare and ſee manie things, if the Travailler iudge not and retaine that which ſerueth for his profit

and vse: Hee must waigh and measure al things with the weight and rule of reason. Wherefore yee younge Nobles of great *Brittan* hauing *formed your iudgments* by this discipline premitted and *reformed your imagination*, to represent al diuers objects vnto your *Memory*, my last counsell is, that yee Trauaile for the perfecting of your knowledge, if the constitution, abilitie, and strength of your bodie wil permit. To this effect, I propose vnto your consideration, *First* what I think necessarie for your preparation, before you take your iourney: *Secondly* what you should doe in your Trauaile. *Thirdly* what should bee your behauiour after your returning home.

Chapt. I.

Of a younge Noble mans Prouision for Trauailing.

AFTER that you are assured & perswaded in minde, that it is with Gods pleasure, and permission you should trauaile, and that your Parents haue obtained his Maiesties Licence for you to trauaile; My first aduise is, that you take your *Tutor* with you (whō I presuppose alwaies to haue been a Trauailer himselfe) and your honest *Purse-bearer*, with one *Page* onlie; for changing is not good. A greater traine wil hinder you from the knowledge of manie secrets, that more privately you may attaine vnto: & also wil make you to be obserued more narrowly by the better sort of Strangers, and scoffed at by the meaner, not without iealousie &

contempt of the basest. I wish you especiallie neuer to goe without your Tutor, (who shalbe a faithful *Achates* vnto you) more then *Agamemnon* would want his *Nestor*, or *Achilles* could be without his *Chiron*; and as *Alexāder* had alwaies *Aristotle* with him; & that great *Scipio*, who going in Embassage, tooke *Panætius* his Tutor, before the other foure, who were recōmended vnto him onlie by the *Senate* of *Rome*: as also *Vlysses* had *Pallas* for his guide, in al his twentie yeares traouailing. Because you shal not alwaies happen vpo a gentle *Alcinous*, and walke in his faire gardens ful of al harmlesse pleasures; but shal either fal into the hands of a cruell *Cyclops*; or into the lap of some wanton Dame *Calypso*; and saile oftentimes betweene *Scylla* & *Charibdis*, yet with *Palla's* help, and *Tiresias* his good counsell (that is by your *Tutors* & *Purse-bearers* prudent aduise) you shal escape al danger. If your parents or friends wil allow you, and your qualitie require a greater companie then your Tutor and two seruants: I counsell you to choose them in *Frāce*; where you shal haue good store of faithful men and boies; who wil serue you gladlie, & be profitable vnto you, both in their natural language, and in buying of sundrie necessary things, wherein your *Purse-bearer* maie be consened, either for lacke of the *French* tongue, or because he is not so wel acquainted with their price and fashion of counting.

Next you must prouide for *mony*, which is the soule of *Travaile*, as it is the *Sinewes* of war. If your Parents or friends be contented with my first aduise of three, in your Traine: me thinketh two hundred pounds sterling at the least wil be but sufficient to mainetaine you

honourable: as I render vnto them this petticount.

Ten french Crownes monthlie for your owne diet, 8. for your Tutors. 6. for your mans, and 4. for your Page, and the other foure crownes, which remaine of your hundred french francks monthly for keeping you in vse of your exercises, which I suppose you haue learned here at home, except you continue in learning to ride, which wil cost you fiftene crownes monthlie. As for the other hundred pounds English, it wil bee little enough for your cloathes, books, traueilling, and sundrie extraordinarie charges: And so you maie add or abate, proportionable according to the number of seruants, that you wil haue or put away.

Remember to take with you foure bills of exchange for the whole yeare, with letters of aduise to be paide quarterlie by æqual portiōs in frēch-crowns of waight, or double pistolets, so you shal not be driuen to those shifts whervnto I haue scene diuerse of our countrymen put to, by long expecting of letters from home, which either their freinds forgetfulness, or the Carriers negligence, hath caused, nor shal you sustaine any losse by the qualitie of your monie in anie countrie; but in some places both of *France* and els-where great gaine.

