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# Inedited Tracts:

ILLUSTRATING THE MANNERS, OPINIONS, AND  
OCCUPATIONS OF ENGLISHMEN DURING THE  
SIXTEENTH AND SEVENTEENTH CENTURIES:  
NOW FIRST REPUBLISHED FROM THE ORIGINAL  
COPIES WITH A PREFACE AND NOTES.

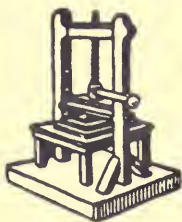


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W. C. HAZLITT, Editor

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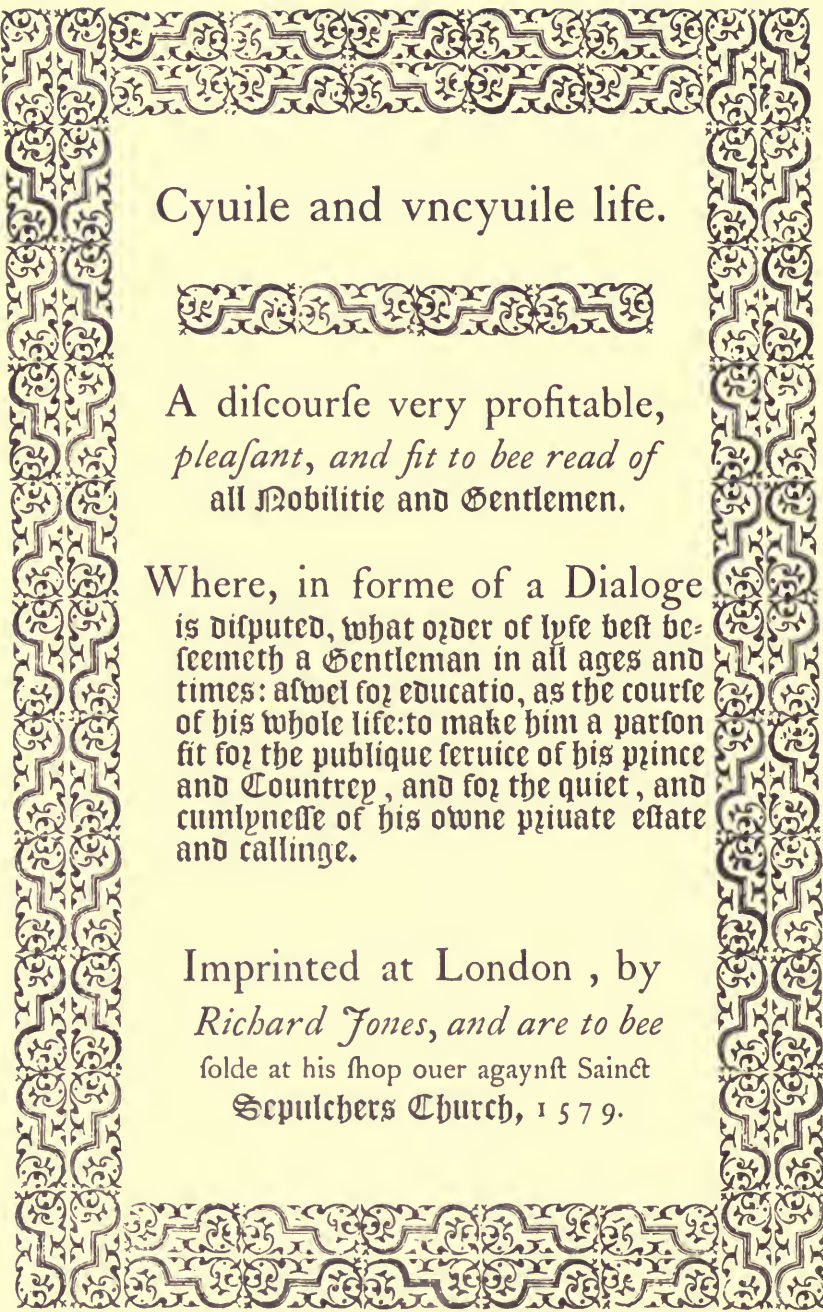
## Introduction.

**I**T may be questioned whether, in the entire compass of early English literature, three Tracts could be found more instructively and entertainingly illustrative of old manners and ideas than those which are here presented to the subscribers to the present series.

The first article, *Cyuite and Vncyuite Life*, 1579, exists in two copies, which are of different issues, if not of different editions. Of each of these issues (or editions), this single copy only is known. I have preferred adopting that of 1586, because the opportunity was afforded me by the kindness of a friend, of collating in proof the transcript of the Bodleian exemplar, line for line, with the original copy of the later date in his possession. The annexed page is an exact representation of the title of the earlier quarto.

The account given by the anonymous writer of this valuable volume may now be compared with other authorities for the same class of information, such as Peacham's *Compleat Gentleman*, 1622, Blome's *Gentleman's Recreation*, Markham's *Country Contentments*, &c.<sup>1</sup> In Lyly's *Euphues*, 1579 (repr. Arber, p. 113-14), there is an

See also *Antiquarian Repertory*, ed. 1807, i. 71.



Cyuite and vncyuite life.



A discourse very profitable,  
*pleasant, and fit to bee read of*  
all Nobilitie and Gentlemen.

Where, in forme of a Dialogue  
is disputed, what order of lyfe best be-  
seemeth a Gentleman in all ages and  
times: aswel for educatio, as the course  
of his whole life: to make him a parson  
fit for the publique service of his prince  
and Countrey, and for the quiet, and  
cumlynesse of his owne priuate estate  
and callinge.

Imprinted at London, by  
*Richard Jones, and are to bee*  
solde at his shop ouer agaynst Sainct  
Sepulchers Church, 1579.

interesting account of the manner in which, according to the writer, the occupation of the country gentleman or farmer was varied with the several seasons of the year. Lyly, with all his fantastic phraseology and uncouth mannerism, throws much light on old English manners. Mr. Arber did good service in reprinting his *Euphues* from the *editiones principes*: nor are Lyly's dramas by any means destitute of merit and interest, though tainted by the same affectations in style and language. I regard *Euphues* as an allegory. Cassander in Lyly's *Euphues and his England*, 1580, speaks up for a rural life. In his will, he says to his son: "Liue in the Countrey not in the Court: where neither Grasse will growe, nor Mosse cleaue to thy heeles."

Our second article is supposed to have proceeded from the fertile pen of the author of *Country Contentments*; but one argument, which militates slightly against this attribution of the initials at the foot of the Epistle to the Reader, is that *J. M.* speaks of the production as his earliest appearance in print, which could not in any way be true of Markham, who in 1598 had already acquired some celebrity as a versifier and miscellaneous writer. The subject handled in the *Seruingmans Comfort*, as the tract is styled in the headlines, had not received much attention before; and we are indebted to Markham, or *J. M.*, for several useful and amusing items of intelligence on what cannot be regarded as either an uninteresting or unimportant theme. We have, however, in the same direction, Lydgate's *Stans Puer ad Mensam*, the *Doctrinal of Good Seruantes*, Rhodes' *Boke of Nourture*, and one or two other treatises in verse or prose, and some hints to the purpose occur in Bacon's *Essays*, Overbury's *Characters*, Braithwaite's *Rules for the Government of the House of an Earl* (*Miscellanea Antiqua Anglicana*, 1816), and *Archæologia*, xiii.

On the fly-leaf of his copy of the *Seruingmans Comfort*, Douce

notes :—“ This is in all respects a curious work, but particularly so for having supplied Shakspeare with several hints, &c., in his play of *Love's Labour Lost*. See a note by Dr. Farmer in Ste[e]vens's *Shakspeare*, vol. v. p. 236., edit. 1793.”

A volume of extraordinary rarity and curiosity completes the present book. Of *The Court and Country*, by Nicholas Breton, 1618, not more than one perfect copy has ever been seen ; an imperfect and sadly mutilated one, which formerly belonged to my friend the Rev. Thomas Corser, M.A., is now in the Bodleian Library. To S. Christie-Miller, Esq., I owe my acknowledgments for the courtesy and liberality with which he enabled me to furnish to this collection a complete and accurate text of a production in every sense unique.

Of the life of Breton, Mr. Corser has given some particulars in his *Colleċtanea Anglo-Poetica*, but the late Mr. Hunter, in his *New Illustrations of Shakspeare*, 1845, has pointed out the interesting circumstance that Breton was connected by marriage with George Gafcoigne, the soldier-poet. Mr. Collier, in a note to *A Book of Roxburghe Ballads*, 1847, xxiii., confounded Breton the poet with a namesake and contemporary of his.

In Fletcher's *Scornful Lady*, 1616, Sir Roger, one of the characters, is made to say—

“ Did I expound *the Owl* ?  
And undertook, with labour and expence,  
The re-collection of those thousand pieces,  
Consumed in cellars and tobacco-shops,  
Of that our honour'd Englishman, Nich. Breton.”

Again, in Fletcher's *Wit Without Money* (1614), Valentine asks Bellamore—

“ Who look'd on you,  
But piping kites, that knew you would be prizes,  
And prentices in Paul's Church-yard, that scented  
Your want of Breton's books ? ”

I know of no book or tract by this writer except his *Wits Private Wealth*, 1612, which would have been of much service to Bellamore and his friends. Can the dramatist have written *Britton's book*—the legal treatise so called ?

All these pieces are very carelessly printed, and the punctuation was found so faulty, that it was necessary to amend it throughout. The old typographers did not bestow much pains, under any circumstances, on the work in hand, and to the execution of pamphlets designed for popular use and general circulation they were probably still more indifferent.

A few notes have been incorporated with the index, but they are merely such as seemed to me, in revising the sheets for press, to be likely to prove serviceable to a few readers who might be less conversant with archaic expressions or allusions.

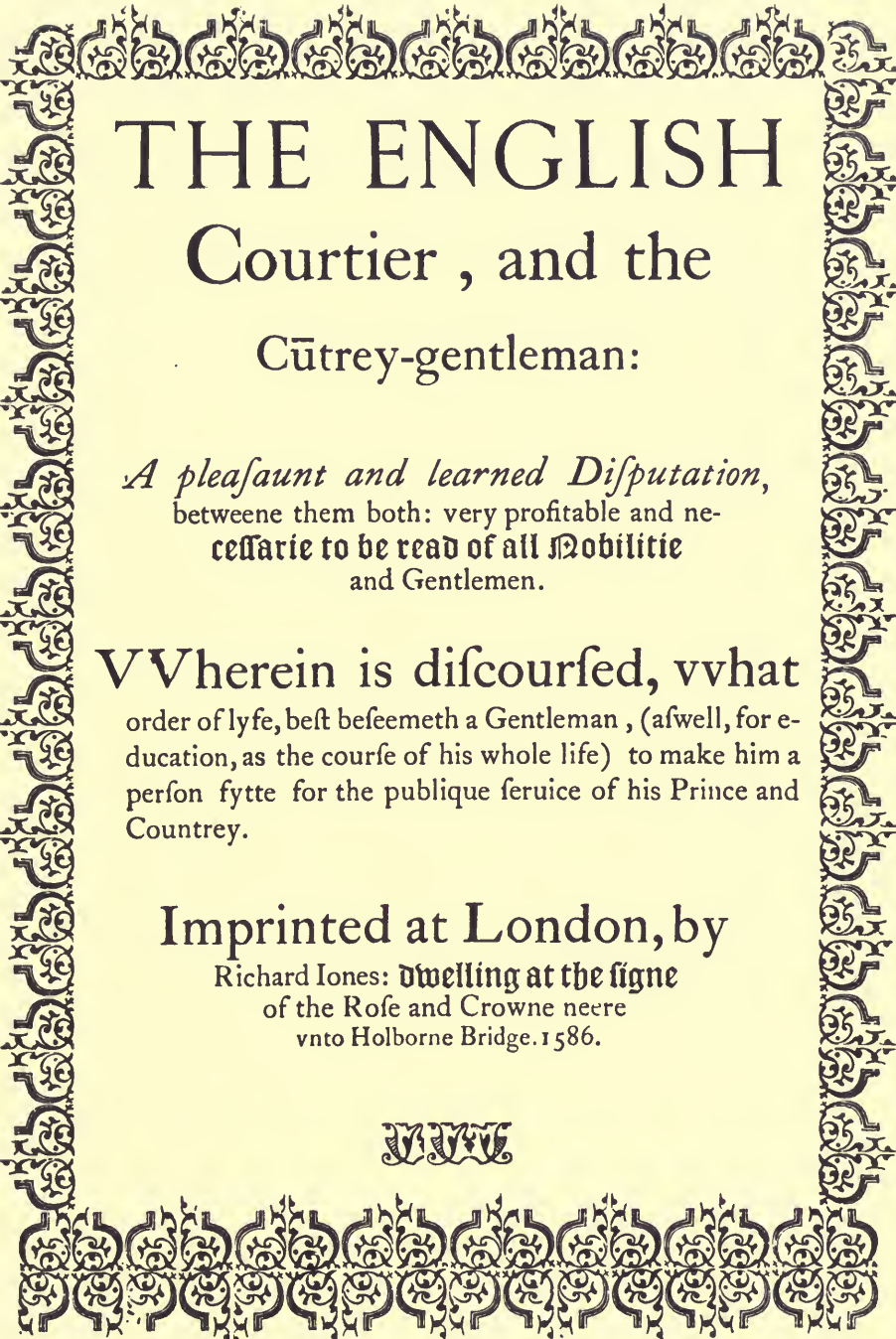
This volume was promised for November last, and should properly have appeared then ; the delay in its issue is due to a cause entirely unconnected with the editorship : the fault lies with another department ; but nevertheless the *Inedited Tracts* form part of the subscription of 1868.

W. C. H.

Kenington,

*Christmas*, 1868.





# THE ENGLISH Courtier , and the Cūtrei-gentleman:

*A pleasaunt and learned Disputation,*  
betwene them both: very profitable and ne-  
cessarie to be read of all Nobilitie  
and Gentlemen.

**V**Wherein is discourfed, vvhath  
order of lyfe, best befeemeth a Gentleman , (aswell, for e-  
ducation, as the courfe of his whole life) to make him a  
perfon fyttē for the publique seruire of his Prince and  
Country.

Imprinted at London, by  
Richard Iones: dwelling at the signe  
of the Rose and Crowne neere  
vnto Holborne Bridge. 1586.







To the right Honorable, Sir *Francis  
Walsingham Knight*, her Maiesties

principall Secretary, and of her Highnesse priuy

Counsell: *Richarde Iones Printer*, wissheth  
longe life, health, and increase of honour.



Right Honourable Sir, som-  
*times, a prety conceite well con-  
uayed, contenteth the minde, no  
lesse then a graue & great booke. In euery  
written worke, two thinges bee specially  
required, Inuention, and Phrase: The  
one, is the substance or matter: the other,  
the forme or facion: but if they bee both  
good, they make the worke perfite, & win  
the worker commendacion. Yea, other-  
whiles, a silly Subiet substantially hand-  
led, is not onely passable, but also praise-  
able. A litle flower well sauored is wor-  
thy smelling: A trifling stone set by a cun-  
ning craftesman, deserueth to be worne:  
A poore Pamphlet perfity handled,  
asketh the reading. I beseeche you then,  
giue*

## The Epistle dedicatory.

*giue leaue, and let mee present your Honor with this litle Dialogue, written by a Gentlemā, rather for pastime, then setled studdy: and yet in my poore minde, both for wise conceyt and pleasant penninge, worthy to be read. The Author therof (as a thinge vnworthy) is neither content it should presume to your presence, nor passe among the wise. Notwithstanding, without his leaue, I make bolde to aduventure the one and the other: And doo most humbly dedicate the same to your Honor, the rather because he hath loued you long, and honoured you much. I craue small praise for my Printing of it, and hee (beinge vsed to loose his labour) desireth nothinge.*

Your Honours alwayes (most humbly)  
to commaund. R. Iones.

THE AVCTOR,  
*to the Gentlemen Readers.*



Albeit I well know , that euery Gentleman, wil gentlemanly iudge of all things: yet haue I thought it no restraynt , but happely some furtherance towards their curteous consideration , most humbly to pray pardon if ought in this present Pamphlet, bee found either in very reason, dissenting from wiser iudgementes , or els through diuersitie of humors, not fittinge with their fancies: For some I haue seene so pafsionate in opinion, as can not see or heare patiently any thinge that contenteth not their owne eye , or squareth not euen with the rule of their owne mindes . But, if it pleased them to consider how hardly mennes opinions bee brought to concur, they would (I am sure) spare them selues, and not with choller & offēce, so often trouble their own thoughts. Opin[i]on and custome (as daily experience teacheth) do leade euery one , be hee neuer so foolish or barbarous, to beleue his owne countrey condicions, and self conceytes to bee best : and therein they that haue least reason, do no lesse constantly tary , then those that vpon found reason in deede, experience, and learninge, haue firmed their iudgementes. For , do wee not finde that the sauadge Nations, are as lothe to alter their foyle, as are wee that inhabite a most cyuill Countrey? Or do you not thinke, that many eyther through want of wil or lack of patiēce to learn, accompt men mad, that hold them selues at continuall study? And contrarywise, would any ciuill man bee pleased, to abandon his beeing , to abide amonge the sauadge? or that would leaue the study of good letters, to take plesure in those  
toyes,

## *The Epistle, by the Author,*

toyes, which ignorant men delight in? surely no: and no maruaile, si the wifest, yea the Philsophers them selues, haue euen to this day disiented in opinion. For some you se haue sought the contemplatiue life: others commended the actiue: and many preferred pleasure, as that which ought most to bee desired. Sith then, for so many reasons you finde difference in the opinions of men: and that no counsell, wit, or wil, can perswade them to one minde: my meaning is not, that though in this Dialogue accordinge to mine owne fancie, I preferre the Towne habitacion, yet therby to finde fault with any, that either because his reason so perswadeth, or his own minde so delighteth, wil driue out his dayes in the Countrey. It shall therefore please me, that euery man please him selfe, vsinge the libcrty and will of his owne minde: and though it be farre diuerse from mine, yet I know not why his opinion should trouble mee, or mine offende him: so longe as the direction of eyther, be still in our owne powers. VVhat harme was it to *Achilles*, though *Socrates* refusing al honors, put his whole felicity in vertue? And why should *Socrates* bee offended, though aboue all thinges, *Achilles* desired honour? VVhat maketh it matter, though *Heraclitus*, thought that nothing was cōtrary to other? Or what offence was it that *Permaenides*, frantickly affirmed, all worldly things to bee but one thing? And if *Zeno* perswaded him selfe that nothing mooued? All which opinions and errors, could nothinge disturbe the patience of the true *Philosophers*, who set their delight in contemplation, and loue of Th'almighty. *Tot capita, tot sensus*, the Prouerbe sayth: VVe see then, that the endes of mans delights bee diuerse, and for the most parte contrary: although the ende of euery mans life,

*to the Gentlemen Readers.*

life, is one. The life of man may therefore be compared to Iron, which beeing vsed , becommeth bright and shyning , yet at last worne to nothing : Or if it bee not vsed , but layde vp , doth neuerthelesse consume with rustines Euen so, mans age well imployed , weareth with some glosse or brightnesse of Fame : or if it bee without action , and obscurely passed , yet doth it not continue euer: for death (certayne) is the end both of the one and the other . God graunt that euery man may lyue in the true feare of the Lorde , and the due obedience of his Prince , so shall hee eyther in Courte, Towne, or Countrey, most happely end his daies.

**F I N I S .**

THE ARGUMENT AND OCCASION  
OF THIS DIALOGUE.

**I**T happened (as ofte it doth) that diuerſe Gentlemen beinge conuited to dyne togethers: Among many other thinges, they chaunced to fall in ſpeeche of the Countrey and Courtly lyues, reaſoninge whyther it were better for the Gentlemen of Englande to make moſt abode in their Countrey houſes, (as our Engliſh manner is,) or els ordinarily to inhabite the Citties and cheefe Townes, as in ſome forraine Nations is the cuſtome. Theſe Gentlemen as they were diuerſly diſpoſed and vſed, ſo were their opinions of this matter likewise differinge: ſome commending the Countrey dwelling, others preferring the Cittie habitation. This matter a while ſpoken of by euery one, was at length by aſſente of the whole company diſputed by two Gentlemen, th'one (for this time) I will call *Vincent*, th'other *Vallentine*, both men of more then cōmon capacity, & (haply) ſumwhat learned. *Vincent* had benee brought vp in the Countrey: *Vallentine* his education and life was in Courts and Citties. Either of them with the beſt reaſons they could, maintayned their opinions, as hereafter in this diſcourſe you ſhal plainly perceauē.



## Of *cyuile* and *uncyuile* life.

The Speakers.

*Vincent* and *Valentine*.

**I**T is a strange matter to se, how menne in this age, and in this Realme of England, begin to alter their manners & customes, not onely in garments, & ordinary behaiour, (which be things of none importance): But euen in their order of life, and conuersation.

*Valentine*.

Sir, it is true, that some doo, but the most doo not: But wherin I pray you, do you note the cheefe change, and in what sortes of men, and whether is this alteratiō, from worse to better, or from better to worse?

*Vincent*.

This change (wherof I meane) is like to the rest of worldly changes: that is, from the better to the worse: For as the Prouerb fayth: Seldome coms the better.

*Cyuiile and Vncyuile Life.**Vallentine.*

That Prouerbe in deed is auncient, and for the most part true, beeing truly applied : yet because I am lothe to mistake your meaning, I desire to know, whether in lamentinge of alteration, you include the whole world, or some perticuler countrey : or whether you will haue mee to apply it to England, and to some sortes of English men only : For with other Nations (I suppose) you haue practised litle.

*Vincent.*

In deede, I am a home bred bird, and therefore will not take vpon mee to discourse of forrayne customes, though I heare they bee bad enough : But as I tolde you at the first, I am forye to see Englishmen, so apte to leaue their auncient good fashions, and fall into forrayne manners, in my poore minde, much worse, then our owne. And because our talke shall not bee ouer tedious, I will not at this time tell you of all faultes (wherof I wishe amendment :) But only of one matter, and that in one sort of men.