I would not haue you to trouble your selfe with too much carriage: for a light burthen fare borne, becometh heauy, & you shal finde books, as al other things at a far better rate there, then here. Also you must fashion your cloathes according to the countrey, where your residence shal bee: vnlesse you would be mocked and gazed at. Wherefore I recommend onlie vnto you a *lourney-booke*, wherein you should write in good order

euerie night at your going to bed al that you haue
seene & heard worthie of particular obseruation, that
day; as here I wil giue for an example some fewe lines
to fil vp the first page.

Chapt. 2.

*Some generall points to bee obserued
in Trauelling*

Vlysses, the patterne of al Trauellers, had not only
Minerva for his guide, but also *Mercurius* for
his dailie host, who fed him with that sweet herb
Moly: that is, with the loue of honestie and hatred of
vice, which *Dauid* more plainelie calleth the *fear of*
God, the onlie remedie against al inchantments and in-
firmities of sinne. Wherefore I counsel you to attempt
nothing without imploring Gods fauourable assistace
that al your actions maie tend to his glorie, your owne
saluation; to the seruice of your gracious Prince, & the
honour of your native countrie: that your carriage
and behauiour be nether scandalous vnto others, nor
disgraceful to your selfe: that you maie continue all
waies in his loue, feare, and obedience, as you haue bin
taught at home here. For the feare of God serueth for
a curb, to restraine al improuident & violent courses,
that carrie men into inconueniences; and for a guid to
instruct them in al things warrantable, honorable, and
pleasant in the sight of God and men. And it is requi-
site that euerie daie according to your first institution
you consult with him by your hartie praiers.

Next, seeing your cheife ende in traueilling shoulde bee to become more prudent, my aduise is that you contemne not, nor misprize anie good counsell, howe base soeuer the person bee that giueth it; respect not the speaker, but that which is spoken, and cheifly if you heare that his life is correspondent to his words, be he neuer of so simple or bare a coat. for as *Cato* said, *wiseme men learne more of fooles, then fooles can doe of wise-men*: yea there is nothing so hurtful vnto on that would bee wise, then to haue a good opinion of his owne wit, or else to suffer himselfe to bee wholie guided by one man, whom he wil onlie belecue against al the world.

Trust not, nor mistrust strangers, but keepe your selfe betweene the two, without anie demonstration of ether of them. To bee to confident in anie man, it is dangerous: and to shew that you mistrust him, is offensive, and maketh him to bee your enimie: keep alwaies the bridle raines euen in your hande; nether to slacke, nor too straight.

Ioine the *Doues* innocent simplicity with the *Serpents* prudence: in defending your selues from other mens subtil deceipts, & couensing tricks: for you must neuer deceiue, nor be deceiued, if you can choose.

Who would shew himselfe wise, must obserue both in word and action, the Lawes and customes in things indifferent of that countrie where hee travaileth: in obeying noblie and freelie all magistrates and superiours; as also in examining all their fashions with the squire of Reason: not cōsidering their strangenes, rarenes, invention, or anie such like accident in them: but truelie, naturallie according to their essence & vtilitie,

which

which is oftentimes hid. *Istud est sapere, qui ubicunq;
opus sit, animum possis flectere.* For custome (as I haue
said) is a second nature, as appeareth by *Darius* essaye,
who asked of the *Greekes*; what they would take to eate
their discealed fathers, as the *Indians* did, and of the *In-
dians*, what they would, to imitate the *Greekes* in bur-
ning their fathers; who abhorred both his motion, and
would not doe anie of them for al the world. It were a
wonder to manie to see, or heare how in these far cou-
tries, mē make Reuerēce like women, women like men:
howe men in saluting one another put their finger
downe to the ground, and then vp towards heauen:
how they turne their backs towards whom they sa-
lute: and manie such other customes; as neuer to cut
their haire, nor pare their nailes: some to cut it on the
one side, & not on the other. But to come neerer home,
and to those parts, where I wish you to trauele; I doubt
not but that you wil maruel to see how the *French* mē
are afraid of the *Seraine* (as they call it) that the *Italian*
wil be sicke to lie vpon a fether bed, and an *Alman* to lie
without two; that the *Spaniard* cannot drinke like a
Sueise: nor the *Sueise* eate like a *Spaniard*, (when hee
paies not for his meat) that we cannot drinke the wine
when it is low, which is the onlie sweet and pleasant
drinke of the Princes of *Polonia*: *Sic ratione non com-
ponimur, sed consuetudine abducimur: honestius puta-
mus quod frequentius: recti apud nos locum tenet, ubi
publica facta.*

In companie heare more willinglie then speake, &
learne of others rather then shew your selfe a teacher,
albeit your sufficiencie perhaps be greater then theirs,

that

that do speake: for it is many mens fault rather to shew themselves, then to know what other men are, and to vnfold their owne wares, rather then to purchase new.

With my consent you shal not enter in dispute and controuerſie, neither with those, who are superiour in ranke, learning, or age, nor with your inferiours in a-
nie wise.

Notwithstanding I woulde counsell you to bee discretlie curious in al things, and with euerie one, making your profit of all, applying your iudgement to choose that, which is most fitting for your vse, and to omit that, which is not.

And to containe this general aduise in few wordes, *sit frons aperta, lingua parca, mens clausa*: and more brieflie, *Vide, audi, iudica*. Heare, see, and say not all.

Chapt. 3.

Of some speciall things to be observed in trauailing.

2
Part of du-
ty in tra-
uailing.
Hor. 1. epist. 2.

HOmer (as Horace saith)
*Vtile proposuit vobis exemplar Vlysseni,
Qui domitor Troia multorum providus urbes,
Et mores hominum inspexit*

to imitate in the *interim* of your travaile. Vnderstanding by [*Citties*] their Suburbs, Townes, & Villages, also their situation, their strength either by sea or land; their quantities, figures & circuits, together with their Hauens, Ports, Wals, Gates, Bridges, which yee should marke, where they are strongest, where weakest; their Churches, Vniuersities, Colledges, Halles, Schooles,

Libraries, considering their Monuments, Images, and faire Tombes, Pyramides and Pillars: of what profession their schooles be of: what famous men of Learning flourish in them: what number of Students, what company of strangers; their orders, priviledges & such like. Moreover their Arsenals, Store houses, Citadels, Castles, Towers, and Sconces, numbring their Canons, their Munition both offensive & defensive, their store of commodities, not only to nourish the people within the Land, but to helpe their friends and neighbours in time of necessitie: their streets, publike Ambulatories, market places, and noble mens houses and such like; about discoverie wherof, your *Mathematicks* shal stand you in great steed. And to the intent you maie haue a more facil accessse vnto the sight of al these, I would desire you not to spare some small consideration vpon the keepers thereof.

But [*Manners*] which are the vital spirits of al these, are much more difficult to be knowne, & require Iudgment far more, to obserue their Gouvernement, whether it be *Monarchicall, Aristocraticall, or Democraticall*.

Knowing this, you should enquire of their first establishing, beginning, and who was their first King: if it be ruled by one Prince, whether it be by inheritance, or election, howe manie races their King hath continued; how old he is; what wisdom and discretion hee is of, whether he ruleth al things by himselfe, or by his counsel; or by both together: how hee is inclined to war and peace: what good care he taketh to see that euerie man hath iustice. Moreover how manie children he hath: how, where & after what order they are brought

vp, and what hope there is of them; if he haue none who is the next apparant heire to the Crowne, either by the Law of the Countre, or by the Law of Nature, or other pretences. Lastlie, what choice of persons the King hath about him for fauorits; wherby you shal easily discouer his natural inclination, abilitie, or weakness.

If it be a Common wealth; learne who are the Governours, how manie, and of what Qualitie they be, how long they remaine in office, how, and by whom they are chosen: what is their authoritie, how manie Councels there be; and the number of euerie Councel, how manie Iurisdicktions they haue, where is the supream, and where the subalternate seats of Iustice, and vvhich is cōmō to al sorts of Government, informe your selfe of their Revenues; whether they be in Demaine, in Subsidies, Taxations, Customes, Pensions, Tribute, or in Merchandise and Traffique.