*Vallentine.*

You do very wifely to reduce matters into briefe, wherin you shall both ease your selfe, and helpe my memory, which is, (I confesse) but litle worth.

*Vincent.*

I know (Maister Vallentine) your memory is very good, & so is there in you many other commēdable partes, though you, for modesty, will not so say. For you Trauellers are full of respects : and in all your dooinges, your manner is to vse modesty.

*Vallentine.*

I thanke you Sir, for so sayinge, and more I thank you if such bee in deed your opinion of mee.



*Vincent.*

Touching mine opinion, you shalbe affured, it is, and euer shalbe such, as I say: For I am (as I tolde you) a plaine man, vtterly vnacquainted with disguising, and superfluous ceremony, yea in troth, they are thinges much diuers, from mine education, and nature.

*Vallentine.*

I loue you a great deale the more, for in good faith, I am made of the selfe same mowlde. And though desire to know did carry mee in youth far from home, and that into Countries, both beyond the Seas, and Mountaynes also, yet haue not those ayres any whit, altered my loue from my naturall Countrey.

*Vincent.*

That so beeing as (vpon your worde, I will now beleue it is) I will trust the rather to your talke, and thinke that, what you doo answere to my demaundes, is in troth, that your selfe doth faithfully follow.

*Vallentine.*

I pray you (Maister Vincent) lay by these curtesies, and fal to the matter of your demaundes. For mee thinkes, (though you would be called a playne man) yet you vse more ceremony then I, that haue spent some parte of my life in Countries, where those customes are most plentifull.

*Vincent*

Well, then I will holde you no longer in these complaintes, (which wordes I learne of you trauellers.) But fall into the matter it selfe.

*Vallentine.*

Indeed Sir, that is my desire, & sith it seemeth, that the subiect of your speech shalbe in comparing of our countrey customs, with those of forrain nations, I hope you will hold mee blameles, (though occa-

*Cyuite and Vncyuile Life.*

tion beeing offered) I happen to finde faulte with somewhat of our owne, and commend the customes of others: which I will doo the more boldly, because you tolde mee, you loued plainenes, and therefore bee content, our talke may bee free speech, and without respect.

*Vincent.*

On Gods name, so let vs proceede, and (as I promised) leaft our talke should extend too farre, I will neither aske your opinion of all customes, nor of all sortes of men: but onely desire to be resolued of one doubt, in one thing, which toucheth mee only, and others of my degree and condition.

*Vallentine.*

And I pray you Sir, what may that bee?

*Vincent.*

You know the vse and auncient custome of this Realme of England, was, that all Noble men and Gentlemen, (not called to attendance in our Princes seruice) did continually inhabite the cuntryes, continuing there, from age to age, and from Auncester, to auncester, a continuall house, and hospitallitie, which got them great loue amonge their Neighbours, releued many poore wretches, and wrought also diuerse other good effectes, as hereafter I will tell you.

*Vallentine.*

In deede Sir, I will not denie, that the Countrey ayre is holsome, to gaine the loue of neighbors is very good, and to relieue the poore is an acte of much charity: But to what end speake you this, for to your well liking of these matters, euery man wil assent.

*Vincent.*

I wish to God they would: but I see, that Gentlemen begin to take another course, & fallinge from the vse of their Auncestors, doo now eyther altogeather (or very much) leaue to dwell in their Country

houfes, inhabitinge Citties, and great Townes, which manner of liuing I cannot allow, Though it bee (as I heare) vsed in forraine Countryes. And because you haue seene both fashions, my desire is (as a man of experience in both) you will faithfully informe mee, which of these orders of liuing you like best.

*Vallentine.*

Ah Sir, now at length you are come to the matter, which (as I conceaue) is nothinge els, but that you woulde know whither it were best that gentlemen should inhabite, as they did aunciently, their owne houfes in the Country, or the Citties, as in many forraine nacions the custome is.

*Vincent.*

In troth, that is the somme and whole effecte of my demaund, and nothinge els I will for this time desire to know your opinion of, vnlesse occasion of our speech shall so require.

*Vallentine.*

For my opinion herein (though it bee of small authority) such as it is I will tell you plainely, yet (as it seemeth by your former speech) it will discent with yours. For as you commend the continuall habitation of the country, so do I vtterly disallow therof, as a custome, neither good for the common welth, neither for the gentils that do vse it: which you shall perceaue playnly, if it please you to compare the commodities with the discommodities, of either: the good, with the bad, which is in either: the profit with the disprofit, which is in either: the quiet and disquiet which is in either. And the securitie, with the hazard that is in either: all which (without priuate Passion) well waied, will easely lead you to the troth: But first, because you affect the country life, I pray you commend it perticularly, the best you may, and giue mee leaue to remember you with the discommodi-

*Cyuite and Vncyuile Life.*

ties therof, leaft you growe ouer fatte, with feedinge vpon your owne affection. When it commeth to my lot to fpeake of my likinge, you fhall without offence, bee as bold with mee.

*Vincent.*

With all good will (Maifter Vallentine). But I praye you marke well what I fay, and forget (duriinge my difcourfe) the perticuler loue you bare to fome Italian or Spanifh Lady, during your abode, on that fide: Leaft that priuate Paffion doth make your likinge to their cuftomes fo delicate, as you loath our owne country quiet, and commoditie.

*Vallentine.*

Nay Sir, you fhall not neede to doubt any fuch parcialitie, for it is long fithence I was there: and besides that, my bloud is now ouer colde to kindle any fuch fier. And therefore to our purpofe.

*Vincent.*

Then I pray you vnderftand, that I remayne of the auncient minde of our Englifh Gentlemen, who euer, euen to this day (or very lately) did thinke the country habitation beft, as a life and education moft honeft, moft pleafant, and moft profitable.

*Vallentine.*

I like the diuifion very wel; in any wife, proceed in that order.

*Vincent.*

I have euer, and euer will accompt, that education & life moft honeft, which is nourifhed in iuftice, truth, and plaine dealinge, free from fraude, and diffimulatiō: things (as I thinke) litle vfed among vs plaine men of the Country: And firft to fpeake of education of our Children, wee acquaint them not with any crafty company: we clad them fimplly, to efchue pride: wee feede them grofely, to harden their bodies: and wee teache them Schoole learning, to know good from

bad : other qualities in their childhood, wee commonly doo not giue them, as things which are either hurtful or superfluous : beeing growen to riper age, wee fend them to the Uniuersitie, where many become so learned, as they gaine by learning their owne liuing : or if not, yet such taste of learninge, as they are the better. Some also we bring vp in y<sup>e</sup> Innes of Court, where if they profite, wee suffer them to proceede : if not, speedely reuoke them from thence, least they acquaint themselues to much with the licentious customes of the Cittie : as with quarreling, dycing, dauncing, deceiuing, lustinge, brauing, & indetting. To teach them these, there wanteth not in euery streete instructors ynow. Wee therefore holde it best, not to hazard our children abroade from our homes, vnlesse it bee in these places of order; and there also suffer them not to continue, vnlesse wee see their disposition to learning. To serue in Court, or follow the war, wee accompt those liues rather lewde, then laudable : these trades are commonly hard, and their hazard greater then wee (beeinge borne to wealth and worship) will put our Babes vnto : In conclusion, our care in educatiō of children is such, as wee study cheefly to make them honest and iust, wise and welthy, obedient and assured. Which commodities, others that haunt the Court, the Cittie, the Warre, and the world : either they want, or with great hap, or hazard they haue thē. Thus much I thinke shall suffice, to enforme you of our education, I think you partly know it, els I would speake at more large : How do you allow therof tell me playnely ? And then I will speake of our lyues, and how honestly wee liue. For that was my promise.

*Vallentine.*

I allowe of your zeale to honesty in education, but if you mixe it with some other thinges, I will like it the better. That you study to bring vp your children in honesty, which is vertue, and cheefely iustice

(for of that vertue men bee called good) I doo not onely allow you, but commend you : Yet if you remember what Tully telleth you (for sure I am you haue bin a Scholler), That men are not only borne to themfelues : Then will you ad some other vertues and knowledges to these, you wish to bee in your children, for besides, that all men are not apt for one thinge, yet is it commendable, nay rather necessary, that there bee persons prepared for fundry actions, not so much to serue their owne turnes as their Prince and Countrey : Respectes of more importaunce, then the safety of any priuate Gentleman, either his person, his patrimony, or his Parẽts. For as you said the sum of your intent, was to frame your childrẽ to be honest & iust : wise & welthy : obedient and assured. Al which things I allow, as lawdable, beeing not misvnderstood. And first, toyching honesty & iustice, I accompt them as one : for indeed, an honest man is a iust man : & a iust man is honest : & that is he that liueth iustly & honestly, in respect of loue to honesty and iustice : and not hee that is iust, either for feare, or for lacke of skil, to be worfe : for vertue is a volũtary, & knowing good habite : Therefore if your sonne be honest and iuste, either for feare of punishment, or for ignorance, because he knoweth not how to bee vniust, or false, I assent not vnto you, for then, he may be rather called a good, honest, iust foole, then an honest, or iust wise man : Touching the next, which are to be wise and welthy, to put these two into one, it may happen to prove that they concurre, though most commonly I haue seene few wise men welthy : not because welth shunneth wisdom : but rather, because wisdom seldome seeketh after welth. Yet in your sence (I suppose) it may stand well : for you accompt no man wise, but those that bee welthy : and I doo also assent vnto you, so that you are contente to meane sufficient wealth : but to seeke after priuate goods, omittinge all

publique action, and priuate contemplation, I holde not that man wise, for hee shall do (as Marcus the Emperour sayd of Marchants :) Labour and liue miserably, to die rich: To the thirde of your endes, wherunto the education of your children tended, which is obedience with safety: surely, for the first there is no nation, no, scantly the most barbarous, but wil commend obedience, & therin rest you firme: but what you mean by safety I doo not so well know, but for ought I conceiue, it is the eschuing of perill & paynes, which beeing your intent (as it seemeth it is) I can by no meanes assent vnto you. For if you consider wel (as mens bodies be diuerse) so are their mindes & inclinations diuerse: euery one is not disposed to one thing, nor to one actiõ, & therefore when you disallow of al sorts of learning & action, but of those that be for gayne and reward, I accompt your iudgement reproouable. I wish therefore cleane cõtrary to your minde, that in respect of the common wealth, & the seruice therof, (wherunto we are all bound, yea the best of vs all) that such younge Gentilmen as are not inclined to learning, should by their Parentes, bee not only suffered, and encouraged, but also to their powers enabled, to trauaile countreyes, & haunt y<sup>e</sup> warres. In which trades of life, although touchinge their persons, there bee greater perrill then in study at home: yet sith the common weale may not wante such men, and those knowledges not gotten without perrill, I iudge it a lesse euill to hazard mens bodies in them (though many perish) then vtterly to want them, and haue our children safe at home. Euery man by nature is condemned to die, & better it is to aduventure an honest death, then to continue an vnprofitable life: To answere the rest of your speech, that in warre, in Court, and Cittie, is great store of euill company: Thereto I say there is also many good: Therefore good counsaile of freends, & honest discretion of young men, may

learne them to make choise: Besides that, it is good to know euill, not to vse it, but to auoyd it: and for the most part, things are indifferent, and not perfit. Besides vertue, there is nothing in perfection good: nor besides vice, nothing in perfection euill. Therefore though your childe must needes know some euill, in learning good, yet it is better hee know it, with some hazard, then want his good for feare of that hazard. If no man would approach the fier, because it hath burned many a house, and many a heedlesse man also, that haue fallen into it, then would many a one freeze to death: & though the Sea hath drowned many thousands, yet no wisdome would that sayling should bee forbidden: for (as erst I sayd) in euery thing excepting vertue, is commodity and discommodity, & when the good doth or may surpasse the bad, no man doth (or at the least ought) shun the aduventure, where good is the marke, and the end honest.

*Vincent.*

In good faith, Sir, you haue spoken more, then euer I did heretofore consider: for in deede, when I bethinke mee of your discourse, I remeber how diuersely my poore children are in nature affected: some of thē are of thēselues very bookish, others for none entisement, or compulsion, can be brought to learn; so as (I suppose) you say truly, y<sup>e</sup> if I durst hazard their persons, & suffer them to try their fortune abroad, they might attaine to sumwhat. And Fortune (as some Clerkes say) is very freendly to folke aduenturous.

*Vallentine.*

Well, I am glad, my speech hath drawn you to consideration, of any good thing, before either vnthought of, or forgottē. But I am sure you take my meaning, as it is, to remeber you,<sup>4</sup> & not to coucel you.



*Vincent.*

Sir, I thanke you, that you yeeld me that honor, to say so: this proceedeth of your fauour. But I must confesse troth, that I neuer cast my minde so far from home. And I therby conceiue that a common wealth hath occasion aswell to imploy men expert in warre, as others learned in lawes, though of these wee haue most vse.

*Vallentine.*

Yea, Sir, therof assure your selfe, and in some Countryes where God hath suffered vnquietnes, there is more want of good Capitaynes, then learned Doctors: yea in such estate hath our Country beene, and may bee, for nothing is assured. But besides Warriars, Princes haue occasion to imploy many other Gentlemen of experience. For I can accompt vnto you sundry honest qualities that are very cōmendable in men, and necessary for the state.

*Vincent.*

Fayne would I bee enformed of all. But first let mee intreat you, to tell what are or ought to bee, the cheefe professions of a Gentleman.

*Vallentine.*

That can I doo, and in few wordes.

*Vincent.*

So much the better, for my memory shall the more easely beare them away: therefore without more request, I pray you proceede.

*Vallentine.*

The cheefe and onely professions, wherby a Gentleman should receaue aduancement, or commendation, are Armes and Learninge. For in these two onely should hee exercise him selfe.

*Vincent.*

Surely Sir, they seeme to bee noble qualities, but I thinke hard to

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excel in them. But is not Husbandry, Tillage, Grafinge, Marchandise, buying and selling, with such other trades (as wee Country men vse) thinges meete for a Gentleman ?

*Vallentine.*

In plain speeche I tell you, that I thinke not one of them fit for a gentlemans exercife.

*Vincent.*

And why so? are they not commonly vsed of Gentlemen? and by them they doo receaue daily profit : the lawes doo allowe of them as thinges commendable. Also by them many poore yonger Bretheren without lande (as commonly they are all) doo by the Plough, maintayne him selfe, his wife and family.

*Vallentine.*

A poore maintenance, and a flow thrifte, God knoweth, and full euill it becommeth the person of a Gentleman to practife any of these trades.

*Vincent.*

Then I pray you tell mee how many wayes a man, without land, may gayne his lyuinge Gentlemanlike.

*Vallentine.*

There are three wayes to doo it.

*Vincent.*

And which are they, I pray you informe mee ?

*Vallentine.*

There is Arte, Industry, and Seruiice.

*Vincent.*

What you meane by euery of these, I pray you let mee know, for I am borne, I thanke God, to some reuenues of mine owne : and therefore haue litle studied to attaine to any thinge, faue that my lotte hath brought mee vnto.

*Vallentine.*

The better is your fortune, that haue by succession only, the whole fruite of all your auncestors trauaile.

*Vincent.*

Euen so it is in deed, I thanke God & them for it: But I pray you answere to that I aske you.

*Vallentine.*

Such Artes as I wish a Gentleman should learne, must be those that commonly are called Lyberall Sciences. Which and how many there bee of them, you may easely know, yea and to what purpose they serue.

*Vincent.*

But tell mee, are not the lawes a study very fit for a Gentleman?

*Vallentine.*

Yes surely, both the lawes Ciuill & Common are studies most excellent, & to speake breiefely, all learnings, that tend to action in the state either Ciuill, or Martiall.

*Vincent.*

Now you seeme to talke of great misteries, but wee gentlemen in the Country, vnlesse our sonnes proceed in the study of the cōmon lawes, Diuinitie, or Phisicke, doo holde them learned ynough if they can write and read English, and congrue (*sic*) Latine.

*Vallentine.*

If your sonne wade no deeper in learning, better vntaught at all. And I am of this minde y<sup>t</sup> these common Schooles (wherof in England are many) that receaue all fortes of children to bee taught, bee their Parents neuer so pore, and the Boyes neuer so vnapt, doo often times rather harme thē good, because there they continue so long, as a good misterie or occupation might haue bin learned. For

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as I fay, vnles the childe be apt for learning, and his freendes refo-  
lute in holdinge him to it, the thinge were better vnattempted.

*Vincent.*

Now (Maister Vallentine) you seeme to speake straungly, as though  
Wrighting, Reading, and the Lattin tongue, were nothing worth.

*Vallentine.*

Sir, I do not so fay, but to gaine a lyuing by thē without further  
learninge, I thinke it hard. And therefore poore men that put fo  
many vnapte chyldren to the Schole, do nothing els, but offer them  
losse of time : For do you not meete many beggers that can doo all  
these, and yet you see their estate is plaine beggery ?

*Vincent.*

That is true in deede, but yet if they bee honest and personable,  
they are the fitter to become Seruants to attend vpon a Noble or  
Worshipful man.

*Vallentine.*

I am glad you haue remembred mee of seruing-men, for hereafter  
I will tel you more of my minde touching them : in the meane time,  
these quallities beeing of no necessity, will litle amend their entertaine-  
ment, and their certenty nothing.

*Vincent.*

Well, I doo now conceaue what learninge you thinke meete for a  
Gentleman, and that for poore children (vnlesse they proceede to some  
perfection in learning) they were better vntaught : & in troth to haue  
a good occupacion, I thinke is a sure[r] trade to take vnto, then bare  
wrighting and reading.

*Vallentine.*

Touching Industry, I wish that young Gentlemen, (hauing no arte)  
should fundry wayes, yea, & euery wayes honest, try their fortune.

*Vincent.*

And how I pray you? for of my credite (if I had no reuenues of mine owne,) I could not tell, how to gaine a groat.

*Vallentine.*

Yet do you not see many yonger Bretheren, that euen in forraine Countryes, haue aspired to great pensions: others haue happened vpon good Marriages, others for some notable, and egregious act, haue attained both profit and honour, whē others for very sloth or cowardise do liue at home, almost in beggery. Did not they better that did aduerture them selues?

*Vincent.*

Yes indeede, but there are few, whom fortune so wel fauoureth, and in attempting these matters many doo miscarry.

*Vallentine.*

No doubt of that, els their reward ought not to bee so great, for things eafy, without hazard, euery blockhead doth take in hand, and yet to incourage young men, as well in Industry, as Arte, I pray you consider how fewe of infinite numbers doo prooue learned in the Uniuerfities: how few Prentices doo proue ritch Marchaunts, and how few Law Studients become Judges: And then shall you find the number of industrious men that thriue, is like to the rest.

*Vincent.*

If I were sure my Sonne should attaine to that good hap you speake of, (and that some perhaps, haue aspired vnto.) Then could I bee content, hee should hazard himselfe: but I finde the daungers many, & the hope so litle, as I hold better to keepe him at home in the state of a poore yonger brother, then see him seeke a good so desperate.

*Vallentine.*

The more vnwife you, and by so sayinge you discouer the basenes of

your minde, your small iudgement and lesse experience : For if you had seene the Courtes of Princes, or the warres : you shal finde in euery of them, not only many young Gentlemen of your condition : But also many your betters, the Sonnes of Knightes, Barrons, Earles, Dukes, and Princes, & many of them, as ready to hazarde their liues for their honour & Country, as the poorest or proudest Souldier. Do you then take scorne that your Sonne should submit him selfe to that perrill that these Princes doo aduenture ? And if you consider how many euen of base name & birth, through industry only, without arte, haue not only gayned them selues goods and glory : but also therby haue giuen honour to all their Posterity, I suppose you would not onely aduenture your yonger Sonne, but my young Maister, your heir also, yea (rather then faile) your owne person. For had your first Auncestors beene no more industrious then you seeme, surely your name and house had not had that worship and wealth it hath. These reafons may, mee thinkes moue you to hope well of industry : But to confirme you, I will refite the names of some few, whose industry hath not only gained themselues glory, but also their Countrey infinite good. How say you to Colombus and Vesputius, whose industry discovered the west part of the world : from whence the King of Spaine fetcheth yearely great Treasure ? Also what do you thinke of Magelanus, that sayled about the world : yea to come nearer to your knowledge, do you not thinke that Maister Frobusser, by his industry, and late trauaile, shall profit his Country, and honour him self ? Yes surely, and a number of others, who though they haue not performed so notable matters, yet haue they wonne them selues reputatiõ, and meane to liue, some more, and some lesse, according to their vertue and fortune.

*Vincent.*

In good faith, you haue spoken very reasonably, I will no more be so lothe to let my children goe seeke their aduerture. Now tell mee somewhat of seruice, for (as I remember) that was the third way to aduancement.

*Vallentine.*

In troth, I so saide, and so I meane. Seruice, I say, hath aduanced many, and daily doth, it can not much differ from industry, sauing that it hath somewhat a straighter rule: but desire of honor in the couragious, and necessity in the poore, doth driue them to refuse none aduerture: Those yong Gentlemen therefore, y<sup>t</sup> finde them selues of minde capable, & of body disposed, I wish them to haunt the warre, wherin though the paines bee greate, and the perill much, yet it entertaineth the life, and in time yeeldeth honour. It is the common custome of Fraunce and other Countries that young gentilmen bee brought vp as Pages in Court: so soone, as their Pagery is past, they become souldiers in some Band or Garrisō, where (after knowledge and prooffe) they become Officers: from Officers, Captaines of companies, and many of them gouernours of Townes, Coronels, and Chieftaynes. Is not this a better course for younge Gentlemen then tarry at home in their Fathers or Brothers house, and kepe a Sparhawke, or a kennell of bawling Dogges, or (that, which in mine opinion is as bad :) Marry him selfe with some poore Mayden, and through charge of Children, become a very Farmer, or Ploughman, which thinges though they bee honest, and fit for some men, yet for a Gentilman vtterly vnmeete.