You should know, whether their forces be of themselves, by their friends, or by both together; whether they are stronger in foot-mē, or in horse-men; whether by Sea or by Land; how manie Ports, Ships, Gallies, or other shipping they haue, vvhich are their strongest harbours, and safest; which the vveakest, and easiest to be surpris'd: If their strength bee wel garnished with souldiers; & whether they are vnder anie other kings protection, or if they stand by themselves.

Especially learne who are the chiefe Noble men in al the countre; vvhich are fit for the councel table, who are for the field; and who for both; vvhich age they are of; in what credit with their Prince, and how they are

honoured and beloued of the Commons.

Likewise you should inquire of the nature of the people, whether they obey for fear, or fauour; whether they be giuē to idlenes or to paines taking; to eating, or drinking, or to both: whether they be addicted to war, or to peace: lastlie, what vertues or vices they are most giuen vnto, & *quibus modis temperantē habentur*.

The least of these are of no smal moment to be vnderstood: for besides the particular profit, which you shal reape thereby, you haue a copious and fertil subject to worke vpon, either to reforme euils in your own Countrie after your returne, or els to moue a commotion, or pacification betweene forraine powers & nations, as you may bee imploied in hereafter by his Maiestie.

Wherefore my last aduise is, that you haue euer your *Ephemerides* in readines to write euerie night, what you haue obserued that daie: and so with Gods grace, you shal returne home againe sufficientlie instructed in al things pertaining to the good gouernment of the state. So you see, that I counsell you not to employ your whole trauaile in learning the *cinquepas*; it is your head that I wish to goe in measure. Nor is it my wil, you should consume your time, in marking the highnes of one steeple aboue another, or the difference of one bel from another. Nor that you should fixe your eies to admire the fine marble in *Italy*, to look vpon the Cardinals faire pallaces: to read al the Bulls pardons, and pasquils in *Rome*: to tire your feete in running from one Embassadours house to anothers: to go from *Rome* to *Venice*, and there to be rowed in the Gō.

dels from one Curtizan to another, to swagger & fight al the night long in *Padua*: and so to spend your time, and monie badlie in base and common things, without respect of al danger, ether of bodie or soule.

Nether is, or euer shal my counsell bee, that you should bestowe your long trauel, to learne how to become partial or factious, or to dissemble an iniurie for a long time, spying an opportunitie to reuenge: nor to become arrogant, or riotous, nor yet to cast your selfe into a Labarinth of euil thoughts, which you woulde essaie after your returne, to bring foorth in act ether against your Prince, countrie, nearest neighbor, or your owne familie: whō I wish euer that you might honor, pleasure, and profit, directing your whol enterprises and endeaours to their good, before your owne.

Chapt. 4.

A directorie of the waies and Countries, where a younge Noble man should trauaile, with some particular things pointed out by the way.

Traueling in my iudgment is but a liuelie Historie, as *Simonides* called Poetrie a speaking painting. Therefore I wil not alter that methode, which your Tutor obserued in shewing you the dead bodie. Goe on, after you haue taken leaue of your Parents & freinds to see first this short compendiarie of your long perigrination. *Great Brittain* is the little abridgment of the great world: Here you maie see in smal bounds, which hereafter you maie obserue throughout the

whole

whole continent: this is the true *Μικροκοσμος* diffused about the terrestrial glob, where all things are contained and compacted in a lesser volume.

Come then to see their Maiesties shining like the two great lights aboue; this Lād is so plesant, so populous, so abounding in riches, so fertil in corne, so rich in money, woods, and waters, the aire so cleare, & the climate so temperate, that through your whole Iourney you shal see none more.

Make *Cambridge* and *Oxford* to bee in your waie, if you come from *Scotland*: their acquaint your selues with the learned Doctors, as I doubt not, but you haue performed that dutie at home: frequent their publike Lectures, vntil you be informed of their orders, better you shal not see, nor finde greater courtely ioined with learning vntil your returne: faile not to see one of the fairest Libraries in *Europe* at *Oxford*, for the rarest, choicest and best disposed books I thinke in the world.

After you haue taken your leaue of his *Maiestie* & the *Princes Highnesse*, & seene the vncōparable Monuments at *Westminster*, and other places about *London*, delight your selfe in vewing his Maiesties great Shippes at *Rocheſter* in your going to *Douer*, wher you shal see a stronge Castle opposed to that of *Calice*.

In going to *Paris* passe by *Amians*, wher you shal see both a strong Cittie, and one of the finest Churches in *France*, hanged with costlie pictures. For *S. Iohn Baptists head*, you maie see foure of them self where, as wel as there, therefore I councel you rather to see the French Kings Tombes at *S. Denys*.

When you come to *Paris*, which is another little

world: by my aduise you shal first salute the King of great Brittaines Embassadour (as in al other Countreies where you goe) before you goe to the Court: & to the ende, that you maie be the more acceptable to his L. I wish you to take some letters of commendatiō from your freinds to prepare the waie, & to giue you a more facile access therafter.

I thinke it is a token of little courage in a Noble mā of anie good sort, if hee make not himselfe knowne to the French King, and contracts not acquaintāce with the young Princes and Nobles of his Court; who are both courteous and humane, as al French men are.

Hauiing seene the fashion of the Kings Court, and that glorious Court of Parliament at *Paris*, retire your selfe to *Orleans*; where you shal make your cheifest residēce, or els passe to *Poitiers*. For I think these, two of the best Citties in *Frāce*, in respect of the wholsomenes of the aire, the plesānes of the feilds; the goodnes of the French tongue, the commoditie of your exercises, the curtesie of the people; especiallie at *Poitiers*, and which I should haue saide first of al; for the libertie of your conscience, & most frequent exercise of your Religion, to gether with your best occasion to learne the laws, which I think should be your cheifest studies; seeing you haue onlie to perfit your language, which your Tutor taught you here. In going to *Poitiers*, or if you staie at *Orleans*; it wil not repent you to make a Iourneie of purpose to see my Lord of *Plessis*, who is one of the bright beames of this light, which shineth (praised be God) more clearelie in this Iland, then in anie other Countreie vnder the Sunne. Hee wil recō-

pence your paines with sweet and comfortable coun-
cels flowing from an honest and godlie hart, out at a
golden mouth of eloquence, for your better direction
and consolation al your life time after.

Albeit I knowe that the common course of our Tra-
uellers is from *Orleans*, to passe through *Burgundie*,
or *Barbonie* towards *Lions*; yet I coucel you when you
take your Iourny again, to go through *Poictieu*, *Xain-
tonge*, *Gasconie*, *Languedoc*, *Prouence*, and to come vp
the Riuer of *Rhone*, through *Dauphanè* vnto *Lyons*. For
the nearest waie is not alwaies the best, and the farther
waie aboute, the nearer waie home. In going through
Guienne, you shal see 1. the Court of Parliament of
Brittany, the Presidial Seat of *Poictiers*. 2. the Court
of Parliament of *Bordeaux*. 3. of *Nerake*, which is for
Religion. 4. of *Tolouse*. 5. of *Aix* in *Provence*, and 6.
that honourable Court of Parliament in *Grenoble*; with
a Chamber of Halfe partie for Religion, where in go-
ing anie of the other waies, you can only see the Court
of Parliament at *Dijon*. Moreouer in taking the lefte
hand, you shal see, 16. or 17. great Provinces, al diffe-
rent in Language, fashions and Lawes, as if they were
diuers countries: you shal passe through manie great
Citties, and the second Rome *Auignon*. There are
manie vworthie and honorable men, whom I wish you
to salute euer in your iournie, and especiallie that vali-
ant and learned French *Hercules*, my Right Honoura-
ble Lord of *Dequiers* in *Dauphanè*, that one daie you
maie saie you saw so famous a Captaine, who hath ho-
nored the French Chronicles so largelic by his valiāt,
and almost incredible exploits, and as yet (notwithsta-

ding

ding his graie haire) defendeth this side of the *Alpes* with his sword, better then the white snow & nipping frosts.