*Vincent.*

I am halfe of your minde, but this Realme hath seldome warres, and few Garrisons, where wee should resort to learne, and lesse meanes to employ or entertaine such young men, as are apt & willing to serue.

*Vallentine.*

It is true, & yet there are more occasions to call thē to it, then they take, & more meane to entertayne thē, then (for ought I see) men of minde to descerne them, and were our nation so desirous of honour, and their owne good, as some others are, there would neuer bee lesse, then two or three hundreth young Gentlemen wandring the world abroade & seeking aduentures : yea, I suppose, wee English Gentlemen haue so heretofore vsed y<sup>t</sup> matter : how could els Johannes Acutus, an English man, haue kept that stir in Italy that hee did : who (as Iouius, and other Cronacleirs say) led 5000 English voluntary Souldiers, and during the contētions betweene Guelphi and Gibellinj, did many seruices & exploits very memorably ?

*Vincent.*

But I pray you, are there no other wayes for Gentlemens preferment, then the exercise of war ?

*Vallentine.*

Yes, Sir, els God forbid : for I would haue no man (cheefely poore men) to accompt that the war is their occupation : But rather how to serue at occasions, and the seruice done, quietly to retier them selues to their owne houses, Maisters, freends, or other industry, not dooing as I see many lusty yong Souldiers do, beg in the streets, when with a litle paines they could get them selues a way to liue.

*Vincent.*

But what shall the young Gentlemen souldiers doo, for (I thinke you know) they haue no handy crafte to fly vnto.

*Vallentine.*

That I know well, neither would I wish them to meddle with any Mecanycall manner of liuinge, as a thing vtterly vnfit for Gentlemen. And therefore I will say y<sup>t</sup> sith the number of those souldiers is small,



in respect of y<sup>e</sup> other multitude, they might easely bee (or the greater part of them) receaved into Garrisons, and into the seruice of Noblemen, and others their good freendes, who knowinge them vertuous, would bee glad of their seruice, nay rather their company.

*Vincent.*

In dedde the number of Gentlemen, that follow the war, is nothinge in respect of the multitude : and therefore either seruice, their owne industry, freends or fortune may, (as you say) continually holde them in hart, and ability to liue.

*Vallentine.*

Doubt you not therof, specially if they be honestly and thriftely enclined : for some I haue seene so careles, as they neuer forecast what want may follow. But finding them selues plentifully applied, do spend as much in one yeare, as fortune & frends haue gayned in many : therefore to prouide for them I meane not.

*Vincent.*

Yet one question more, touchinge seruice ; Are there not other seruices besides the warre, fit for a Gentleman, whereby hee may bee maintained or happely aduanced ?

*Vallentine.*

Else the world were harde, though the warre ought to occupy the greatest number. For (if you forget not) I told you long since, that the profession of a Gentleman might bee either Armes or Learning : wherof, if hee hath any taste, with some wisdome and experience, he may not only serue in the house and affaires of Noblemen, and Officers, but also the Prince himself, yet if his learning be not in perfection, or excellent in some liberal science or lawes, I would wish hee added therunto Industry. In conclusion, what gentleman so euer hath in him either by nature or nourture, any vertue, singularity, or industrious

knowledge, cannot want place eyther Martiall or Ciuill, either in his owne natiue Countrey or els where. And though perhap you see many in Court euen by mere flattery, yea, some almost witleffe, win more wealth & worship then many others, yet assure your selfe that vertue is the true way vnto them: & whē occasion of seruice doth happen, men of value & vertue bee those that shal stand their country in steede, and honor them selues.

*Vincent.*

Yet tell mee I pray you, which are the meanes, to enter into the course and order, to bee aduanced to some good, either Martiall or Ciuill, as you terme them?

*Vallentine.*

And that will I breiefely tell you, let him that affecteth the warre, apply him self to serue, or follow some Noble man, or expert Captain, that is either in continuall seruice Martially, or that is likely to bee vsed at occasion, for most commonly wee loue those, and desire their good, whose studies and inclinations be like vnto our owne. And such as fynd thēselues disposed to lerning, or any ciuil function, let thē follow or serue those learned or wise persons, to whom the state hath geuen those aucthorities and trust.

*Vincent.*

Truly you tell mee a way very likely & reasonable, for at such time as the laste warre was in Fraunce, I meane at Newhauen (where as you know who was the Generall,) I hard him commend the courage and conducte, not onely of principall Captaynes and Gentlemen, but euen of priuate Souldiers: yea many yeares, sithens that time, you shal yet vpon small occasion heare the like at his hand, as though their dooings, and the mennes names were written in the middest of his memory.

*Vallentine.*

Well, now I perceave you vnderstand me, and as this Noble man did and doth honor men of his professiō, so doubt you not but likewise will others. And yet to acquite your tale, I remember, I haue heard him tell more then once, of one poore Souldier, who in rescuing, or reuenginge an other English man, assayed by two Almaynes with their slaugh swordes, slew them both with his owne hand, euen in his fight, which both wee, and euery man must say, was a part of a courageous Souldiour, and the General often speaking therof a signe, hee honored his desert and desired his aduancement.

*Vincent.*

But I pray you, is this the manner of other great men, to honour those that serue vnder them in their profession? I aske of you, because you liue in Courte, where are great personages, both in the knowledge of Armes and learning.

*Vallentine.*

Yea surely, though I cannot so perticularly name the matters: yet many Gentlemen there bee so studious and painefull, as both in Ciuill & Martiall affaires are very expert, and you shall heare great men that can iudge, much commend them, yea to the Prince, by whose bounty all fortes of vertuous men are aduanced.

*Vincent.*

I begin to rest satisfied, touching education: and am perswaded, (and so will perswade with other Gentlemen my freends) that they shall aduenture their Sonnes, more then the olde custome was, sith either by their aduenture, they shall liue and become vertuous, or (as wee Englishmen call it) of good qualities, or else die honestly in seekinge to make them selues fit for the Princes seruice, and their owne reputation.

*Vallentine.*

I am very glad that my poore reasons haue taken good effect, but therin I wil challenge no more to my selfe, then I deserue: which is, that I haue put you in minde of that you either forgot, or els (for want of leysure) neuer considered: For I acknowledge you of much more wifdome and iudgement then I am. Doth it please you to commaund mee any further seruice?

*Vincent.*

You will neuer leaue your Ceremonies (Maister Vallentine). I know you are more wifer and more expert then I am: but your naturall curtesy and modesty, doth moue you to yeeld more respect then is due vnto mee: I thanke you for it, and loth I am to seme tedious, els I entreat you to hold your promise; that is, to heare mee tell of our countrey commodities & the content wherin we liue there: For though I now yeelde that the education of Gentlemen is best abroad, yet mee thinkes their continuall habitation should bee best in the Country at home.

*Vallentine.*

I hope you will not euer dwell in that opinion: but I pray you begin to tell of your Countrey delightes, and what is your manner of liuinge. I will with all my hart both patiently heare you, and boldly (as you gaue leaue) tell you my minde, how I allow of your reasons.

*Vincent.*

I say then, that our Country habitation is more godly, more honorable, more holefome, more quiet, more pleasant and profitable, than it can be in any Cittie or Burrough.

*Vallentine.*

Surely Sir you have spoken of great respects, why you should loue the Country dwellinge, and though I will beleue that the thing is as

you say, yet sith wee are in dispute of the matter, you must giue mee leaue to demaund either reasons or demonstracions, why indeed it is so?

*Vincent.*

I will proceede, as orderly as I can, and make prooffe (as I hope) of all my speeche, & first because I alleadged, that our Country liues (I speake without comparison) was more godly, then the life of the Cittie: That opinion I conceaue, because I finde there much loue & charity, which as I take it, are two speciall markes of godlines, and seldom found in Citties, where euery man almost lyueth to him selfe: For wheras Neighbours doo meete often without ceremony, chearing and conuersing one with an other, without disdayne, or enuie, (as wee do in the Country,) there I iudge is loue, and good neighbourhood: Likewise where hospitallitie is liberally kept, and many Children and Seruauntes daily fed, with all other commers: there (as I also thinke) is much charitie: in the Towne it seemeth the contrary, there is no meetinge of neighbours, without speciall conuitation, no salutation without much respect & ceremony, no number of Seruauntes, but those that for necessary vses are imployable. So as in breefe, there seemeth to bee litle loue among equals, and lesse liberality to inferiours: Wherupon I inferre, that in Citties and Townes, is lesse plenty of both these properties: (I meane loue and charity) then is with vs in the Country. How say you (M. Vallentine) haue I spoken well or no?

*Vallentine.*

You speake euer exceeding well, yet I pray you with patience, heare what may be sayd to the contrary. It seemeth that ceremonies of ciuility, doth make you doubt of loue among town inhabitants, and so consequently there wanteth some parte of that godly good will you

finde, or imagine to be in the Country. Truly, Sir, if you were aswell acquainted in any Cittie, as you are in the Shier, where you abide: you should finde the same affection among men, that there are, some more & some lesse, of acquaintance and freendship amongst these men, as they bee more or lesse a kinne, allied, or of conformitie or difformitie in disposition. For there are few men so vniuerfally curteous or kinde, as make accompt of all men alike; which so beeing, bringeth mee to beleue, that when good freends are disposed to meete, it is better to be eyther inuited, or occasioned, then (as they doo in the Countrey) hand ouer head resort to a gentlemans house, where (because the Maister doth not make choice of his guesstes) sometimes very straungers doo there meete, yea, other whiles meare enemyes, which (as you can conceaue) must needes marre all the myrth. And if any of these guesstes doo happen to receaue lesse curtesy or entertainment then the other, he falleth forthwith into offence or ielousy agaynst the Maister of the house, and holde[th] him more then halfe his foe. Which displeasure could not happen, if no man would resorte thither vnbidden. Besides that, (if you marke it well) when a knot of good and famylier freendes bee met, to make merry and talke, (as true freendes often doo) merrily and liberally: if but one extraordinary man (none of this troupe) doth hap to come in, you shall finde all the mirth marred, and their free speeche conuerted to respecte, yea, (shall I tell all) that guesste vnlooked for maketh one to many: for the number of lodgings. And so the Maister of the house, is driuen eyther to forsake his owne bead, or discharge his vnbidden guesst.

*Vincent.*

It is true that you say, that these vnacquainted guesstes do occasion alteration of cheare, and I my selfe in my poore house, haue diuerse

times beene so haunted with gueſts, as I was driuen out of mine owne bed, to lye at ſome Tennants houſe of mine, for a night or two : Notwithſtanding, I toke it for no great trouble, ſo long as my freends found themſelues content and welcome.

*Vallentine.*

But, Sir, are you ſure they were all your freendes ?

*Vincent.*

Yea, ſurely, I ſo thinke, though ſome of them I had neuer ſeene before that day.

*Vallentine.*

Doo you not thinke you haue as true freendes as any of theſe haunt feaſtes, that dwell far from you, or that do viſite you at their occaſions, or your owne conuitation ?

*Vincent*

Yes, truly, and my trouble the leſſe, if wee were leſſe haunted, but the Country cuſtome is, to bid euery man welcome, and the more reſort he hath, the more is the Maiſter of the houſe honored, and the more authority a Gentleman hath in the ſhier, the more is the reſort vnto him.

*Vallentine.*

Uerely I ſo thinke, for as his true freends do ſeeke him for loue and honour, ſo are there others that do it for flattery or feare : Thus you ſee how eaſely you may be deceaued in the loue of your Neighboures, and that haunting your houſe, may bee for other cauſe or occaſion, aſwell as loue.

*Vincent.*

Sir, it may ſo bee right well, but yet you can ſay litle agaynſt mee, touching our liberalitie and charity, which wee vſe in the Country, keepinge our gates open for all men, and feeding many tall fellowes

to attend vpon vs : also relying all Beggars, that aske at our gates, with money, meat, or bothe.

*Vallentine.*

I am loth to speak against these customes, because they are the cheefe commendacions of the Countrey : and yet, sith I haue already my pardon and lycence to say what I lust, against you, let mee aske what fortes of men doo enter commonly within your gates, which (as you say) are neuer shut ?

*Vincent.*

There doo refort vnto vs of all fortes, I meane Noble men, Gentlemen, Yeomen, our Neighbors, & many others that either haue occasion to come thither for busines, or passe that way for their own affaires or pleasures.

*Vallentine.*

These mennes prefence in your houses, do rather honor you, the shew that therby you be charitable. But what bee these tall fellowes of whom you speake ?

*Vincent.*

They bee our seruuingmen, that attend vpon our Table, and follow vs in the streetes, when wee bee at London, or any other great Towne, and furnish our Halles at home.

*Vallentine.*

But I pray you, haue they no other qualities, wherin to serue you, or doo you vse them for no other purpose, then attend on your Table, or follow you as shadowes.

*Vincent.*

Surely no, neither is it the manner to offer them any labour or drudgery, for therof they would take great sorne, beeing cumly personages, & commonly the sonnes of some honest Yeomen, or Farmers of the Countrey.



*Vallentine.*

Then can I compare them to Monckes and fat Friers, who vnder pretence of prayer, wanne themfelues a lasie life, and liued vpon others labour: So these men, beeing called men of seruice, do nothinge lesse then serue: I doo not therefore accompte you charitable in feeding of such idle folke: for that is sayd to bee spent or geuen charitably which is bestowed on beggers, the blinde, and lame, and such like: but not on these sturdy fellowes & needles seruauantes.

*Vincent.*

Doo you so say, Sir? Were it for the worship of a Gentleman, hauing good lande and reuenues to keepe no more seruauants, then (as they doo in Citties) those that for their necessary vses they must needes imploy? If wee Gentlemen should so doo, how should wee furnish our Halles? how should wee bee ready for quarrellers? or how should our Wiues bee wayted on when they ride a broade, as commonly their custome is, cheefely in Sommer, the faire season and hunting time?

*Vallentine.*

In good sooth, you haue now sayd much, but nothing to purpose, for though it hath been a custome to keepe these needleffe men, yet the custome being not good, or not profitable, it ought to be banished, among the lubberly Monckes and fat headed Friers. Your Halle will best shew their good proportion, when they be not ouer ful: your quarrels would be perfourmed, with your owne persons, and your wiues (beeinge well vsed) should bee no common huntresse[s], nor gadders abroade, though I deeme not, such hath bin the vse that Ladies and gentlewomen, (euen in their Husbandes absence) should ride a hawking, or huntinge.

*Vincent.*

If this custome of keeping great numbers of seruingsmen had not beene good, and commendable, how happeneth it, that neither lawes hath forbidden it, nor experience hath not disprooued it?

*Vallentine.*

I will tell you how (in mine opinion) this comberfome and vnprofitable custome came, which in deede (as I thinke) at the first was very necessary, but now cleane contrary.

*Vincent.*

How can a thing bee good once, and after proue euill, cheefely a custome so long vsed?

*Vallentine.*

Yes, surely Sir, and you see many lawes or statutes made with good consent, and vpon iust occasion, which afterwardes become either so vnprofitable, or so feure, as by like consent they be annulled, as you your self (euen in your owne age) might haue marked: Likewise would customes which become vnprofitable, or vnfit for y<sup>e</sup> comōn welth be vsed. And touching our matter of many idle seruãts, I thinke, y' at such time, as this Realm was deuided into fundry principalities, & y' therby cōtinuall quarrell and discord grew among the Princes and their fundry subiectes, of necessity the Noble men and Gentlemen were forced to keepe the greatest number of Seruauntes they were able: Not for the purposes you alleadge, but rather (as a Gard) to defend them from the fury of their enemies: either els this custome began in y<sup>e</sup> time of the great ciuill warres, which continued many yeares, and was (as you know) called the Barrons warre. In these times it was onely not folly but rather great wisedome to haue numbers of seruauntes, and followers, though with charge, to attend vpon Gentlemen for their defence: but had they liued in continuall

quiet, free from ciuill difcention, I fuppofe, they would not haue continued thofe Garrifons for their vayne glory, or their fenceles ambition (as I may call it).

*Vincent.*

In good earnest, you fpeake reasonably.

*Vallentine.*

Yea, Sir, I can bringe one other matter to your mind, wherof you may rather gather, y<sup>t</sup> this peaceable Realme, hath been in times heretofore greatly trauelled, and the Nobillity in much perrill: for if you confider wel the fights, and manner of their moft auncient houfes, you fhall finde they were all (for the moft part) either Castelles or houfes trenched, or Moted about: as buildinges, made rather for defence, then other respect, either of plesure or profite. Wherfore feeinge they did choofe an habitation for strength and defence, it is very like they also accompanied them felues, as strongly as they were able. And I dare warrant you that in thofe dayes, though they did, (as wee do) entertaine many feruaunts, yet was their confideration diuerfe from ours. For as wee regarde cheefely the comlines of the perfon, fo did they ftudy to take them that were expert in the warre, and weapon of that age: as Pikes, Bowes, Swordes, and sheeldes, (for shot, I gesse, they vfed not:) Also they made choice (as I likewise fuppofe) of men that were hardy and strong, becaufe, hauinge litle, or no vfe of Artillary or fmall shot) the cheefe feruice confifted vpon force: both in defence of their Castels or houfes, and also in the feeelde fight.

*Vincent.*

All this while (I confesse) you reason very probably: but now (thankes to god, and good gouernment) wee haue no neede, as they had, and yet haue we as good reuenues or more then the noble or Gentlemen of thofe ages, and enioy them more quietly: why should

wee not then keepe them still, to attend vpon us for our honour & worship? And they are not altogether so vnquallified, or idle, as you are perswaded.

*Vallentine.*

Then I pray you, enforme mee further of their vertues or qualities, sith I haue plainly tolde you, for what cause the custome of Seruingmen began, and of what condicion they were.

*Vincent.*

Among our Yeomen, you shal finde some (yea very many) wel brought vp, and expert in fundry seemly, and necessary knowledges, without which they cannot (as they doo) serue a noble man, or gentleman: and not to holde you in longer expectation what they are, you shall know that our seruingmen, besides that they al, (or the greatest number) can well and decently weare their garments, and cheefely their lyuery coates, their swordes & bucklers, they can also carue very cumly at your table, as to vnclase a Conny, to raise a Capon, trompe a Crane, and so likewise handle all other dishes, and meates that are set on the board before you: some of them also can wrestle, leape well, run & daunce. There are also of those, that can shoote in longe Bowes, crosse Bowes, or handgunne: Yea there wanteth not some that are both so wise, and of so good audacitie, as they can, and doo (for lacke of better company) entertaine their Maister with table talke, bee it [h]is pleasure to speake either of Hawkes, or houndes, fishinge, or fowling, sowing or graffinge, ditchinge or hedginge, the dearth or cheapenes of grayne, or any such matters, wherof Gentlemen commonly speake in the Country, bee it either of pleasure or profit, these good fellowes know sumwhat in all.

*Vallentine.*

Uerely, Syr, you haue told mee newes; I would faine know more

of these men, and of their feates, I will no more say vertues, for that smels to much of beyond seas.

*Vincent.*

If you knew, what honour or worship these can doo, to a Noble man in his Countrey house, you would rather giue a good seruing-man fortie pounds wages, then want his seruice some one day : I meane, eyther when you haue store of straungers (for so wee call our gwestes,) or els when you are from home : For in your absence, hee cannot onely see thinges in good order, but also entertayne them, first in the Hall, nexte in your Parlour, (or if you keepe that manner or estate) in your great Chamber, as a right good Gentleman, and sometimes a Lorde, may bee content (in their Maisters absence) to take all in good part : Yea to tell you all, some heires, (I speake playnely in this place) bee so simple, as their seruingmen, by their counsell, in providinge, foreseeinge, entertayninge, and sparinge, doo maintayne their honours and worships.

*Vallentine.*

You speake well for these sortes of seruauntes ; I lust not yet a while to reply, I pray you say on. Are these all, that his folly, & foolish ambition doth entertaine ? You must not tell what I say.

*Vincent.*

I am sure you speake merrily : but yet I will proceede, these sortes of men bee the most number : but besides them wee haue subseruingmen, (as I may call them) feldome in sight : As Bakers, Brewers, Chamberlaines, Wardrobers, Faulkners, Hunters, Horsekeepers, Lackeies : and (for the most parte) a naturall Foole or Jester to make vs sporte : Also a Cooke, with a Scullin or two, Launderers, Hynes, and Hogheards, with some other silly slaues, as I know not how to name them.

*Cyuite and Vncyuile Life.**Valentine.*

I thought I had knowen all y<sup>e</sup> retinue of a Noble mans or Gent[le-  
mans] house. But now I finde, I do not, for it semeth a whole Army or  
Camp: and yet, (shal I tell you truely what I thinke) this last number  
though it bee least, is the more necessary sorte of seruants, because  
these serue necessity, and the other superfluity, or (I may call it) am-  
bition: But altogether they make a world: For my parte, I had  
rather haue a litle with quiet, then a great deale with such confusion:  
for though money and prouision bee plentiful in the Countrey, yet  
spending and eating, deuoureth all: and for aught I conceaue, there  
is no great charity in feedinge of many of these men who eate much,  
and get litle.

*Vincent.*

I must confesse it true that our charge is great, and some of them  
are also prowde and euill natured people, as were it not for their  
Parents sakes (who bee our good freendes, or Tennants) wee would  
many times discharge our houses of them: But partly for those re-  
specks, and partly for feare, beeing out of seruice, they should fall  
into offence of law, wee kepe them, though to our great charge and  
discontent: for well you know, it were great pittie to see a tall fellow  
to clyme a Gibbet.

*Valentine.*

Euen so it were in deed: and yet, if you hap to haue in your  
ground a fayre great Tree that yeelds you no fruit: but with the  
bowes therof ouer droppeth an Aker of grasse, which therby (I meane  
for want of sunne shine) cannot prosper: were it not better to hew  
downe this tree, then for the onely beauty therof, suffer it to grow to  
your continuall losse and hinderance?

*Vincent.*

Yes mary would I, but to what purpose would you apply this Parrable ?

*Vallentine.*

I can compare a cumly vnquallified seruauant to this Tree, for if hee can none other good, but shew forth his proper person, nor intendeth to bee more profitable, it maketh no great matter, what becommeth of him: cheefely, if hee bee vnhonest, and of euil condition. Let not that therfore comber your conscience: but a gods name prefer your profit beefore the releefe or maintenaunce of such ydle folke.

*Vincent.*

In very deed, fyr, I haue heard of learned Clerks, that God and nature hath made nothings in vaine: wherupō I iudge, that men who can no good, the fault is rather their owne, then natures: yet doth it sumwhat stay in my stomack, to discharge a lusty fellow, though his conditions bee but skantly commendable. And the reason is because hee becommeth a house well.

*Vallentine.*

If that bee all, that bindeth you to your charge, I will tell you how you shall better cheape furnish your house, then of these persons, of whom you haue no other vse, then to looke on them, because they are cumly.

*Vincent.*

As how, I pray you? for considering the smal seruice they doo, and yet are men healthy & sound, I suppose it is no great charity to keepe them.

*Vallentine.*

What I meane to tell you, is this: that you were best to cause al their pictures to be drawn in their best array, and hange them vp in

your Hall, and you shall finde them as seemely furniture, as the men them selues, and yet they will put you to no cost, eyther in meate, money, or cloth.

*Vincent.*

You speake merrily, but yet in good faith reasonably and truely, for sith these men bee found and stronge, and will notwithstanding bee ydle, I beleue to keepe them, (cheefely with euill condicions) is no great charitie, and hauinge no seruice at their handes, I cannot maintaine reasonably, that they are profitable.

*Vallentine.*

I am very glad, that you are perswaded to see, that many thinges vsed in the Country, & accompted godly, bee not euer as they seeme.

*Vincent.*

In deede, I yeelde vnto you, and had I considered so much a dozen yeares since, it would haue saued mee two thousande poundes of victuals, that these good fellowes haue deuoured: But tell mee touching my next allegation, honour and worship.

*Vallentine.*

To that I say, that your honor or worship, resteth not either in your Countrey aboade, or keeping of many seruaunts, but rather in your owne vertue. For though wise men for curtesy, & fooles through simplicitie, doo salute you with reuerence, yet must you not thinke your selfe the more honorable, vnlesse you be in deede vertuous: I meane wise, valyaunt, iust, temperate, liberall, affable, modest, and in somme, indued with all sortes (or at the least wise) with some vertuous morrall and commendable condicions, wherby you may be known, and at occasions vsed, in the seruice of our Prince and Country, either Martially or Ciuilly, for those bee occupations of all nobility, in which word is included all sortes of Gentlemen, aswell those that beare greatest Tytles, as they that haue lesse.



*Vincent.*

I finde it far otherwife then you fay, for albeit a man bee (as few are) in poffeffion of all thefe vertues, which (you fay) doth onely make men honourable: yet if hee bee no Houfeholder, nor keeper of feruaunts, you fee that in his Countrey, neither the neighbours will loue him, nor y<sup>e</sup> people do him reuerence.

*Vallentine.*

I did not, nor will not fpeake agaynft houfeholdinge, nor yet haue I inuayed agaynft keeping of honeft and neceffary feruauntes but againft the superfluitie in either: For I confefse that hofpitality, bee it in Towne or Country, is good and godly, and alfo a testimony of liberality, which is a great vertue, and very commendable. But therewith bee content that I tell you, that though all good houfe-keepers bee the more honourable, yet euery one that can not, or doth not kepe houfe, or feruaunt, muft therefore bee difdained or holden vile.

*Vincent.*

I know not what ye mean by difdain or vilety, but I am fure, be a man neuer fo vertuous, vnles hee be a houfekeeper, no mā wil in y<sup>e</sup> country refort vnto him, or if hee walke in the Cittie without feruaunts attending on him, no man wil put off his cap or do him reuerence: how can then fuch a man bee honorable?

*Vallentine.*

Yes, yes fyr, as much (or perhaps) a great deale more, then hee that fpendes a thoufand poundes a yeare in his houfe, or that hath in the Towne twenty men to follow him. For though a vertuous man doth walke alone for lacke of abillity and ritches, yet (if he bee knownen) hee fhall be honored: though (for want of feruaunts) hee feemeth not to euery one, that hee is honorable, becaufe it is the

vertue of minde, and not the giufts of fortune, that honor is due vnto.

*Vincent.*

Mee thinkes, you speake wel: and I muft needs allow that a vertuous man (though hee bee poore) deferueth to bee refpected, and honored: yet experience teacheth the contrary, that men of Title and wealth, are euer honored, and the poorer forte (though full fraught with vertue) doo paffe without reputation: As for example, when we Gentlemen of the Countrey doo reafon (as many times wee doo) of Noble men, Knightes, and all other degrees, comparinge fome one to an other of the fame callinge: we accompt him more or leffe honorable or worshipfull, as hee is more or leffe landed or wealthy.

*Vallentine.*

I doo not vnderftand you; I pray you tell mee, as how you make your comparifon.

*Vincent.*

If there bee two Lordes in our Countrey, and y<sup>e</sup> one hath twenty hundreth pounds in reuenuē, and the other but fifteene, wee fay, hee that hath the more liuinge is the more honourable Lorde. And likewise, if two Knightes, the one hauinge a thoufand pounce rent, the other not half fo much, wee fay they bee both men of worshippe, but not worshipfull alike, but the one more, the other leffe: And fo from degree to degree, wee make our eftimation: Also you fhall fee it as a rule, taken and followed amonge Gentlemen, that hee that hath leffe lyuinge, giueth place to him that hath more: though for byrth and vertue, hee [bee] much better. The fame guife their good wiues vfe in the Countrey: for a ritch Lawyers wife, or the wife of a luftye younge Francklin, that is lately become a Gentlewoman (Gra mercé, Monfer le Harrault) will make no ceremony, I warrant you, to fit

downe and take place before any poore Gentlewoman, bee shee neuer so vertuous, wel borne or married to a Gentleman in deede, of a good race, vnlesse hee hap to haue either authority in the Countrey, or good plenty of lyuinge.

*Vallentine.*

I doo now vnderstand well, how the worlde walketh, and am forry for it, sith that which is without the man should more honour him, then that is within him. This estimation I must (notwithstanding that the multitude do allow it) vtterly reiecte as false and vile.

*Vincent.*

And why? will you oppose your self to the opinion of so many: I dare say if you come into the country and aske of this matter, I warrant you they will say (without exception) the wealthier man, is the more honest man: and the greater landed Gentleman, the better man of worship.

*Vallentine.*

Then by that reason my Lorde Mayors Horse is a worthier beast then Maister Records Moyle, because hee carrieth a ritche burden: For that in your accompt things without vs bee those that honour the person. But this folly and false iudgement in honour commeth of ignorance, and ignorance proceedeth from your manner of life in the Country, where in deede you neuer attende to know what doth become you, but what may enrich you, wherein you are far short of the Lawyer and Ploughman, the one hauing a trade to ketch coyne, by his counsell and crafte, the other by his labour and lucke. You in the meane season (though in troth, attentiu enough to heare of profit:) yet mixing your thirsty desire with mirth and solace, as hauking, and hunting, can neuer attaine to that wealth, which they do, and yet you will yeeld them honour. Certainly, if you had bene trained<sup>1</sup> vp in the Court or Towe, you would cast an other accompt

<sup>1</sup> Orig. ed. reads *traded*.

of this matter, and bee not so barely minded as to way the worth of men, by the rente of their landes or the money in their purses.

*Vincent.*

I did not say, that this was my iudgement, but the opinion almost vniuerfall, for if one man in the Countrey do hold your minde, I dare say you shal finde an hundreth to incounter him.

*Vallentine.*

It may so bee (cheefely) in this corrupt age, but for my parte, though twife a hundreth men did encounter my iudgement, I care not, for I am sure there is not one wise man among two hundreth.

*Vincent.*

Well, I am content to yeelde rather to reason then the multitude, and beleue with you, y<sup>t</sup> men are more or lesse honourable, as they are more or lesse vertuous, not measuring them (as the multytude doth) as they are layed in Subfedy bookes.

*Vallentine.*

I thanke you, fyr, for dooing mee such fauour, as to concurre with mee in opinion. I pray you proceede in the rest of your countrey commendacions.

*Vincent.*

Then must I speake of the holsomnesse of our dwellinges, which without contradiction is much more thē your aboad in Citties, Court, or townes, where the ayre is commonly straught, & the concourse of people great: which two thinges must needes breede contagion and sicknes; there wanteth also commodity for exercise, which is a thinge very necessary to maintaine health; we may at our willes walke, & ronne, hauke, and hunt, our feelds beeing spacious, and our game plentifull. All which thinges you want in Court & Cittie, or with great difficulty you haue them.

*Valentine.*

Euery commodity beareth about it some difcommodity : yet if I luft to reason fo needles a probleme, I could fay, that as Courtes and Cities, by reason of the concourfe of people become oft times vnpleafauntly aired, yet the fight is of more importance and worthier confideracion. For it may bee that a perticuler houfe in the country, (as commonly all olde buildinges were) bee as low, and vnholfofmy placed, as any Cittie, for hereof was greater aduife in fyttinge it. Also therin are great prouifions to preuent corruption and ficknes: the people alfo beeing therin, are more neate and ciuill then they bin in the countrey: For clenlynnes is a speciall preferuatiue againft infection, yea, if you did, or could know the whole number of people that did inhabit London, or any other cittie, comparinge them with as many of the Countrey, and marke how many died weekly of either, you fhould commonly fee the thing would fall out indifferent, though at fome one time died more Citizens, yet at some other you fhould finde as great plagues and fickneffe among the Maffe of your countrey folke. And for your exercifes (which I confesse are honeft and good,) I will fpeake of them hereafter when you hap (as you haue promifed) to praife the pleasure of your countrey dwelling: Let it then fuffife, that touchinge the good or euill ayre, and holesomnes or vnholesomnes, of our diuerfe dwellinges, I refer you to the fighte of the places, and leaue them to your wifedome without comparinge. Wee liue here, till wee can no longer, and you, till you die: fome are very healthy, and some euer sickly: fome haue much of the one, and some of the other. Euery man to his fortune.

*Vincent.*

Then fyr, let that bee, as bee may, for I finde in euery ayre, some liue longe, & some leffe, though few fo longe as they would, but now let vs common of our quiet.

*Cyuite and Vncyuite Life.**Vallentine.*

With all good will, I am content to heare you, fay what you lust, for it will please mee much, to know of your quiet life.

*Vincent.*

Vnderstand you (good Maister Vallentine) that our houses bee, or (at the leaste) the most auncient of them, sited in places remote, and far from any Cittie, Burrough, or (almost) Village, wherby wee want those noysome noyses of cryinge and carriages, which necessarily the Citizens must abide. Our gates bee not euery handwhile knocked, for either they are all day open, or that our Porters bee still present to let men in and out; wee are not much troubled with sendinge too and fro, for our prouisions: because euery Gentleman, if hee bee a man of any reasonable lands, and forecast, he hath about home, vpon his owne demeanes, all sorts of victuall for horse and man, and likewise fewel: So as in conclusion, I tell you hee needeth not to disquiet him selfe, either in fence or wit, vnlesse it bee some one ambitious Gentleman amonge many, who (because he would seeme more venerable thē the rest) wilbe ritchly apparrelled, and fill his Seller with Wines of sundry fortes, which prouision in deed wee haue not without sendinge to London or some great Cittie.

*Vallentine.*

I perceauē (as partly I did before) that your houses bee far from company, which in the respect you haue spoken, are the more quiet, and yet mee thinkes, I would not want the comferte of neighboured for the quiet you haue tolde vs, which neuerthelesse may bee enough: And wheras you alleage that your prouisions at hande doth acquite you of trouble, which wee haue in the town, therin I iudge you deceauē your selfe. For albeit corne groweth on your owne demeane, and your wood likewise, also your cattell and all countrey foode: yet

dare I warrant you before such time as the same prouisions be fit for your vse (I meane, your Lande manured, your corne reaped, your woods cut downe, & all thinges ready, and brought home as they must bee: your trouble and disquiet wilbe much more then ours, that sende twise a day from our house to the Market in the towne where wee dwell.

*Vincent.*

In deede I had forgotten, that wee haue much adoo in feed seafon, to fet forth our Plowes, in haruest to reape our corne, and towards winter to lay in our fewell: But all these thinges yet wee haue without money, which you haue not.

*Vallentine.*

Without money? But, fyr, by your fauour, not without cost, and other whiles wee haue them better cheape then you, though they growe on your owne ground, as I will hereafter perswade when I shall answere you, touchinge the profite of the Countrey, which is one of your allegations.

*Vincent.*

Then do I longe much to heare, yet let mee tel you one touch more of our quiet, which is our aucthority, for a number of vs bee Iustices, some of Quorum, and many of the Peace, some Shreeues, some Surueyors, some Eschetors, some Feodaties, and such like, others also, though in no office, yet beeinge discended of wealthy and worshipfull houses, are much respected, worshipped and feared of the people: But if the best of these remayned in Court (without office there) or in y<sup>e</sup> Citty or town, the meanest Marchaunt, or fylliest Shoemaker, woulde scantly respecte vs, and none at all feare vs.

*Vallentine.*

Nor wee them: and yet shall I speake plainly, I had rather bee

worshipped or respected of one ciuil or wise man (such as liue in Courts or towns) then of one hundreth Countrey loutes, that either doo salute you for flattery, or honour you ignorantly: And lothe would I bee, to finde you so grosse, as to thinke that among twise tenne of those pleabeyall fortes, there bee two of iudgement enough to know what honour is due to one, more then to an other.

*Vincent.*

And why so, fyr? yes I warrant you that they vnderstand, what Noble man or Gentleman doo dwell neare them, and what honour is due to eyther: Neyther are they so ignorant, or vnciuil, but if they hap to meet any such well apparrelled person, in his worshipfull garments, or with a fayre cheyne about his necke, the countrey lowtes (as you terme them) can so much good manner, as to put off their hats, and if the Gentleman be braue in deede, they will also doo him other reuerence.

*Valentine.*

Not so, but I thinke verely they will often do reuerence to the Gentlemans cheyne, or his braue coate, which curtesie men of iudgement do not regard, for they would be honoured for them selues and their vertue, and though no man doth commit Idolitry to their cheynes, or garmentes, they force litle: which error I haue seen not only cōmon people to commit, but (by your leaue,) many of your worshipfull inhabitantes, who by reason you are continually abydinge in the Countrey, you know neither the persons of the Nobillity, nor yet the very Magistrates that gouerne. Wherby (when happely ye bee called before them) you know neither what difference to make, either of their persons or dignities. The like simplicitie I haue seen in your Wiues: and yet in them more excuseable, (because they may not modestly, without your leaues, see so much of the world:) who



when they come to Court, do neither know the gentlewomen from the Ladyes, nor scantly the Queene her self. What Gentleman or Gentlewoman would not be ashamed of such ignorance, and wisheth not rather that he had spent twise two hundreth pounds then to shew him selfe to bee such a one as I haue tolde you.

*Vincent.*

In very deede, (Maister Vallentine,) it is meete for euery Gentleman to know the person of his Prince: and likewise of the Magistrates, (or at the least, of the most of them) and surely such knowledge is not gotten without comminge to Court, or places where they resort: Notwithstanding if all Gentlemen should follow the Court or dwel in London, how should the countrey bee gouerned? For without Iustices of Peace and officers there, the people would be out of order, and the princes seruice must needs bee neglected.

*Vallentine.*

Although I take vpon mee to remember Gentlemen of their grosse ignorance and lacke of ciuility, yet it is not my intent to traine them all their whole liues out of their countrey, neyther would I wish them, (cheefely Officers, & ministers of the Princes in Iustice) to remaine alwaies either in court or Cittie: But to resort thither at such age & times, as hee is either not imploied, or not needed, which if hee did (I am most assured) his seruice woulde proue the more worth, and him self a great deale the more ciuill: If it pleaseth you to consider that if any important seruice bee committed to the Iustices of any Shier, you shall see the same (or the cheefe trust therof) allotted to men knowen to the Prince or the Councell, and not to others. And if after the sayd seruice bee performed and any report therof must bee made, if a man do come to do that office beeing before knowen to the Prince or Magistrates, you shal finde hee shalbe

heard with more respecte, and dispatched with more speede, then if any other vnknown or vnkilfull perfon had beene presented vnto them.

*Vincent.*

No doubt of that, but would you haue all Gentlemen thus finely brought vp, and that there should no Iustices of Peace remayne in the Countrey? Mee thinkes that were exceeding strange.

*Vallentine.*

I did wish indeed, that all Gentlemen were wel brought vp, and reforters to Court or Cittie, yet I saide not that they should euer abandon the countrey, cheefely those that are imploied there.

*Vincent.*

Then it seemeth that you would haue all the rest to bee Courtiers and Townes men: how should any of them then aspire to the offices of the Countrey, when there they are not abidinge.

*Vallentine.*

My meaning is not to entice them all to Court, or to Cittie from their naturall shier: But that such as would not doo them selues that great good that at the least they would some times, & cheefely in their youth, abide in their cheefe towne or cittie of their countrey, where they may conuerse with a people more ciuill, then the poore villaines, and bee notwithstanding at hand to take office (if it be layed on them.) Also if they bee in office already, they dwell there fitly enough to exercise the same. But by this you haue saide, it seemeth you are, or faine would bee an Officer in your countrey.

*Vincent.*

Nay not so, syr, but yet if it bee layed vpon mee, I must not refuse to serue my Prince.

*Vallentine.*

I warrant you, fyr, if you bee no better acquainted in Court then you seeme, nor no better learned then I, you shall neuer bee troubled with office, vnlesse some friend of yours doo recommend you, for so obscure education as you speake will slowly prefer you.

*Vincent.*

I confesse our preferment is slow, and yours (bee it spoken with patience) is not ouer swift. For if you marke well, it is much better to smell of the law, then of the Launce.

*Vallentine.*

By my fay, fyr, you haue hit mee home, for truely I wish that those fauours did yeeld thrift alike. But how happy are you, for whom fortune hath so well prouided, as you neede neither to taste the paines of the one, nor the perrill of the other. But Basta. Let vs returne to the matter, & tell me how ye are perswaded of my spech touching your quiet.

*Vincent.*

Exceedingly well : And must acknowledge that in manuringe our owne groundes, wee offer our selues much disquiet and care, not becomminge a Gentleman. Also in consideration of our stranges to the Court, wee are made the lesse meete for gouernment, & not to know the person of our Prince is a thinge that amazeth a Gentleman much. I yeelde therefore vnto your reasons, and the rather because you will neither binde vs continually to Court, nor London : But that wee may both visit our owne countrey houses, and yet make cheefe abode in our shier townes, as places to keepe vs in that ciuilitie, [which] is behououefull.

*Vallentine.*

You understande mee right, and you shall by your dwellinge in

those Townes, much enriche the people, that they thereby enabled maye make their buyldinges the more beautifull and commodious, so that in one acte you woorke two good effectes, which are to make your felues ciuill, and enrich the townes.

*Vincent.*

But how say you to our pleasures and pleasant exercises of the cuntry? for that was the next I promised to praise: I trust you will allow of them, and commende your owne coldly, for I think they be colde enough in deede.

*Vallentine.*

Well, fyr, I perceau you haue a colde conceit of our Courtly pleasures, but what of that: tel vs yours, I pray you.

*Vincent.*

Wee haue in troth so great store of them, as there is no time of the yeare, no houre of the day, nor no weather, but wee haue a pastime to entertaine vs with.

*Vallentine.*

As how? for Gods fake, say on.

*Vincent.*

In the spring time (and cheefely in Lent) wee fish the Carpe, the Pike, the Breame, the Roche, and the Yeele, as good meates in the eatinge, as good sportes in the ketching. In sommer we dare the Lark with Hobbies, and ketch them with day Nettes. In haruest when corne is downe, our Sparhaukes bee ready to kill the Partridge, the Quayle, and Rayle. In winter wee hauke the Heron, the Peasant, the Ducke, the Teale: And in breefe, all fortes of volary. The like pleasures wee can shew you vpon the ground, (for you must conceaue that all these fowles doo fly,) and bee it your will to hunt with your eye or eare, wee are ready for you as if you please to see with the eye.

Wee courſe the Stagge, the Bucke, the Roa, the Doa, the Hare, the Foxe, and the Badger : Or if you would rather haue ſome Muſicke to content your eare, out goes our dogges, our houndes (I ſhould haue ſaide ;) with them wee make a heauenly noiſe or cry, that would make a dead man reuiue, and run on foote to heare it.

*Vallentine.*

But by your leaue, if you wiſht your owne good father, whoſe Heire you are, would riſe from death to life, you had rather neuer heare hound, then trouble his reſt.

*Vincent.*

Very well fyr, you thinke I would bee lothe to trace my Fathers new ſteppes vpon his olde land. I ſpeake like a hunter, and to tell you plainely, as I neuer deſired his death, ſo were it no reaſon I ſhould put him to paines, of receauing his arrerage of rents, which I haue ſpent theſe half dozen yeares paſt.

*Vallentine.*

Much good may it doo you, and let him reſt, (God giue him reſt :) But tell mee if all theſe pleaſures, wherof you tolde, bee they vſed by day or night, in faire weather, or fowle ?

*Vincent.*

In good footh (Maifter Vallentine) either you are wonderouſly pleaſaunt, and diſpoſed, or els very ignorant in Gentlemens quallities, that will aſke me theſe vain queſtions : For euery man knoweth that the day time is fitteſt for all ſportes, and likewise the faire weather.