Hauing taken your leaue of his L. you maie haue fresh monie vpon your letter of exchange at the bank of *Lyons*, where I woulde wish you to passe through *Chamberry* to see the Court of Parliament of *Sauoy*, & that imprennable Fort of *Barreau*, and the strong Castle of *Momillaine*; at the Fort you shal nether cōplain of your bad intertainment, nor losse of your Iourney; Braue *Barron of Morges* Gouvernour thereof, is so wel affectioned both vnto our Religion and Countrie, that nothing wil be hid from your sight.

There are manie things worthy obseruation in that wel ruled Common weale of *Geneva*, therefore I cōcel you to repose your selfe there some month or more before you visite the *Duke of Savoy* at *Thurin*: of whō you shal haue a faire cheereful countenance, and gracious enough entertainment: and I dare assure you of noe lesse curtesie, at the great *Duke of Florence* his Court, whose vertues you wil admire: nether Doubt I of anie Princes Curtesie in *Italie*, if you goe to thē; but I wil not counsel you to staie anie long time there, after you haue gon frō *Rome* to *Venice*. That Countreie is so dangerous, that albeit you could be no more wounded then *Achilles*, yet the pleasures and diuerse allurements to sinne are so frequent, that you cannot escape the poisoned darts of *Paris* *Alexander*,

Barbatos licet admoueas mille inde magistros.

It were a faire and worthie voiage, if you shipped at *Venice*, with some Embassadour to goe vnto *Constan-*

tinople and there you had see a countrey depe = 88 -

rent in faith, manners, apparel, and custome from al you euer saw before, and doubtes should finde manie other things worthie of observation, which are not in this hemisphere, which maie serue much for the bettering of your vnderstanding.

But if you cannot go so farre, at least passe the mountaine of *Trante*, addressing your selfe towards the *Emperours* Court, and Campe, through *Germanie*: when you are in *Hungarie*, marke the Forts; and if the Christian army be in the field, obserue their order and fashion of Martial exploits: enquire for the Generals, Coronells, and number of souldiers of euerie nation; spare not to hazarde your selfe against Gods enemy; for I would haue you to be valiant and wise.

At your returne, if you passe not to *Polonia*, visit all those vertuous Princes of *Germanie*; and because all their curtesies and promises of friendship are confirmed with the Cup in hand: I desire you the to practise that lesson, which I wished you to learne before, & despise not their custome in refusing to pledge the more then ordinarie, rather then you should loose their favourable acquaintance, and displease them.

Continue your iournie along the River of *Rhene*, vntil you come to *Flanders*, where you shal not feare to salute the *Arch-Duke*, and to see his forces, acquainting your selfe with his Spanish Captaines, euer to learne some good observation in Martial affaires. From him come to *Holland & Zeland*, to doe your reuerence vnto that second *Mars*, *Prince Morrice*: there you shal thinke your selfe almost at home, among our *Brittaine* armie: acquaint your selfe more familiarlie

with these two *Hectors, S. F. & Ho. Veres*, and our most noble and couragious Lord *Bachlenke*. This is the place where you maie learne to be perfect in militarie discipline; there you shal be moued by example, & encouragement to be valiant: yet I wish you not to be too rash in endāgering your life and reputation, where neither your death nor wounds can be either honorable, or profitable.

I wil not wrong you so much, nor yet mine owne Iudgement, as to counsell you to come home, before you kisse the *most Noble King of Denmarke*s hands; & to knowe in what hee will emploie you vnto our Kings Maiestie. They are the two Guards of this North Pole; and two Princes that cannot be enuied more, then imitated in al vertue and wisdom. They are not more straitlie conioined in alliance, then vnited in perfectiō; as you were either an hearing, or seeing witnesse, within this twelue-month.