*Vallentine.*

Ah fyr, I pray you pardon mee, for I confeſſe I am vnſkilfull, yet vnleſſe I bee much deceaued, I haue hard hounds barke by night, & haue ſene foulers ketch Woodcockes in colde weather.

*Vincent.*

In deede it may bee, you haue hard sumtimes hounds yorne (for so you ought to terme it) by night, and I suppose the winter weather and hard, is fittest for ketching of Woodcockes in deede.

*Vallentine.*

Well, I am glad, you know therby I haue hard, and seene sumwhat worthy a Gentleman: I pray you now tell vs your pastimes, destined for fowle weather, & how many be of them, besides ketching of Woodcockes.

*Vincent.*

I assure you many, and those diuerse, in which I will include our exercises also: but because you demaund of our fowle wether pastimes, I wil speake of them first.

*Vallentine.*

You are full of memory & order: I pray you say on.

*Vincent.*

In fowle weather, we send for some honest neighbours, if happely wee bee with our wiues alone at home (as seldome we are) and with them we play at Dice, and Cardes, sorting our selues accordinge to the number of Players, and their skill, some to Ticktacke, some Lurche, some to Irish game, or Dublets: Other sit close to the Cardes, at Post & Paire, at Ruffe, or Colchester Trumpe, at Mack or Maw: yea, there are some euer so fresh gamesters, as wil bare you cōpany at Nouem Quinque, at Faring, Trey trip, or one & thirty, for I warrant you, we haue right good fellowes in the countrey, sumtimes also (for shift of sports, you know, is delectable) we fall to slide thrifte, to Penny prick, & in winter nights we vse certaine Christmas games very proper, & of much agilitie; wee want not also pleasant mad headed knaues, y' bee properly learned, and will reade in diuerse

pleafant bookes and good Authors: As Sir Guy of Warwicke, y<sup>e</sup> foure Sonnes of Amon, the Ship of Fooles, the Budget of Demaundes, the Hundreth merry Tales, the Booke of Ryddles, and many other excellent writers both witty and pleafaunt. Thefe pretty and pithy matters do fome times recreate our mindes, cheefely after longe fittinge, and loffe of money. In faire weather when we haue ftraungers, or holly daies (for els in the day time wee attend our thrift) wee exercife our felues in shooting at Buttes, Prickes, Rouers and Rownes: We caft the Bar or fledge, Leape or Run, if our ages and condicion bee fit for fuch exercife, els (beeing aged) wee chat at home, and talke of Turryn and Torny or fome other notable war, wherin wee ferued our Prince: Or if wee haue cōtinually dwelt at home, & bin Iuftices of Peace, we accōpt what graue Iudges & gentlemen we haue feene fit on our Bench, & with what eloquence we haue (when it was our turne) geuen the charge.

*Valentine.*

Certainly, fyr, you haue told mee of many proper pleasures, and honeft exercifes: But with all let mee afke you what Neighboures thefe companions bee, of whom you haue tolde mee.

*Vincent.*

They are our honeft neighbours, Yeomen of the Countrey, and good honeft fellowes, dwellers there about: as Grafiers, Butchers, Farmers, Drouers, Carpenters, Carriers, Taylors, & fuch like men, very honeft and good companions.

*Valentine.*

And fo I thinke, but not for you beeing a Gentleman: For as their refort vnto your houfe fhall giue them occafion to learne fome point of ciuillity, and curtefie, fo your conuerfinge with them will make you taste of their bluntnes and ruficitie, which wil very euill become a man of your calling.

*Cyuite and Vncyuile Life.**Vincent.*

What, would you then haue mee liue alone, and solitary? That were worfe then to bee dead.

*Vallentine.*

Nay, neither, for if you did, for the most liue in Court or Cittie among the better sorte, you should euer finde company there, fit for your estate and condicion: I meane Noble and Gentlemen, (with whom if you had acquaintance) you would litle delight in this rustical conuersation, and lesse reioyce at that mirth, which (now not knowinge better) doth (as it seemeth) please you much.

*Vincent.*

If these pastimes bee not fit for a Gentleman, what would you haue vs to make our selues mery with?

*Vallentine.*

That wil I tel you hereafter, when you demaund to know the pastimes and exercises of Court. In the meane time, tell on your owne tale, being now come to the last commodity of the Country, which is profit.

*Vincent.*

I thought it had beene needles for mee to haue saide any thinge therof, because I thinke you see y<sup>e</sup> matter in such experiēce, as it nedeth no dispute.

*Vallentine.*

What meane you by that? when there is nothing (as I tolde you long since,) perfittly good, nor perfittly euill, onely vertue and vice except.

*Vincent.*

All this while you flye aboute my pitch; I praye you speake plainely. Doo you thinke the thirfte of Noblemen and Gentlemen, haunting



the Court, or inhabiting the Citties, is comparable to the good husbandry and profit of the Country ?

*Vallentine.*

Yea surely do I, and therefore conclude not in hast.

*Vincent.*

How can it so bee, when the most part, yea in effect, all Courtiers, and towne dwelling Gentlemen bee beggers (or at the least poore in purse) and wee of the Countrey bee either all, or the greater number, very wealthy, or ritche enough.

*Vallentine.*

All this may bee true, and yet neither the Court or Towne is cause of their pouerty, nor the Countrey dwelling, the occasion of your ritches.

*Vincent.*

Well, fyr, sith experience will not perswade you, I will set downe some reasons to drawe you to mine opinion. And first call you to memory the continuall & excessive charge which the Courtier, or Cittie dweller is at, I mean in feeding him self, seruauntes, and famely: likewise how costly and almost princely hee apparrelleth him selfe, his wife, his children, and seruauntes, and all this charge goeth from the purse, for prouision hath hee none: neither doth hee sow any graine, reare any cattel, nor his wife and woman seruaunts spin any cloth, & though they so did, none I suppose of you would weare it, such is your pride. On the other side, all the corne wee make our bread of, groweth on our demeane ground, the flesh wee eate, is all (or the most parte) of our owne breeding, our garmentes also, or much therof, made within our house. Our owne Maulte and water maketh our drinke: So as in conclusion, I say that sith the necessities of mans life consisteth vpon these: I meane meate, drinke, and cloth (all

which cost vs nothinge, or very litle, and you very much) how can you in reason conceaue, that wee should bee no ritche then you, that haunt Courts, and inhabit Citties.

*Vallentine.*

What you alleage, or the most part therof, I thinke is true, but your conclusion false: For albeit your prouisions be great, yet your expences beeing greater, your thriste is like to ours, who haue small prouision, and like charge.

*Vincent.*

How can your charge bee litle, when the cost of keepinge one man in Court, or Towne, wilbe as much, as to keepe three in the Countrey?

*Vallentine.*

And that I iudge is also true, but if my one man in the towne, will serue mee as well as your three men in the Countrey serue you, though that one spendeth mee as much as your three, I care not: for my thrist is no whit the lesse, nor yours y<sup>e</sup> more, if of force, (as in deede you must) keepe so many. For where there is (as you alleage) great Tillage, rearinge vp of Cattell, Spinninge, and Cardinge, with daily reforte, besides of straungers, (as is commonly to Gentlemen in the Countrey,) there must needes bee also many seruauntes, which conourse of people, and busines breedeth occasion of continuall expence of victuall: So as in effect you keepe many that doo bring you home profite, and they with others doo straight waies eate it vp: what are you then the better? but by thus much the worse then we, that you are combred with the vnlooked for reforte of freends and foes, and the daily feeding of many seruauntes.

*Vincent.*

Mee thinkes your speech hath good sence, yet because it is long,

I do not perfittly conceaue it, as I defire; I pray you tell mee your reason breefely.

*Vallentine.*

Then muft you imagine that you haue ten loads of Hays in your Stable, and ten horfes which of force you muft keepe. In my Stable I haue but one load, and one horfe. Now will I afke you whither your proportion bee larger for your cattell, or mine for mee?

*Vincent.*

They feeme all one, fauinge that hee that hath the greateft prouifio, hath alfo the greater trouble.

*Vallentine.*

Then I am glad you vnderftande: For fuch is the difference betwixt the Countrey and towne dweller: the one hath much prouifion, and many to fpend it; the other hath litle, and few to confume it. So as I geffe, all comes to one reckoninge, faue that the greateft hauer hath the leffe quiet.

*Vincent.*

But yet by your leaue (Maifter Vallentine) you gay befeen Courtiers, albeit you want prouifion and haue litle, yet will you alfo fpend much. And how then?

*Vallentine.*

Mary then I fay, fo many of vs (as indeede fuch is the honour of the moft) bee plaine banckeroutes, and beggers, as you call vs, but in whom is the fault? not in the Court nor yet in the towne. But in our owne felues, and our owne folly: But fuch as liue in Court or in towne orderly, & fpende within their proportion, may bee equall with you in thirfte, and in quietnes far before you.

*Vincent.*

Yet haue you not fully answered mee, for fith, befidcs my yearly

rentes, I haue three or foure hundreth Acres of demeane landes, wher-upon my prouision groweth, I accompt my house costeth me nothing, when you that haue none, but liue on the penny, must needs spend without measure.

*Vallentine.*

Why, syr, if you lust let out your demeanes, were it worth no rente?

*Vincent.*

Yes that it were, for there is no Acre of it, but would yeeld mee yearly a crowne.

*Vallentine.*

Then may you accompt, your prouision cost you yearly foure hundreth crownes.

*Vincent.*

By my fay, you say troth, for if I did not eate it, I perceau I should haue it: But then how should my house bee kept, and my neighbours loue mee?

*Vallentine.*

A great deale better now [than] for you & other Gentlemen disposing your selues (as ful yll it becommeth you) to bee Ploughmen; you haue learned what euery soyle is worth, and so after that rate, set out your land, wherby the poore Husbandman or Farmer payeth so deare for your comming and neighborhood, as hee had rather you liued further off like a Gentleman, though for very flattery or feare, when hee dineth at your Boarde, hee faith, hee is sory your worship should dwell away, when God wotteth, the poore man meaneth nothinge lesse: For I haue learned that those Tennauntes haue best peny worthes of their Farmes, whose Landlordes do leaft know the Lande, or dwell furthest from it. Wherfore you deceau your selfe, to thinke that your continuall dwelling in the Country, doth ease the

poore Ploughman, so long as you play the Ploughman your selfe, or let your lande at great rente: For shall you not finde a number of poore Husbandmen that almost starue for want of lande to mannure? wherof I iudge nothings a greater cause, then that Gentlemen bee become Ploughmen, and are not contente to let the poore hier it, and liue of the rente, as their calling is, which covetous and clownishe honour they cloake vnder pretence of hospitallitie.

*Vincent.*

But if I should not occupy my lande, how should I know what it were worth? for this I found by experience (calling home into my handes certayne cobby houldes, let out by mine Auncestors) that euery Acre was twise so much worth, as the rente I receiued for it.

*Vallentine.*

Loe, now in earnest you speake like a worshipfull Ploughman, not like a worthy Gentleman, for this experience wherof you speake, were better vnknown then vsed. Therefore some Doctors doo thinke it better not to know all thinges, then to know them: meaning (as I iudge) that euery man should not bee to deepe a searcher in an others profession or mistery, leaft led on with priuate profit he hindereth the common commoditie.

*Vincent.*

By this reason (wherein I confesse is good sence) the Gentleman<sup>1</sup> of y<sup>e</sup> Country that occupieth much lande with his owne Plough, and feedeth many other, letting also his lande wel and roundly, were awel spared, as present among his Tennautes, notwithstanding hee keepeth good hospitallitie.

*Vallentine.*

Yea certainly, for they giue the poore men their Tennants a

<sup>1</sup> Orig. ed. has *Gentlemen*.

meales meat twife a weeke worth a groate, and force him to pay a shillinge more then hee was wonte, before his lorde became so skilfull a husband. Yea by your leaue also, if your poore Tennant presentes you with a couple of Capons, or a Pigge, it is many times welcome, all the meat hee eateth at you[r] Table is not so much worth.

*Vincent.*

I partly conceaue now the substance of all this discourse vpon profit, & finde in deede that comparing the number which wee keepe in the countrey, with those that you do in the Cittie, the cost of householdinge commeth all to one accompt, and to confesse troth, I suppose there is more certenty in the proportion of your charges then in ours; and (as I graunted before) not halfe the trouble. And sith I am led thus far from mine olde foolish minde and common loue to our countrey custome, to inhabite there, I will tell you of great and excessive priuie charges, which wee be at in our houses: I meane in our household stuffe, and cheefely linnen, for if a Gentleman haue in his house twenty beads, (as manye haue) and some a greater number, wee haue them full often occupied with straungers and their seruants, who for the most parte bee so careles, or slouely, as they will make quicke speede to weare out not only our linnen, but also our hanginges, Curtaines and Canopies of silke: So as within a litle time wee spoyle a great deale of good stuffe, and then [bee] forced to buy new. For as you see Gentlemen daily reforte vnto common Innes, so do they daily refort to Gentlemens houses, with man and horse, hauke and dog, till the poore Maister of the house hath al his linnen foule, al his prouision eaten & his household stuffe made vnfaury, & oft times torne and spoiled. But al this notwithstanding I acknowledge to be true, yet it greeueth mee to dwel from my owne house where my neighbours loue mee, & my tēnants do feare me, yet would I faine do, as you aduise me, were not the fashion and the custome to the contrary.

*Vallentine.*

By so faying, you renue an olde verse, that beeing a Schoole boy, I oftentimes red: *Video meliora, proboq; deteriora sequor.* But I praye you let nothinge that is euil, vnfit or vnprofitable entice you to continue it, because the same hath beene an auncient custome, for I dare warrant you, that Vice is as olde, as any vertue: and yet I hope you are not so simple, as for the age (against all reason) you will allow it for good.

*Vincent.*

In very deede, you discourse so well, as I must needes confesse my selfe driuen to the wall with playne reason, yet while it comes to my minde, let mee aske you how your Wiues will bee brought to leaue their Countrey Gossippes, with whom they haue had longe loue and familiaritie. Also to discharge their Dayeries (which is their priuate profite) will touch their stomackes neare, cheefely the thriftier forte, and good hufwiues? For some that loue not hufwiuery would easely bee perswaded to the Towne, because they may lye longe a bed, and weare gay garments.

*Vallentine.*

Now haue you moued a sober doubt, and well I wot not how to answere therunto, vnlesse I knew your wiues disposition, for I am very lothe to offend: Notwithstandinge because wee do common heare priuately, and not as they doo in Parliament iudicially, I wil tel you my opinion touchinge your wiues; I pray you heare what I fay, but tell not them, what I sayde: or (if you doo) say not from whom you had it.

*Vincent.*

With all my hart, for I learned longe agoe, (as I remember of olde Ouid the louer) *Paruus tacere labor.*

*Valentine.*

Then doo I tell you flatly, that your wiues bee no leffe, but happely more from the order of ciuilitie, and the life of Gentlewomen then you are your felues, and therefore can I lightly beleuee, they wil not bee willingly brought to leaue their Countrey goffips, and gamesters, and more hardly to put away their good milch Cow. But your wisedome must euer rule their couetous folly: For if you consider how vncumly a thing it is to see, (as I haue some times seene, and you I am sure often) a Gentlewoman walkinge in the pastures, among her Cowes, and Calues, al to be dabled with dew and dyrte, and other whiles wandering in the hot fommer, a longe mile, to finde out her hey makers, or corne reapers: So as beeing come thither, or at the least before shee bee returned home to her husbands bord or bed, what with myre in winter, and sweating in fommer, shee is become a morfell more meete for a Mowre, or a Mafon, then a Gentleman<sup>1</sup> or a ciuill husbände. This I know is their vse: yea, I haue seene some of greater title then a Gentlewoman vse this manner of toyling: And if any other Gentlewoman bee more fine or delicate (as shee ought to bee indeede) shee is misliked among them, and called a cleane fingered girle, as though that were a great ignomy. But now, fyr, I dare promise that you hauinge yeilded to be ciuill your selfe, will no more allow of this life in your wiues, but remoue such manners from them, either by reason or ouer rulinge, for y<sup>e</sup> sex is not euer reasonable.<sup>2</sup>

*Vincent.*

For my parte, I wish my wife were not so paynfull an hufwife, and yet is that no euell propertie, but a thinge very profitable. And though good hufwiues, in deed, must neither shun the Sommer sweat, nor doubt to march in the Winter myer, yet I warrant you vpon the

<sup>1</sup> Old ed. has *Gentlemen.*<sup>2</sup> Old ed. has *reasonably.*



Hollyday, or when shee lust to goe into fine company, shee hath good garments, and can weare them well and Courtly. So can also our Gentlemen of the Countrey, for though wee walke at home plainly apparrelled: yet when wee come to the Affizes, London, or any place of assëmbly, wee will put on Courtlike garments, and (though I say it) some of vs weare them with good grace.

*Vallentine.*

I beleeeue you, euen like a Constable in Midfommer watch. But this is no great matter.

*Vincent.*

Well, then, wee do not differ much: Let us therefore come to conclusion, because I longe to heare how men be trained and exercised in Courte and Cittie, for (as it seemed by your speeche) their manner of liues doo much resemble one thother.

*Vallentine.*

And so they doo in deed, I meane the Gentlemen, and not the Marchants and Mecanicall people, for their trade (as you can conceaue) is turned other waies: But I praye you say on, for it seemed, you ment to refight in breefe the somme of all this speech, and how well we haue by consent resolued.

*Vincent.*

That is my intent, so far as wit and memory will serue mee. But first let mee intreat you to tel sumwhat of Courte, and Towne dwellinge: then shall you heare my minde, and conclusion of all together.

*Vallentine.*

Uerely, Maister Vincent, I must (vnlesse I should wrong you) commend your memory a great deale, and many thankes must I also allow you for your patience in hearing my poore reason and discourse, which (as it seemeth) is not in vaine, but hath taken the effecte I desired.

*Cyuite and Vncyuite Life.**Vincent.*

Yea surely, fyr, and therof reste you assured. I pray you now let vs forget the Countrey, and (as you promised,) say sumwhat of the Court & Cittie habitation. For I am a straunger to these places, though your hap bee to finde mee here at this present in London.

*Vallentine.*

You might thinke mee of euill manner, and lesse curtise, if I refused to performe your reasonable request, and the rather for the honour you haue done mee, in yeelding to my reasons.

*Vincent.*

Then without more ceremony I praye you begin, and feele no offence, though I through ignorance doo aske many questions, for mannes nature, (you wot well) is desirous to know cheefely thinges commendable.

*Vallentine.*

Euen so it is. But touching my talke of the Court, and Towne habitatiō, although I haue at length prooued, that in those places ought to be y<sup>e</sup> Gentlemens cheefe aboade, yet I thinke it not necessary to make any new comparison: But onely to touch some matters, how men do there liue, and in what ages and estates the Courtinge life doth become: For to take vpon mee to frame a Courtier were presumption, I leaue that to the Earle Baldazar, whose Booke translated by Sir Thomas Hobby, I thinke you haue, or ought to haue reade. I wil not therfore cumber you with the educatiō of a gentleman, for that is already spoken of. For whither the same bee in Armes or learning, it is indifferent, for (as I tolde you) the state hath neede of both, and both do alike besee me him; vnderstande you, then, that all Gentlemen inhabiting the Citties & there from their Cradle brought vp, can not bee so hard to bee entred into a ciuill life, as they were, beeing brought vp in the Countrey till they bee fixeene or

eyghteene yeares olde, before which time they are so deeply rooted in rusticitie, as they prooue like vnto the haggard haukes, which many times are so wilde and indisciplinable, as wil either neuer or with great labour bee reclaimed. The like I say of their liues ; through rusticall company in childehoode, [they] doo get them selues as it were an habite in loughty lokes, clownish speech, and other vngentlemanly Iestures, as it is a good while (yea many times neuer) that those rusticities bee leaste. But I will no more speake of children : onely this I say that young Gentlemen, (whose Parentes inhabit the Cittie, and are desirous to haue their Sonnes well and vertuously brought vp) besides that, they shalbe free from these Countrey conditions, they may, or they<sup>1</sup> come to this age, bee perfitley learned in the Greeke and Lattin tongues, and other whiles in other volgare languages : also he may haue some good intrance in the sciences [and] Mathematicall knowledges, very fitte for a Martiall man, and not vnfit for the Ciuill Officer : Whereof I infer that at this age, or shortly after, hee is to bee iudged, wherunto hee is by nature and desire most inclined.

*Vincent.*

Wee will then for this time imagine, (and for my part so wish) that all Noble and Gentlemen, did dwell in Citties and Townes, and that therby their children should not be infected with the countrey conditions, but were as apte for Courte and Ciuilitie, as you would haue them : what would you then they should do, beeing come to eyghteene or twenty yeares, as you seeme to desire, beeing well entred and learned in those studies, that become a Gentleman ?

*Vallentine.*

I would then (findinge the inclination of my sonne to learninge) continue and encourage him therin, and make him (I hope) a man fit for his countrey, or at the least for him selfe.

<sup>1</sup> Old ed. has *then*.

*Vincent.*

As how? I pray you proceede: For beeing now my selfe perswaded to dwell in the Cittie, & hau[ing]e many younge children, I would directe them the best I could.

*Vallentine.*

I wish that your sonne, hauing passed the scholes, and spent some time in the vniuersitie, finding him disposed to learne the common lawes, you should in any wise continue him, and (as I sayd before) holde him therto as a study both necessary for the state, and profitable for him selfe. Or if he rather affecteth the lawes Ciuill, or the science Mathematicall, I would aduise you (if such bee your ability) to fend him to study in the Uniuersities of forraine Countreyes, where hee may make double profit: I meane, learne the knowledge hee seeketh, and also the language of the place.

*Vincent.*

But I pray you, giue mee leaue to demaunde to what vse the knowledge of y<sup>e</sup> lawes ciuil do ferue, for it is the law of the Realme only (as I thinke,) that bringeth in both honor and profit.

*Vallentine.*

I deny not, but after our longe peace and quiet, (which God continue) the common lawes of this Realme hath both aduanced, and enriched many, for (such is the nature of men) as they neuer cease one to molest the other, not beeinge by some forraine molestacion offended, they conuert their ambition and couetise<sup>1</sup> one agaynst the other. Wherupon they call one the other to tryall of law; in those contentions, (which are many) the men of lawe are hired and imployed, to their exceedinge profit and gayne. But touching the ciuill lawes, I say that is a most noble knowledge, beeinge the law almost vniuerfall to all Christendome, & therefore such as attaine to

Old ed. has *couetous*.

the knowledge therof, shall not onely in this lande, & many other, hable them felues to get their owne liueload, but also be men most fit to counsell Princes, and all estates of gouernments both in causes Ciuill and Martiall. For by them all differentes bee diffided. The learned Ciuilian therefore (besides his owne perticuler) is a man very fit, & imployable in all counsels of estate and Ambassages, as hee that is skilfull of the gouernment vniuerfall. And if (as before I sayd) his learninge be gotten in forraine Countreyes, he shall also bee helped with language and some experience.

*Vincent.*

Surely, fyr, this is more then I euer hard, for I supposed the onely profite and reputation of this learninge had been in the Arches and Spiritual Courtes, as wee call them. But now I finde that Ciuilians can serue better purposes, and in euery christian countrey make shifte to earne their owne liuings. I pray you what shall we dispose of those young men y<sup>t</sup> loue a Lawnce or a Sword better then either a Booke, or a long gowne?

*Vallentine.*

I thinke I tolde you, talking of the Countrey, that in my poore opinion there was no Gentilman (vnlesse hee were witleffe) but might bee made fit for sumwhat. Such therefore, as were persons disposed of Body, after the age beforefayde, and not affected to the studdie of these lawes, I would notwithstanding holde them in loue of the Mathematicall Sciences, and preferre them into the seruice of Noble men, and Captaynes, eyther at home or els in forraine Countreyes; who haunting the warres, shal enstruēt these young felowes in all orders and Martiall discipline, wherin, helped with the knowledge of the sayde Science, they shall in shorte space, become not onely good and obedient Souldiers, but also skilfull commaunders

and perfite Captaines. Others also may with daily practise prooue excellent in the Art of Ridinge, and others in Saylinge or Nauigation : So as the Martiall exercifes bee diuerse, all fitte for a Gentleman, & most expedient for the Princes seruice.

*Vincent.*

But these quallities bee (as I thinke) slow occupations to thriue by : notwithstanding they are full painefull and perilous. Many men, (yea euery man at one time or other) haue neede of a Lawier ; but a Captaine, a man of Armes, or a Souldiour (cheefly in time of peace) no man needeth. If therefore a young Gentleman, beeing of eyghteene or twenty yeares old, should during fīue, fixe or seuen yeares nexte after, wholly endeouour him selfe in these disciplines and Martiall exercifes, and doth become in them expert, or happily excellent, returned home into Englande, where all is peace, what vse were there of his vertue, or who would maintayne him ?

*Vallentine.*

I must say those fortes of men seruiceable bee not so well provided for as the deserue, & I desire. Notwithstanding, sith the number of Gentlemen, who apply them selues that wayes ~~bee not many~~: I iudge, beeing men in deede of vertue and value, our Prince, (for that shee is both liberall and valourous,) would willingly afforde them mayntenance ; besides that, there are diuerse Noble men and great Councillors, some very souldiers them selues, and some louers, as well of armes as learning that would likewise put their handes to helpe so vertuous and industrious a youth.

*Vincent.*

And so do I suppose also, and doo heare it daily wished, that all fortes of men imployable in the state were provided for : Notwithstanding, sith the vse of these is but seldome, I see no ordinaunce, or

speciall prouision for them. And, in deede, a man not needed seemeth superfluous, and may be forgotten.

*Vallentine.*

You haue reasoned wisely, but not well, for if your Horse should no longer bee allowed Prouender, then during the time you ride him, I warrant you your iourney could not bee longe. Or if your seruauant should haue wages, but for howres wherin he laboureth, then should you pay him but for half the yeare, for euery night (as reason is) hee resteth.

*Vincent.*

You are (Maister Vallentine,) very nimbly witted, and therefore will I not replye, but in that which reason doth maintaine. And touching our matter: Let vs presuppose that some young Gentleman hath in the prime of his youth disposed him selfe industriously in studdy, warres, and trauell, where hee caught that knowledge or experiēce, that doth recomende him to the Princes seruice: what is the order of the life there, and wherin shall he exercise him selfe at the first comminge, or after some yeares of aboad there, and at what age may hee without offence, and in reason, retire him selfe.

*Vallentine.*

You are very discrete and orderly in all your demaunds; I would wish you to aske of more skilfull Courtiers: for though I haue seene the Courtes of sundry forraine Princes, and serued longe our owne Soueraigne, yet dare I not accompt my self so perfit, as to enforme you in euery of these.

*Vincent.*

I haue saide, and so I must once more say, that you are ouer full of respectes, which humor you found beyond the Mountaynes: I praye you laye by this curiositie, and do (as you partly promised) tell

of the order of a Courtly life, and what exercifes becommeth a Courtier in euery age, and begin at fiue and twenty yeares, or there about, for before that time, a young Gentleman may haue both studied in Schooles, seen the warre, and trauelled Countreyes: Which three things, or at the least one of thē, in any wise I wish a Gentleman should doo, to make him worthy of a Princes seruice.

*Valentine.*

Such a man, beeing retained to the Prince, his best meane to aduancement (as I thinke) is to excell, (if possibly<sup>1</sup> hee may) in that he professeth, adding therunto dilligence and fidelity in seruice. And if he professeth (specially) armes, I would hee aduentured him selfe, in euery honourable warre, till such time as hee hath gayned the true knowledge and reputation of a souldier. And touchinge the exercifes of such a one duringe his aboad in Court, it shall well become his age and profession, to handle all sorts of armes, both on horseback and foote, leape, daunce, runne, ride, and (if hee so like) play at all sortes of games, so that hee accompanieth either his betters or equals, and that with such discretiō as his losf be not at any time so great as to occasion his ruyn. It will also stand wel with his condition to entertaine Ladyes, and serue specially some one, whose vertue and priuate curtesie doth at his hand best deserue. One other thinge also I wish hee vsed: I meane that at the least one howre of euery day hee should read, either in some notable History, or excellent discourse: For that will much exercise the minde, & encrease the knowledge.

*Vincent.*

It is true, that as the strength of body, vnused, will quickly decay, so wil also the wit and memory. But I pray you tell mee when these lusty exercifes will become a Gentleman, I meane, whither they bee seemely all his life, or but only for some certaine yeares?

<sup>1</sup> Old ed. has *possible*.



*Valentine.*

In this question I am sure you aunswere your selfe, that they are feldome seemely in a man of ripe age, and in olde yeares very ridiculous. For if you should see an olde Gentleman, with a white or grisly bearde, take vpon him to daunce, or turny for his Mistrisse fauour, I suppose you would not looke on him without laughter, nor shee without disdaine: yea, (such is the force of cumlineffe) as euen in those that make profession of dauncing, vnlesse their yeares be fit for the vse therof, they doe rather instruct others, then vse it them selues. But armes becommeth a Gentleman in all ages, but yet diuersly. For old men must only in earnest vse it. But young men both in earnest & spote are bound to that exercise.

*Vincent.*

Yet haue you not tolde mee how longe this lyfe wilbe seemely.

*Valentine.*

I pray you presse mee no more with these demaunds, for I referred you to a booke y<sup>t</sup> can better enforme you. Yet sith you seeke my opinion, I say (as in a sorte I haue already sayd) that these exercises of bodie doo only become youth: and therefore that age which (I suppose by the Philosophers rule) endeth at thirty and fve yeares doth onely grace a Gentleman in them. After that time, beeing of capacitie and experience, hee is rather to be imploied in serious seruices, then left at leysure, to entertayne Ladies, or daunce a Galliard.

*Vincent.*

But if it happeneth hee bee not vsed in any action meete for his age and skill: but either through want of occasion, freendes or fortune, let stand still in his first estate, without either aduancement or employment, beeing no longer fit for loue and dalliance: How should hee grace him self in Court?

*Valentine.*

Truly (as I take it) beeing come to the declyne of his age, and drawing neare to fortye yeares, hee may without offence retire him selfe, and resigne his ordinary attendance, resortinge some times to see his Soueraigne, as a cheefe comfort. For if you consider well, that place which requireth the person of a younge man, will misbecome the same body beeing in yeares: also, while youth and lust lasted, there was hope of good: which now decayed, the man becommeth not only vnfit for the place he vsed, but also (not preferred) looseth the reputation, wherein his vertue and expectacion did holde him.

*Vincent.*

You speake like a man of experience and iudgement, as one that knoweth what is befeeming in euery age and estate. Notwithstanding I see some vnaduanced, & also vnemployed Courtiers that dwell in their young places of seruice, euen to their last yeares.

*Valentine.*

Euen so in troth it is, and the occasions thereof diuerse. Some there are of those men, very imployable, yet therewith deeply infected with ambition, and therefore wil neuer leaue the Courte, clearly forgetting that Fortune is a woman, which sexe seldome preferreth folke of declyning age. Others hauinge happely committed some error, and therby incurred the princes offence, beeing penitent, and desirous to recouer fauour and reputation, doo notwithstanding they know selues ouer aged for their profession, stil attend a plausible departure: which is not quickly obtayned, for (you wot well) Ira and Irabundia bee speedier passions, then are Beneuolentia and Gratia.

The thirde sorte are the Children of Phao, who for want of wit, will imagine they bee euer young, neuer knowinge what becomes

them, but still stay in Courte without countenance, not to aspire to any thinge, but to eate and drinke among Lords. For them was the Florentine Prouerbe deuifed, which faith : Chi S'inuecchia in Corte in paglia mor[t]e.

*Vincent.*

Sir, you needed not so far to haue fetched a Prouerbe, to apply to this purpose, for wee haue one of our owne. But I thanke you for yours ; you teach mee betwixt times some beyond sea.

*Vallentine.*

Then (Maister Vincent) sith you encounter mee with mockes, I will speake no more of Court, but as I haue oft tolde, wish you to peruse the booke of the Courtier.

*Vincent.*

Yet one word more of the Court, and then speake whereof you please. You seemed to say that Learning & Armes were the true professions of a gentleman : would you then, that when hee commeth to age, hee should abandon one of them ? I meane Armes. Or be so discourteous, as no longer to loue Ladyes ?

*Vallentine.*

I meane nothing lesse, but that duringe life, a Gentleman should profess Armes, and at occasions vse them (as I tolde you before) : in age earnestly ; in youth, both in earnest & sport. Also I would haue all Gentlemen, euen to their dying dayes, to honour Ladyes, although, to serue them daily in Courte and dalliance, I holde olde men farre vnmeete.

*Vincent.*

I am satisfied, and because you haue so ofte addressd mee to the Earle Baldazar, I will speake no more of Courte, but come home to

the Cittie, which is, or ought to bee our habitacion. Doth it please you to commaunde mee anye seruice there ?

*Vallentine.*

No seruice, good fyr, but [I] desire you will commaund mee, wherin I am able.

*Vincent.*

I know your abilitie to bee much more then I will imploye : But sith you so freely offer your selfe, I praye you (but not commaund you) to tell what is your order of life in the Cittie, and which bee your exercises, both of body and minde.

*Vallentine.*

The manner of the most Gentlemen and Noble men also, is to house them selues (if possible they may) in the Subburbes of the Cittie, because mozte commonly, the ayre there beeinge somewhat at large, the place is healthy, and through the distaunce from the bodye of the Towne, the noyse not much : and so consequently quiet. Also for commoditie wee finde many lodgings, both spacious and roomethy, with Gardaines and Orchardes very delectable. So as with good gouernment, wee haue as litle cause to feare infection there, as in the verry Countrey : our water is excellent, and much better then you haue anye, our ground and feeldes most pleasaunte, our fier equall with yours. This much touchinge the site of our Towne dwellinge and the Elements.

*Vincent.*

Then my desire is to know, how you be furnisshed of al fortes of prouision : as flesh and fish, beere and bread, wood and coall, hay and oates, with euery other thing needfull, either for your ordinary expences, or for feastinge your freendes at occasions.

*Vallentine.*

All these things wee haue with lesse labour then you of the Country, where the same doth grow : For either it is brought to our very Gates, and offered vs, or els in the Market, hard at hand, wee may buy it.

*Vincent.*

But so dearely, as euery penny worth of prouision in the Country is worth three of yours.

*Vallentine.*

That may hap so to bee, and yet (as I tolde you already) I may better afforde a penny for three Egges in the Cittie, then for nine in the Country.

*Vincent.*

And how can that bee? Is not nine more then three, and will goe further?

*Vallentine.*

Yes truly, but fith a penny in Egges wil serue the turne for my few I keepe in the Cittie: and your penny though it bringeth you more plenty, yet seeinge you haue so much people, as will deuoure it, commeth not the matter to one reckoning, faue that the aduantage is ours, that in rostinge our three Egges is not so great trouble<sup>1</sup> as yours, in rosting of nine?

*Vincent.*

Certainely (Maister Vallentine,) you are an excellent Arithmetri- tion among egges: But I pray you tell mee how shal our children bee brought vp, and where shall wee haue Scoolemaisters to teache them?

*Vallentine.*

A great number of better then any Sir Iohn of the Country, who

<sup>1</sup> Old ed. has *troubles.*

most commonly teacheth your children, that him selfe knoweth not, and yet, either because you are lothe your Babes should be set far from your fleeces, or that there you may haue thē taught best cheape; you will in no wise seeke out a skilfull Tutor in deede. But when you shal inhabite the Cittie, you haue there choice of excellent Maisters, not only for the Grammer, and such boy studies, but also in all sortes of learning.

*Vincent.*

That is a very good thinge, and an excellent commodity. Now I desire you to instructe mee, what repaire will bee to our houses, and how wee are to entertaine them, for I am ignoraunt in all, because I neuer dwelt in the Cittie.

*Vallentine.*

Of my former speeche, comparing the Country custome with ours, you might haue gathered, that vnoccasioned, or not contryued, no man will resort vnto your Town house, except he be your brother, your sonne, or some dere friend, whom you accompt as your selfe, els none without occasion; which happening, they that feke you are so respectiue, as neither at the howre of dinner or supper, they will looke you, if their busines doth not very much vrge them. And if happely you do inuite any, of what condition soeuer hee bee, his seruantes doo not charge you, no nor trouble you, for they retire, till such time as their Maister haue dined, of what degree or title so euer [h]is sayd Lorde or Maister bee. So as the greatest Lord shal no more pester your Hall or disorder your prouision, then y<sup>e</sup> least gentleman or meanest friend, except it bee that for one meale you will to honour the great guest make your fare the better.

*Vincent.*

That is a great sauinge to my purse, and sparing mee from trouble :

In Country, the Custome is contrary, the charge of our Halles is more then our owne Table, and the trouble to serue the seruants exceeding. But when wee haue no company but by these happes, wee shalbe (I suppose) very solitary.

*Vallentine.*

Euen so much as pleaseth your selfe, for when you lust to tarry alone, no man will presse you: if you wilbe accompanied, a small conuitation will traine freendes vnto you, and these men of more ciuilitie, wisdome and worth, then your rude Countrey Gentlemen, or rusticall Neighboures. If you delight in graue men & sober, you shal easely acquaint your selfe with such. If you pleasure in myrth and pleasant companions, they are at hand. If you like of learned men, there are they found. If you wil hauke or hunt, there are Faukners & hunters enough. If you will ride, there are horsemen. And to bee shorte, you shall neuer lacke company fit for your honour, age, and desire.

*Vincent.*

I am very glad of those newes, for wee Countrey Gentlemen loue not to eate, nor dwell, alone: But yet mee thinke. I shall hazard my health: notwithstandinge, if my body bee diseased (as it may bee, wherfoeuer I dwell) wee may haue (I suppose) plenty of Phisitions to cure vs. The wante of which men is cause that, in the Countrey, many do I think daily perish, whose liues might by their skill bee preferued.

*Vallentine.*

Yea certainly, fyr, many in deede for want of good medecines doo no doubt miscarry: And euen in mine own experience, I haue knowē a Gentleman or two, that were driuen to die, for want of a poore Surgion, or a Barbor to let them blood.

*Cyuite and Vncyuite Life.**Vincent.*

The more is the pittie. Now hauing hard what site I shall haue for my towne habitation, and likewise how I may be accompanied, I desire to know with what matters I shall entertaine my minde, and exercise my body.

*Vallentine.*

I haue tolde you often, and euer will tell you, that the cheefe and principall studies, and delight of a Gentleman, must bee learninge and Armes: And therefore such as haue [been] ciuilly brought vp, do seldom muse on other matters. For though they refuse not for company & conuersation to haue & hunte, fish and fowle, Bowle or coyte, or any other honest pastime, yet is our most continuall exercise eyther studie or ridinge of great and seruiceable horses; with the one we entertaine our mindes, with the other we exercise our bodies, & y<sup>t</sup> with great delight. Are not these occupations to much more purpose then either hauking or huntinge, or any other pastime which you Countrey Gentlemen do vse?

*Vincent.*

In respect of the common wealth, I suppose they are to better purpose, and yet are they costly: For the buyinge of many bookes, and hirlinge of learned men to instruct you, is a thinge (as I take it) very chargeable. Likewise to maintaine two or three seruiceable horses, with good feedinge and keeping, will prouue exceeding costly.

*Vallentine.*

You say truely, and yet lay by your haukes, and your dogges with their keepers, and such charges as are incidente to those pastimes, then shall you finde that the practife of learninge and armes is not more costly then these, and to dyceing and cardinge not comperable. You shall also consider, that for those Noble or Gentlemen that bee



not bound to attendaunce to follow Court, but at their owne willes may make prouision in the Cittie, and kepe their horses there, it is matter of supportable expence. And many Gentlemen there are, that spend yearly so much hay and corne, vpon huntinge and haukinge Iades, as would maintayne halfe a dozen able horses to serue their Prince.

*Vincent.*

But would you haue euery Gentleman to kepe seruiceable horses, euen those y<sup>t</sup> liue to themselues, and receaue no pay of the Prince, either in war or Court?

*Vallentine.*

Yea surely, fyr, euery Gentleman of abillity ought to doo it, for vnlesse hee be at all times well armed and horsed, I holde him vnworthy the name of a Gentleman, yea though hee weareth the longe Roabe.

*Vincent.*

Then will you put our Gentlemen to double charges, I meane to keepe their haukinge nags, and their horses of seruice also.

*Vallentine.*

I will not wish them to that. For I desire onely to see them furnished like Gentlemen, not like Faulknors: if there were fewer haukes, and more horses, I suppose it were better for the state, and more worship for y<sup>e</sup> Gentlemen. Also (if you marke it well) it is (besides the necessity) a better and more commendable sight, to see a Gentleman ride with three fayre horses, then fifteene of those vncumly Curtalles.

*Vincent.*

In that I must also concurre with you in opinion.

*Vallentine.*

Yea, I am sure you will, and so wil euery other man, in whō there

is either iudgement or courage. And if you were in some Countries, where gentlemen doo in deede liue a ciuill life, you should daily see them so wel mounted, as would greatly delight you. And so great is there the desire of knowledge in Chiuallry, and the vse of armes, as in fundry Citties they haue by consente erected a pay and pension, for men expert to teach them these knowledges: So as what with their instructions, and their owne exercise, many become cunninge, and some very excellent. The like prouisions they haue deuised for the knowledge of Philosophy, and the Mathematicall Sciences, entertaining men excellent in them, to read publikely, who for their paines do receaue good reward, euen by the only bounty and beneuolence of Noble and Gentlemen, studious of honour and vertue.

*Vincent.*

How commeth this currage and noble desire of knowledge into those people, more then vnto vs?

*Vallentine.*

I dare not take vpō mee to iudge, but (as I gesse) the want of knowledge what honour is, must bee the principall occasion of our want of desire to excel both in learninge and Armes: Yea, in my poore minde, because we dwel in remote place, one gentelman far from other, so as the better cannot inform the worse: there is no meane made to enstruct the ignorant, but euery one disposeth him selfe almost as a poore Ploughman, making profit and riches the markes of all his indeuor.

*Vincent.*

Then it seemeth, that the Cittie, the Court, and other places of assembly, (I meane of Nobility) doth occasion men to learne the customes of curtesy, and pointes of honour?

*Vallentine.*

No doubt therof, for euen experience doth prooue, that so it is; for if you happen into the company of two Gentlemen, (though in wit and capacity alike) the one brought vp in the Countrey, the other in Court or Cittie, you shall euen at the first sight perceauē by their speeche, iesture, and behaiour, that their educations are diuerse.

*Vincent.*

And that may so bee, yet the behavior of both good and gentlemanly enough. For you shall finde few Gentlemen of the Country, but they are sumwhat learned, and many of them brought vp in seruice, so longe as they can therby know what reuerence or countenance to vse towards all fortes of men.

*Vallentine.*

That is but your opinion, for I will compare their good manners, or rather their euill manners vnto the skill of an vnskillfull Taylor or shoemaker: who dwelling among the countrey people, doth exercise his occupation: and not beeing there any better workeman, is holden an excellent artizan: when in deede hee is a plaine bungler, and a very ignorant dolte. Euen so to those that neuer saw any ciuile men, they that weare any good garmentes, are without other consideration accompted braue Gentlemen, and folke of good nurture.

*Vincent.*

Then I perceauē that euery man that can make a coate is not a Taylor, nor euery one that hath the name of a Gentleman, and goeth well apparrelled, ought bee so reputed: vnlesse the one bee skillfull in his crafte, and the other seemely in his garmentes.