Lattlie, if you would go to *Spaine*, I wil neither counsell you, nor be your guide: for there the best natured Noble-man of this Land shal be corrupted: blasphemie, and contempt of al holinesse and Religion are so ordinarie and vsual: Yea if the most deuout and sincerest Papist in the world go thither with anie monie in his purse; he is suspected presentlie, apprehended, and found guiltie by that cruel scourge of Christs Church the *Inquisition house*. It is gaine and not conscience: it is the damnation both of bodie soule, and not the salvation anie waies, which the searchers of that Prodigious superstition seeke after. Therefore come home, where yee maie serue God aright, and emploie that

Talent(which you haue gathered,) duellie, as becometh you.

Chapt. 6.

*Of a young Noble mans behaniour after his
returning from beyond Seas.*

BEcause it is impossible but both your bodie and purse must be wearied after so long a Iourneie: I thinke it good you repose and refresh your selfe some month, before you come to consecrate vnto his Maiesty that, which you haue gotten by your Trauaile. It is his due, and to him and your Countrie you are bound to emploie al, as it shal please his wisdom to appoint, and prescribe you to do. *Spartam quam nactus fueris, eam adorna.*

While you are kneeling at his feet, admire in his Maiesties countenance al those rare and singular vertues, and gracious perfections together vnited; which you haue obserued particularlie dispersed among the persons of so manie high Princes: advise wel with what resolution and truth, you answere his wise demands.

Remēber your dutie likewise vnto your most Noble Prince Henry, & his gracious brother, the Duke of Yorke.

So long as you staie at Court, labour by your good behauiour to bee knowne of al men, but frequent few, and onlie such as you maie learne something of; & not those vaine and fantastick persons, who wil enuie and dispise nothing more, then your worthie deseruings, which dishonour their Rusticity & barbarous māners

When you goe to the Countreie amongst your freinds, which I thinke necessarie that you do once in the yeare: *quia cōtinuus aspectus minús reverendos magis nos homines ipsa satietate facit.* and that you may provide before hande for your charges, I wish you to be haue your selfe modestly towards the Gentlemen, that are your neighbours, and all others. Thinke not (with a companie of vaine glorious companions) that they are anie thing baser or inferiour vnto you, whoe haue a fine suit of apparel after a newe and strange fashion, when they haue not changed their good ancient bellie. This should be one of your best lessons, which you haue learned in Trauelling, to iudge and esteeme of a man by his wit, discourses, and integritie of life, & not by his habit, the forme of his hat or by the fashion of his breeches. For a fine Diamond, be it neuer so evil cut, is better and more precious thē the best counterfeit, that a gold-smith cā put in a ring. It is euer *Platoe's* man, to wit, the *minde*, which I would haue you to respect, and not the exterior parts.

Forget not your old freinds for newe acquaintance; more then you should change the good ancient Brittain fashion for some fresh toies. These are not the fruits, which are expected of you by your perigrinatiō, that you should returne home with some *Bargamaske salutation*, some *Tuscan teame*, or *Spanis shpanan*. Here the approued ciuilitie & Countreie language are more esteemed then ether the *Italian huffe* with the shoulder, or the *Dach puffe* with the pot, or the *Frēch a pishneße* in ceremōies. *Nisi sapienti sua non placent: omnis stultitia laborat fastidio sui.*

Finalie hee who is A and Ω, the beginning and ending, the parting and resting place of our whole Pilgrimage in this world, shal be my first and last aduise vnto you al; and to euerie on of you, that you honour, feare, & serue him with a pure, free, and deuout hart for euer, at home and abroad; putting your whole trust & confidence in him, dealing honestlie, plainlie, and Sincerlie, in al simplicitie, and æquitie in al your actions, according to the lawes and Statuts of the Countreie:

conscientiam suam quisq; aperiens, semperq; tan-
quàm in publico viuens, se magis quàm alios ve-

rens. Be moderate in al your thoughts,

words, and deeds, laying aside all

Pompe, glorie, and vanitie of

this world to lead an hap-

pie, and contented life,

and after this to

possesse and

enioie life

Eternal.

FINIS.