*Vallentine.*

You take my meaning aright, and yet you must not thinke that these externall thinges, (I meane apparrell and iesture) bee the cheefest



ornamentes for a Gentleman. For the inwarde vertues and perfectiones be in troth of most waight, and cheefly required.

*Vincent.*

So haue I hard you already say, but few can attaine to perfection, and not many draw neare vnto it. Yet I thinke you shal finde in the Countrey the most part of those that beare the name of Gentlemen, that they are of capacitie sufficient & hable to talke of their shire wherin they dwel, as of the fertilytie or barennes therof: of hauking or huntinge, fishinge or fowlinge, and finally of all such matter as conserne either pleasure or profit; wherfore I finde no want in their wittes to bee supplied, vnles they happily lack the Arte of Adulation, or the skil of ceremonious speech, which you trauellers haue brought from beyond the Seas.

*Vallentine.*

Sir, you may bee bolde to tell mee of all faultes: For I can willingly confesse that, from far, many haue fetched full euill conditions. But therewith I pray you consider, that who so buyeth corne, must needs put some chaffe into his sackes: And so were yee better do then bring home no corne at all. Euen so hee that seeketh to know the best, must of force happen vpon some euill: both which a wife man knoweth how to vse, y<sup>e</sup> one to bee stored, the other to bee cast away and detested.

*Vincent.*

Yet haue you not tolde mee your opinion, touching our Countrey wittes and experience, neither haue you sayde ought, how you allowe of those thinges wherin wee are able to speake.

*Vallentine.*

I say they are not euil, neither is it vngentlemanlike to haue skill in matters of profit or pleasure. And yet, if your capacities compre-

hend no greater matter, you may proue fat Franklins, or faulkners for a prince, or perhaps hunts for my Lord Maior : but neuer become worthy the name of Gentlemen nor the estimation that therto belongeth.

*Vincent.*

In deede, fyr, I remember you tolde mee that armes and learning were the only occupations of a Gentleman, and these are not in troth any of thē. Notwithstandinge you must vnderstand that the most of vs haue gone to scoole, and many haue seen some parte of the warres.

*Vallentine.*

Euery boy that hath been beaten for not learning his lesſon, is not to be accompted learned, but hee that in deede hath learning ; nor hee that a few dayes hath marched in armour ought to be taken for a ſouldier : no more then thoſe that, for one nightes ſleepe in Parnaffus Hill, ſhould bee reputed perfite Poets.

*Vincent.*

Truely it ſeemeth a thinge reaſonable, that ſo noble knowledges are not gotten without long labour and perfeuerance. But I pray you tell mee what imperfection you finde in the conuerſation of our Countrey Gentlemen : whom (to tel you truly) I wiſh either more lettered, or better learned in the Martiall diſcipline.

*Vallentine.*

Sith you ſo require mee, I will uſe that (which you ſay is no property of a courtier) plainneſſe. And therefore I tell you, y<sup>t</sup> beſides thoſe quallities you alleaged, I finde nothing els in y<sup>e</sup> Count[r]ey Gentlemen : & the ſame not accompanied with ſome taſte of lerning or armes, I accompt as nothing worth. Touching their conuerſation, you ſhall beſides the ruſticitie of their houſes and garments, finde

them full of lofty lookes, barbarous behaiour, and vndecent dooinges. As for enfample, some one will laugh when hee speaketh: an other will cough, before hee telles his tale: and some will gape or yawne when hee giueth the hearinge. So as in deede (vnlesse they be of better education) few doo know what coūtenance to make among y' equals, and among their betters [are] vtterly to seeke. Also if they hap to dine at any table, either they are fullenly filente, or els they fall into speeche of their owne Auncestors, their owne landes, their owne wiues or children: other subiect of talke yee shall seldome finde among these fortes of countrey men.

*Vincent.*

In good fayth, fyr, when I remember al mine acquaintance, I confesse that some of them (cheefely in company) are to seke which way to loke: & much more how to entertaine. And this I speake not only of vs that dwell in the countrey, but by your leaue of many Courtiers.

*Vallentine.*

I am not so simple, (though simplest of many) but that I finde in Courte diuerse as vnworthy the name of Courtiers, as of you that deserue not the reputation of Gentlemen. But yet necessity and occasion do draw vs to be of better manner, & cheefly in our dooings to vse more respect. And would you practise mine opinion, to liue sumtimes in country, & sumtimes in cittie, yee could not choose but know the thrift of the one, wherof ye boast, and also the ciuility of the other.

*Vincent.*

All men are not apt for one thing, & mens delights be diuerse: for as some affect the scholes & lerning, so others take pleasure in husbandry and tillage. Some haue minde to the warres, & loue to

wander in forraine Countryes: others are willinge to follow princes affaires, & some are best content to tarry at home & liue to thē felues. How thē should al men be expert in learning & armes?

*Vallentine.*

I am glad you come so neare mee, for now wil I put ye in minde y<sup>t</sup> long since I tolde you, which is, that euery gentleman vnlesse hee were witles, will proue fit for some action, either Martiall or Ciuill; if he doth not, the fault is<sup>1</sup> his owne, y<sup>t</sup> doth not offer himselve to industry, or his foolish freends, y<sup>t</sup> would not comfort him to it. And so in conclusiō, I impute [not] y<sup>e</sup> fault to Nature, but rather to Nurture.

*Vincent.*

I had thought that nature had made euery man so affected as that he had been only meet for that his freendes put him vnto, or that his Auncestors before him vsed and delighted.

*Vallentine.*

Touching that, I will tell you how Licurgus the Law maker of Lacedemon handled the matter, to teache the people there, what education besides nature could do in men. Hee caused two dogges of one lytter to be brought vp, the one he committed to a man that delighted in huntinge, and so vsed that whelp: the other was fostered by a poore villain, willing in no wise that dogge to doo other then eate and feede fat. These two whelpes being growē to ripe age, Licurgus cōmaunded they should be brought forth in y<sup>e</sup> prefence of many people, and with thē a Hare & a potful of poridge, which being shewed to the dogges, and they both let loose, the one ran after the Hare, the other made hast to the porish pot. Wherby the Lacedemonians perceaued, thāt education, & not nature, made in all creatures the difference of delightes, though some men are more and

<sup>1</sup> Old ed. has *in*.

some lesse to goodnes enclined, yet euey man [is] apt for some what, though many haue made them selues fit for nothing.

*Vincent.*

To say troth, I know many good wits, that first fro<sup>1</sup> not beeing by freends admitted to learne, and after through an habit of sloth, do become both vnlearned and very lowtes. Others both witty and curragious, yet vsed to home, and not hearing how vertuously some their equals haue beene, are in time rather beastly then braue, rather effeminate then curragious.

*Vallentine.*

Well, now you see the minde doth much, and the endeuor therof maketh men worthy or vnworthy the name of Gentlemen: of defaultes many accuse nature, wherof them selues are most giltie.

*Vincent.*

Concerning then (of that you haue spoken) how the ende of the Courtier is honour, & his exercises, Armes and learning; and that the country gentlemen aspireth to ritches, exercised cheefly in grafsing and Tillage: it must needes bee, that their manners and customes are also diuerse. But as they bee in birth both equall, so ought they to haue lyke delights & customes, wherfore to vnite them it behoueth that the one sorte do confirme them selues to the other.

*Vallentine.*

Then it is meete, that the worse do yeelde to the better, & the vnexpert, to those of best knowledge.

*Vincent.*

So were it both wisedome and reason.

*Vallentine.*

And which of those men (as you thinke) liueth most vertuously, and are fittest for the state?

<sup>1</sup> Old ed. has *for*.



*Vincent.*

Surely, fyr, since I considered, that we must not liue onely for our selues, and our perticuler profite, I am fully perswaded, that a gentleman vnskilfull in Armes and vtterly vnlearned, is seldome found fit for any publike function, or employment. And no man denieth but that man, who is able to gouerne, is a person more worthy and necessary then hee that is gouerned. For Aristotle, a Father in Philosophy, sayth: Regens est dimus recto.

*Vallentine.*

I am very glad to heare you so fay, for that was all I laboured you to beleue: yet before we put ful ende to our speech, let mee intreate you to tell, that a good while since your self offered, which is to refite in breefe, the sum of all our speech, wherby yee shal shew the excellency of your owne memory, and also make these Gentlemen our hearers, the better to carry away what hath bene sayd.

*Vincent.*

Vnderstand you then, that through your good reasons (for which I hartely thanke you) I am brought to know that the education of a Gentleman ought bee onely in Learning and Armes, and that no Gentleman, no nor no Noble man, should withdraw or holde backe his sonne from the attayning of these knowledges, which are the very true and only quallities or vertues of a gentleman, as things not only befeeming such a person, but also for the seruice of a Prince or state very necessary.

Secondly, you haue perswaded that in Court or Townte, the life of a Gentleman may bee no lesse godly and charitable, then in the Countrey: In which discourse you set downe what sortes of seruantes were superfluous, and which necessary, both for priuate vse and the publike state. Wherin I also noted, that such younge men as

were not borne to lande or lyuing, should eyther apply them selues to perfection in learninge or Marchandize, either els to husbandry, or some Mecanicall mistery or occupacion: and not to be seruimgmen without other knowledge, least through their Maisters want of will to kepe them, or their lacke of skill to earne their owne liueloades, they may be driuen to vnlawfull life or beggery.

Thirdly, in consideration of your reasons I geather, that true honor consisteth not in the admiration of common people, but in the vertue of him that therwith is indued. And that the reputation which a few wise men do giue vnto a Gentleman, is of more worth then that of the multitude, whervpon is inferred, that the respect which is borne to any man by them of the Court and Cittie, (beeing the best and wisest sort) is more estimable then that which is borne by the common people.

Fourthly, you seeme to allow more of many our Countrey sportes & exercifes, then of our company in vsing them.

Fifthly, that for health and holesome habitation the Citties, and some cheefe townes in England, are either better or not inferiour to the sites of the Noble and Gentlemens houses.

Sixtly, I see that the Townte dwellinge doth much surpasse for quietnesse, & that the most parte of Gentlemens countrey houses be frequented as honourable hostries.

And last, that the Court or Cittie habitatiō not abused, is no lesse profitable than y<sup>t</sup> of the country, & more free from trouble. Thus much of the Country.

Touching the Court and Cittie, you tolde that a Gentleman ought, in the prime of his youth, endeuor him selfe to become sufficient for the seruice of his Prince. Which sufficiency is attained vnto through study, trauaile, and Martiall endeuour. Informinge briefely, at what

age hee ought come to Court, what his exercifes should bee there, and in what time and fortune it fhall become him to retier him felfe from thence: For (as it feemeth,) an olde Courtier vnpreferred and vnemployed, loofeth his reputacion, and may be compared to a non proficiens in Schoole. Concerning the reft, you referre mee to the Booke of the Courtier.

Of the Cittie, you haue fayd fomething perticularly of y<sup>e</sup> manner and fyte of Gentlemens houfes there, and likewise how they may with commodity and reasonable coft bee furnished of al forte of victuals and other needfull prouifion. Also that there be more skilfull Tutors to inftroct your children, then wee poffible can haue in the Country.

You doo alfo difcourfe well of the manner of houfeholdinge and the reforte of freendes in the towne, which feemeth not to be comberfome.

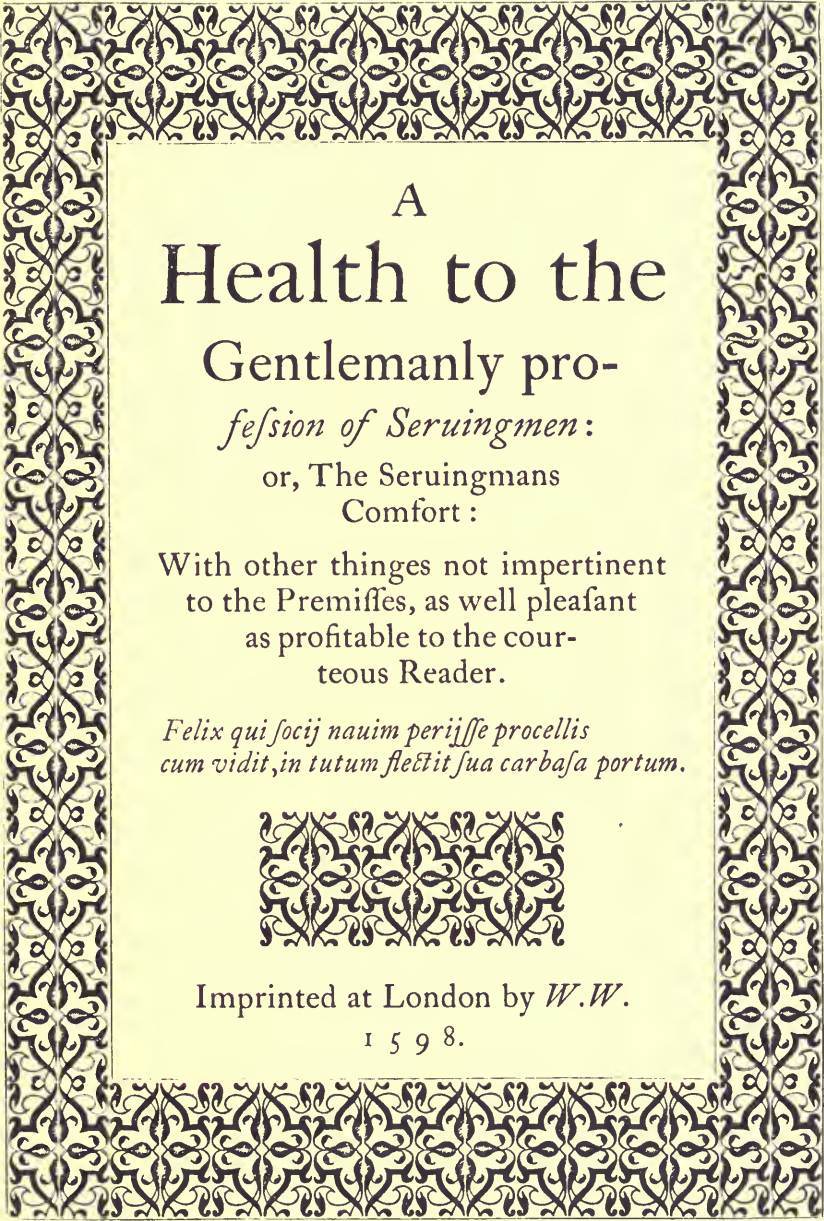
Laftly, it appeareth your exercifes bee cheefely in Letters and Armes, which bee both commendable and very neceffary.

Thus much (as I thinke) is the fomme or principall partes of your fpeeche, which I confeffe to bee very reafonable and good, and therefore confent that a Gentleman fo brought vp, is more ciuil then any Country man can bee: Likewise meeteft for gouernment, and for his priuate vertue moft to bee regarded.

*Valentine.*

Surely, fyr, you haue framed a proper Epilogue of our fpeech. And fith I fee that you both conceaue aright what hath beene perfwaded, and are alfo brought to beleue what is true, I will preffe you no further, but bidding you moft hartely welcome to our towne habitation, as a place fitteft for a Gentleman, I take my leaue.





A  
Health to the  
Gentlemanly pro-  
*fession of Seruingmen :*  
or, The Seruingmans  
Comfort :

With other thinges not impertinent  
to the Premiffes, as well pleafant  
as profitable to the cour-  
teous Reader.

*Felix qui focij nauim periiffe procellis  
cum vidit, in tutum fleÿit fua carbafa portum.*



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# The Epistle to the

gentle Reader, of what estate

*or calling foeuer.*



ENTLE Reader, whether adorned with the royall Roabes of true Nobilitie, or apparrelled with the gorgeous Garmentes of Gentilitie, pardon, I pray, these my vnpolished lines; vnrip not, I beseech you, the mistaken stiches of this botcherie, neither sensure seuerely the vn-fauerie taste of this Loafe, being *Primogeniti*, the first batch of my baking: But if you finde any thing herein conteyned displeasing your humours, say with the Doctor in Cambridge, What, was it I he meant? No, he named not mee, he spake it not by mee, he knoweth mee not; How should he then be priuate to any of my doinges? No no, I am none of these miserable Maisters that so inhumanely burieth in obliuion vnrewarded the long, good, and duetifull seruice of my olde Seruant: But if you be such as either thus, or otherwyse, abuseth those good creatures that God hath lent you, I meane these earthly commaunders, Golde and Siluer: Let these my cauiats worke some remorse of conscience, and play not the gauled Horse that kicketh and winseth, his fore being once touched, to burst out into vngentlemanlike tearmes agaynst the Authour, being with his worke displeased. For assure your selues, and before God I protest, I speake not agaynst one in particuler, neither agaynst all in

generall, vpon a malepart or presumptuous minde, as not caring who are offended with my doinges ; but carefull least I should offende any, or incurre their displeasures, by any presumptuous enterprife, I humbly (as before) pray pardon. Thinke not, Gentlemen, that whereas I speake any thing of Maisters hard vsage of their Seruantes, or of any auncient familiaritie betwixt them, that thereby I woulde giue any encouragement to the Seruant to be negligent in his duetie, or by malepart sawcinesse to abuse that reuerence that he oweth vnto his Maister : for God is my recorde, be it farre from mee, that I shoulde once dreame of so inhumane and sedicious a practife : For I protest for my owne part, yf I should serue the meanest Carman that whistleth after his Horse, and be bound by his wages to call him Maister, I would not skorne to do him any reuerence and duetie that by my place and calling were to be required at my handes. Therefore, gentle Gentlemen, since curtesie is alwayes the companion of true Gentilitie, courteously I pray you consider of me and my doinges. And now Reader, if you by degree deserue the name of a Yeoman, submissiuely without hautines of hart I pray your patience in perusing this my first practife, for I hold your calling no lesse commendable, and your profession no lesse pertinent to the supporting of this humane societie, then them of higher dignitie and degree : For, What is the Prince without the Plough ? or the Potentate without the Pasture ? Doth not the one affoorde them Corne, the other Kine, with all other prouision for their bodyly sustenance ? Since therefore, gentle Reader, yf Yeoman you be one, that I shall happily haue somewhat to say to in this folowing Treatise, I pray (as before) your patience, that if you finde any thing therein amisse, either in vnmanerly tearmes, or otherwyse, that you would passe it ouer with silence, and impute it to ignoraunce, and not to be done of any



malicious or set purpose, or els to say with your selues, *In aliena re-publica ne sis curiosus*, It is not good to scalde ones lypes in other mens Pottage. Since he speaketh neither by me, of me, nor agaynst me, nor any thing that confernes me, why should I spurne agaynst his speches, or hate him for his harsh harmonie? Let them that are galled kicke, and them that are wounded seeke remedie: But yf you be such as your guyltie conscience perswades you, that what as is spoken, is meant by you, for it is an olde saying *Con[s]cius ipse sibi, de se putat omnia dici*, the guyltie conscience thinkes what as is sayd, is alwayes spoken himselfe to vpbrayde: Then worthely waigh and consider whether you be iustly accused, and complayned of or no; and yf you finde your selfe to haue offended in such and such thinges, and that what hath been sayd of you, you haue worthely deserued; then be content to bite the lyp, wincke at small faultes, and mende that is amisse: for if you manifest your malice in any opprobrious speaches against the Authour of this worke, then you shall pronounce a definitiue sentence of condemnation against your selfe, as worthy to haue deserued all, and more, then herein is conteyned. For be it knowen vnto you, and all other of higher or inferiour degree, that I haue not touched any of the better fort, neither any that are men well meriting for their mindes or manners; but such as are mates of no merite, and as haue condignly deserued more then I can say against them; but if any of what estate or degree so euer, shall murmure against mee, I will say vnto him as Christ said to the men that brought the woman taken in adulterie before him to be stoned to death, He that hath not offended let him throw the first stone: So he that will acknowledge himselfe touched herewith, let him cast the first stone, let him the first seeke remedie and reuenge: but before he seeke reuenge, it were good he knew who had wronged him. And if he thinke I

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haue wronged him by speaking any thing againſt him, then let him come to me and know whether I ment it by him or no, and I will not onely reſolue him of that doubt, but alſo pacifie his impatient humour. Therefore, gentle Reader, I expect a pardon of courſe, if I haue offended by ignoraunce; which I vndoubtedly perſwade my ſelfe to receaue at your handes, and ſo I leaue you to your labours: Which I pray God may yeelde you a plentifull increaſe. Now, curtuous ſurueyour of theſe barren Landes, nay barren and moſſe-begrown lines, if thou beeſt my fellow in fraternitie a Seruingman, to thee I addreſſe my petition; if you be a Gentleman borne, and a Seruingman by profeſſion, if in reading this my Booke, you ſhall happely ſtumble on any unfauerie ſentence that may miſlike your taſte, pocket I pray you this iniurie, as I may tearme it, ſince (God is my witnes) I meane you no harme, but rather pray for your preferment, and wyſh your welfare, then by any meanes to ſeeke your indignitie, or diſgrace. And if, gentle Reader, thou be a Yeomans ſonne, that hath with the complet Armour of foure Markes and a Lyuerie, entered the lyſtes to play the pryfes of a Seruingman, [and you] ſhall in this my Booke finde a lump too much leauened, that a weake and queaſie ſtomacke can hardly diſgeſt, I pray thee perſwade thy ſelfe, that it is better to haue a frowne of a friende, then a ſmyle of a flattering and deceitfull enimie: and whatſoever I haue ſpoken of thee, or concerning thee, is rather of goodwill, to forewarne thee of an imminent danger, then to beate thee with the dry blowes of intollerable ignominie. Wherefore, gentle Reader, whatſoever thou be, I earneſtly intreate thee to reuerſe that hard ſentence of Hatred in lue of my laboure, and rather ſmother thy diſcontent with the aſhes of ſilence (if any ſuch thou finde in reading this Treatiſe) then to wreake thy malice with the hot coales of in- quenched furie; which will ſooner conſume thy ſelfe, then preuayle

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against thy mistakenemie. Thus hauing (as I hope) satisfied my curious enemies, I am to craue the goodwill of my courteous friendes, desiring you (gentle Reader) to accept in good part these my labours : which if they shall like you, I shall accompt my gayne great ; if not, yet must I needes count my losse but light, in that the doing of it kept me from idlenesse, a thing so dangerous to a young man, as it is conuenient he should seeke with as much industrie to auoyde the same, as the skilful Mariners with vigilant eyes do labour to passe without perill the dangerous Rockes of Scilla and Caribdis : And so wishing to thee as to my selfe, I commit thee to God.

I. M.







A HEALTH TO THE  
GENTLEMANLY PROFES-  
SION OF SERVINGMEN.

**I**N this Burſſe, or Exchange of humane affayres, which conſiſteth (as it were) altogether in Marchandize, bargaining, buying & ſelling, it is very meete and neceſſary that there ſhoulde be men of all manners, conditions, and callings: as the Princes or Potentats, Dukes, Earles, Barons, Knightes, Eſquires, Gentlemen, Yeomen, Huſbandmen: Taylor, Tanner, and Tinker: Cowper, Carter, and Cobler, with men of all other eſtates, degrees, and profeſſions, ſummoned vpon forfeiture of 10*l.* in Iſſues to appeare, with money or ware alwayes ready, to mayntaine this Mundane market. If then without euery of theſe profeſſions there can be no well gouerned Common wealth: (For if all men ſhoulde be Kinges, then cunning Coblers ſhould looſe their craft: yf all Coblers, Princes ſoueraintie would quickly ſurceaſſe :) How then commeth it to paſſe that ſo many Hereſies are crept into one Religion, ſo many diſeaſes into one body, and ſo many aſpyring mindes into this Commonwealth of England? For the Cobler would be a Shoemaker, the Shoemaker a Tanner, the Tanner a Graſier: ſo that no man reſteth contented with his vocation. But mee thinkes I heare one cry vnto mee, Hoe, fyr John lacklatin, you are out of the

text, your tongue trottes so vpon Tanners, Taylors, & Tinkers, that I feare me you will eyther loofe your way amongst these cobling Carters, or els runne your felfe out of breath: which if you do, your promyse to your profession wilbe slenderly performed, and our expectations frustrate, so that we shalbe forced to say with the Fable in Esope, *Perturiunt Montes paritur<sup>1</sup> ridiculus Mus*, His promise is golden Hilles, but his performance durtie Dales. *Sutor ne ultra Crepitam*. The pott is full, therefore youth drinke a health to the Gentlemanly profession of Seruingmen, and returne to your purpose. Seruingmen (sayes my gaffer Thomsons eldest sonne) as they are namelesse in this former Catalogue, so I holde them needeles in any well gouerned Common wealth. Ruffet coate, I tell thee, if thou canst holde the Plough no better then thou canst holde this argument, I holde thy thorow thrift scarce able to prouide lyquor for thy throate. But as thou by profession art not the meanest member in this vnited body, yf thou consider thy calling accordingly, without aspiring higher, or manifesting thy mallice by scalding thy lypes in other mens Pottage: so I leaue thee to thy labor; wishing thee in thy profession no lesse prosperitie, then health and happines to my felfe. But since this whole text is too tedious for my trauell, vnwilling to vndertake the cutting out of a Garment, before I can heele a Hose; I will first imploy my endeouour to threde the needle, to intreate of one of these members, and leaue the body for a better workeman: in which member more matter consisteth, then *qui mihi Dicipulus* is able to comprehend: But *Cum defunt vires tamen est laudanda voluntas*, As the poore must mixe Beanes and Pease with their Breadcorne this deare yeere, for Wheate & Rie is too highly rated, unlesse it be knauerie, which seldome or neuer misseth a plentifull yeere in what

<sup>1</sup> The author misquoted *paritur* for *nascitur*.

ground foeuer it be fowen: So muſt I yeelde you a Loafe of courſe Cockle, hauing no acquaintance with Coyne to buy Corne, which though it may be hard of digeſtion, yet I hope it will not be much vnwholfome.

This Loafe is the profeſſion of Seruingmen, not courſe for the calling, but in reſpect of the workeman, whoſe ſhort time in his trade hath gayned him ſo ſmall experience, as he can hardly as yet faſhion a loafe of fine Cocket: but fine or courſe, ſuch as it is, you muſt eyther eate or ſtarue, for any bread of my baking. This Loafe (as I ſayd before) this ſtate and profeſſion of Seruingmen, is the onely marke whereat I ayme, whoſe original, and to what ende it was ordained, I meane firſt to declare. Secondly, how flouriſhing was the prime of this profeſſion. And thirdly, the ruine and decay of this ancient buylding. In the firſt creation of ADAM and EVE, there needed no ſuperioritie, nor members for this body, being altogether planted and ſeated in all happines and perfectnes of Nature: but the offence committed, and the forſayture enrolde, that Man for his tranſgreſſion ſhould eate the Labours of his handes by the Sweate of his browes, and that the commaunde, Increate and Multiplie, was ſtrictly by the law of Nature obſerved: Tract of time yeelded ſo plentifull an increaſe, as it grew very needefull that this body ſhould be drawn into ſeuerall members, to auoyde a caoes of confuſion, and frame an artificiall buylding. For euen as a Logge of wood vnwrought yeeldes neither profite nor pleaſure, but being ſawne, hewne, and ſquared, ſerues for many ſeuerall vſes; for that which will not be a Bedde, wilbe a Boord, a Table, or Truſſe, ſo that euery peece hauing his proportion, will execute his office: Euen ſo this conſort of Companions, not knowing ſeuerally the partes of their profeſſion, reſtes very troubleſome one to another: for all deſiring to

be Heades, then the body must needs fall for want of Eyes to direct him ; and if all Eyes, then it must needs perish for want of a mouth to feede him : But being deuided into members, euery one vsing his office, and resting contented with his estate, the body remaynes in perfect health & happines. Now in the knitting of these ioyntes together, euery officer according to his aptnes was appoynted. First the King as head, for his magnanimitie : then others adorned with the tytles of Nobilitie and gentry, their mindes no lesse meriting : And lastly, the Comminaltie at the commaund of these mercifull Maiestrates. These Princes and Potentates thus seated in the solace of their soueraintie, thought it very meete and necessarie, to chose and ordayne one sort of Seruantes for their profite and pleasure (ouer and besides their seruire sottes, as Dicke to droyle, Ralph to runne, Kit the Cater, with other Gouldsmythes of their occupation :) which sort of Seruantes were knowen from the rest by the names of Seruingmen. Now being come to their names, it is necessarie to know of what mettall these ministers were moulded, and what sort of people were thought fittest for this frame, considering the ende for which they were ordayned. First they were chosen men of witte, discretion, gouernment, and good bringing vp, considering their Soueraignes, Lordes, and Maisters serious busines, waightie affayres, and worldly wealth, was for the most part committed to their custodie and care : Whose vigilant eye, willing minde, and faythfull forecast diligently to discharge that duetie, was thought so necessarie, as choyce they were of them they admitted to this calling.

Secondly, men of valoure and courage, not fearing to fight in the mayntenance of their Maisters credite, in his iust quarrell, against his forraine foe, if occasion were offered ; and also, if any Countries causes called him abrode, to garde and defende him agaynst Newmarket Heathes commissioners, or any consortes of their craft.



Thirdly, men of strength & actiuitie, to be excellent in shooting, running, leaping, dauncing, pitching the Barre, throwing the Hammer, or other feates of lyke facultie, wherewith Potentates in times past were highly pleased.

Fourthly, men fine, neate, and nimble, in regarde of their nearenes about their Maister, his apparel and cates: for the Clowne, the Slouen, and Tom althummes, are as farre vnfit for this profession, as Tarletons toys for Paules Pulpit: betwixt which, though I make a comparison, yet to the place I referue a reuerend regarde.

Fifthly and lastly, men of qualitie to be seene in haulking, hunting, fyshing and fowling, with all such like Gentlemanly pastimes: All which being required in a Seruingman, and naturally belonging to a Gentleman: amongst what sort of people should then this Seruingman be sought for? Even the Dukes sonne preferred Page to the Prince, the Earles seconde sonne attendant upon the Duke, the Knights seconde sonne the Earles Seruant, the Esquires sonne to weare the Knightes lyuerie, and the Gentlemans sonne the Esquiers Seruingman. Yea, I know, at this day, Gentlemen younger brothers, that weares their elder brothers Blew coate and Badge, attending him with as reuerend regard and duetifull obedience, as if he were their Prince or Soueraigne. Where was then, in the prime of this profession, goodman Tomfons Jacke, or Robin Roushe my gaffer russetcoats seconde sonne? the one holding the Plough, the other whipping the Carthorse, labouring like honest men in their vocation: Tricke Tom the Taylor was then a Tiler for this trade, as strange to finde a Blew-coate on his backe, with a badge on his sleeue, as to take Kent-streete without a Scoulde, or Newmarket-heath without a Commissioner. But now being lapt in his Liuerie, he thinketh him selfe as good a man, with the Sheares at his backe, as the Poet Lawret with a penne

in his care. Notwithstanding for his profession I holde it profitable, and him selfe a good member, yf his Sheares do not canker, nor his Needle rust. And if there must be one amongst artificers, Coblers, and Carters, chosen fellow of this facultie, I holde the Taylor not vnfittest. First in regard his trade tyeth him to no vncleanlines: and secondly, that his Maisters apparell be kept in reparatiõs: for nothing more vnseemely in a ciuile Gentleman, then his apparell out of repayre, torne, or broken. Agayne, yf he be a fellow of an humble spirit, he may pleasure his friendes, and profite him selfe: his friendes, I meane his fellow seruantes, without blot or stayne to his birth or trade.

Two thinges, it should seeme, were holden in high regard amongst the founders of this fraternitie of Seruingmen: the preferuation of ancient Houses, and the mayntenance of the Commons in their calling. First, for the vpholding of Hospitalitie or auncient Houses, a Gentleman by antiquitie, or an Esquire by his calling, waighing and worthyly considering his wealth & worshyp, in this wauering worlde of wretchednes, hauing by Gods prouidence lent him vi or viii Sonnes, proper & personable men, wel meriting for their myndes and manners, callyng I say to mynde the credite he caryed in his Countrey, the men he mainteined, the poore prouided for by pence from his purse, the blacke Jack ietting from haul to butterie, from butterie to barrel, from barrel backe for the hauls health, where good felowes dyuing into the deapth of this ditch, leaues in the bottome this inscription: God faue the founders.

Of all these, with many moe, the good Gentleman, meditating in his minde, sayes with him selfe: If I shall leaue my Land and liuing, my Kine and Coyne, equally deuided amongst my children, imparcially proporcioning to euery one his part, the youngest to the heire and eldest

no way inferiour for worldly fortune : then shall the dignitie of my degree, the hope of my house, & the mayntenance of these before mentioned members, be quite (as Issue extinct) buried in the bottomles pit of obliuion. What, shall the light of my Lampe for want of Oyle be blemished, and my House for want of Lying sustayne the reprochfull name of a Mock-begger : *Virtus post funera viuit.* And shall I not leaue my name noted in the booke of ensuing ages? Yes, yes verely. Thou my eldest Sonne that shall suruiue thy dying father, holde heere wholly my Land I leaue thee, that my name may remayne registred in thy posteritie, thy byrthright by holy writ doth challenge it. Let therefore the example of Esaw be ever coated in the margent. Let couetousnes neuer corrupt thee, nor pleasures so much preuayle, as for Pottage to hazard thy Parentage : but let thy minde and manners be euer equally matched according to thy birth & calling, that thy fathers foregoing may teach thee to folow. Maynteyne thy right, & loose no part of that which the law of libertie hath allotted thee. According to thy abilitie mainteyne Hospitalitie: for that is the harbourer of two hopes, prayse, & prayers: yet let Liberalitie be the Linke to light thee, lest Couetousnes might corrupt, or Prodigalitie procure penurie. *In medio concisset virtus* (sic), euery meane betwixt two extreames is a vertue: so is liberalitie, betwixt auarice and prodigalitie, being placed: this meane in al musicke yeelds a most heauenly harmonie. Thus not doubting but in thee to liue after my Funerals be solemnized, committing the honour of my House to the care of thy credite, and thee with it to the tuition of th'almightie.

1. And you, my younger sonnes, to whom I allow no lesse loue then the law of nature doth allot, I giue euery one of you yeerely, to mainteyne you from miserie, an annual rent during your natural liues: with payment of which rent your eldest brothers land shall remayne

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charged; so that the Legacie I leaue you you may assuredly receaue: exceede not your exhibition, but liue within compasse, tyll, your care and diligence being fowne in seruice, it may yeelde you a more plentifull Haruest. For I tell you, my younger Children, Seruice, I meane, shalbe your inheritance: wherfore I will you, and euery of you, with modest mindes and humble spirites, by diligence to augment your portions. And thus much for the preservation of ancient Houses. Now it foloweth, with what care the maintenance of the commons in their calling was in this election considered. For this Mundaine market was wholly maintayned by three Merchauntes, the supporters of this whole societie: fyrst the Prince or Soueraigne: secondly, the Nobilitie with gentrie: and the Commons the thirde calling. Now the Prince, being but one alone person, could lende no part to this profession: and for the Commons, there were many causes to keepe them in their accustomed confort. For if they should take Peter patchpannell from the Cart to the Court, from the Plough to the Parlour, from the Sacke to the Saddle, and from course Karsie to handsome habite, this Shippe hauing one of her Cables thus crackt, might in a storme hazarde the whole, for want of such like necessaries to preuent the extremitie of winde and weather. Considering therefore that the Plough was the Potentates power, and Corne the kinges Commaunder, it was thought good not to lame it of any limbe, especially not of any such necessarie limbe as the houlder or the dryuer: for take but away a Yokesticke, the Yoke falles, the Plough standes, and the Haruest is hindered: much more the mayming of eyther the before mentioned members. All artificers, Colliers, Coblers, and Carters, are confortes of this craft, and maynteyners of this Misterie: and if any of them, nay any member of any of them, be a missing, it doth blemyshe the body, crosse the company, and hinder the hope of this happie Haruest.

Since therefore, as I sayd before, the Plough is the Princes repast, the Maisters meate, the Seruantes sustenance, and the poores prouender; the Potentates as good Phisitians, had alwayes an eye that no hurt should happen to hinder the health of this blessed body, the blemish whereof might bryng bane and bayle into their owne bosome. You see the two causes so highly had in esteeme in the choyce of Seruingmen: the mayntenance of auncient Houses, and the Commons in their calling. And this much for the originall and ende of Seruingmens fyrst ordeyning. Now foloweth how flourishing was the prime of this profession.

Euen as, Adam our fyrst Parent [being] in the perfection of all pleasure placed in Paradyce, God in his wysedome thought this seate too solitarie for him alone, so framed him a fellow for his further content, helpe, and comfort: but what was the mettall that his mate was made of? Considering that two of a contrary nature being matched together could neuer agree: and that these two must continually accompany together the one with thother, as in a confort without discorde, [He] thought it meete and necessary to match them as neare as might be, so casting Adam into a dead sleepe, tooke a Ribbe from his left side, whereof he framed the Woman: which being made of the same moule, euen part of his owne body, he combined together in vndeuoluable bondes of assured friendship. Euen so, Gentlemen and States considering their calling, thought it very meete and necessary to haue a helpe, to further them in euery of their actions: which helpe, though not to them so seruiceable as Eue to Adam, yet so needefull vnto them, & so necessary about them, as it was thought meete, this helpe or Seruaunt should be made of their owne mettall, euen a Loafe of their owne dough: which being done, as before I haue declared, the Gentleman receaued euen a Gentleman into his seruice, and therefore

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did limit him no other labour then belonged him selfe, as to helpe him readie in the morning, to brush his apparel, Cloake, Hatte, Girdle, or other garment, trusse his poyntes, fetch him water to wash, with other such like necessaries. His Maister thus made ready, yf it pleased him to walke abrode, then to take his Liuerie and Weapon to attende him, being himselfe ready, handsome, and well appoynted: at his returne, yf it pleased him to eate, then with all diligence, decently and comely to bring his meate to the Table, and thereon in seemely fort being placed, with a reuerend regarde to attende him, placing and displacing dyshes at the first or seconde course, according as occasion shall serue, tyll time commaunde to take away: which done, grace sayd, and the Table taken vp, the Plate presently conueyed into the Pantrie, the Haul summons this consort of companions, (vpon payne to dyne with Duke Humfrie, or kisse the Hares foote) to appeare at the first call: where a song is to be song, the vnder song or holding whereof is, It is merrie in Haul, when beardes waggess all. But beardlesse Brian, and long toothed Tom, whose teeth be longer then his beard, sayth the inditer of this dittie, was as farre ouerseene in misplacing a worde, as the founders of Broughton Church in Crauen in Yorkshyre was, in placing it without an Alehouse: or, he that giueth his friende a potte of Ale in a frostie mornynge without a Toast, for that is the appurtenance therunto belonging. Beardes for Choppes, say they, is the right of it, for it is merrie in Haull when Choppes waggess all. But Beardes or Choppes whether so euer, they both agree to bid a bafe to the chine of Beefe, which being fore battered with many fresh assaultes, retyres backe agayne to his houlde the Kitchen, if he be able to abyde a seconde charge: yf not, then he dyes manfully in the feelde, vpon the poynt of his enemies weapon, who pursues him with such hatred, as they euen eate him for very anger, or hunger, choose

you whether : and not so contented, they commit his very boones to the Dogges to gnaw, for his further persecution.

And if any other enemies of lesse esteeme incounter them in this hot conflict, all goes to the potte, vnlesse some sparke of mercie mooue their mindes to repruie these prifoners tyll the next assises to be holden in the Haull aforesayd : which seruice performed, and they satisfied, the Maister calles to go on huntynge, haulkyng, fishyng, or fowlyng, in which he taketh most pleasure, or thinketh fit for the tyme. Then the Seruingman, or men, with all diligence prepare them selues to the feelde, euery one willing to shew his skil, to delight his Maister in which of these recreations he taketh most pleasure. Thus passing the day with these, or such lyke sportes, the nyght calleth them home, where the whole seruice of the Seruingman is styll imployde about his Maister. No seruile seruice was then sought for at the Seruingmans hand, though no Gentelman but standeth [in] neede of some moylyng mate to droyle about his drudgerie. How florishyng then the state of Seruingmen was in these dayes, he that hath eares to heare, let him heare. What sport or pastime in feelde or at home, pleasing the eye, or delyghting the eare, could the Maister any way haue, but the Seruant was thereof equall partaker? What was the difference then, wyll some say, betwixt the Maister and the Man, yf their pleasures were equall? for then it had been as good to haue been a Seruant, as a Soueraigne, a Man as a Maister : euen this was one, and all that parted the Potentates power, and the Seruingmans profession, the one did commaunde, the other was to obey : the due obedience to which commaunde was had in so reuerent regarde, and the Seruant so fearefull to offende his Maister, no seruile, but as it were a filiall feare, as the Maister was almost as carefull in his commaunde, as the Seruant diligent in his duetie. For in these dayes, what greater loue could

almost be found, then betwixt the Maister and the Seruant? it was in maner equall with the Hufbandes to the Wyfe, and the Childes to the Parent: for testimonie whereof, there are infinite examples to be alleadged, as in the prescription of the triumuerie of Marcus Lepidus, Marcus Anthonius, and Octavius Cefar, in the Romane ciuile warres, where Naso, condemned by their prescription, was by one of his Seruants kept safe in an hill: the sayd Seruant going to the Sea side, to hyre his Maister a Boate for his more safe passage and speedy escape, and at his returne, perceauing his Maister by the strikers to be killed, he cryed aloude vnto him (hauing yet a lytle life) Stay a whyle O Maister (quoth he) and sodaynely stroke the Captayne and killed him, then comming agayne to his Maister, killed him selfe, saying: O Maister, you haue receaued comfort.

An other in the same tyme of persecution and tryall of frindes, hauing a fayre shadowed Vineyarde, and in it a goodly Caue, deepe and large (for the which peradventure he was condemned) by chauce refreshing him selfe in the sayd Caue, one of his Seruantes perceauing the quellers yet a farre off, which came to finysh his Maisters tragidie, for the pure loue, and sincere affection that he bore to his Maister, hid him safely, as he thought, in the secreet place of the Denne, and furnished him selfe with his Maisters apparrell, feigning to be hee, euen offeryng him selfe to the death for his Maisters safetie. O rare examples, worthy of euerlastyng memorie. What greater goodwil, what purer loue, or more sincere affection can be found amongst any confort of creatures then this? O happie Seruantes, that had your beeing in those goulden dayes, when Maisters would merite such maruels at your hands: and thrise happie Maisters, that past your pilgrimage in those blessed houres, when by your loue and liberalitie, you tyed your Seruantes with this vndessolueable bonde of assured



friendshyp, euen to deserue and merite the full measure of your goodwill towards them. Infinite are the examples (as I sayd before) that may be alledged in this matter, onely these two I holde sufficient to confirme this argument, since none but will confesse this loue and affection to be auncient, and of long continuance.

Yea, but will some say, these examples are olde, and long is it since this loue and affection was thus in the highest degree made manifest, and the tryall of friendshyp thus exercised: shew me some examples of late yeeres, for the more credite of your cause, or els some reasons why these examples should not be as plentiful in these latter dayes, as in former tyme.

To this Obiection, I answere thus: There be two especiall causes that hath vntwined this knott, and euen cancelled this firme Obligat[i]on, exchanging it for a single Bill. The first is, the compounding of this pure and refined mettall (whereof Seruingmen were first framed) with vntryed dregges and droffe of lesse esteeme. The seconde is the death and decay of Liberalitie or Rewarde for well doing. But I wyll omit to vnrippe the bowelles of these reasons, tyll tyme and place of fitter opportunitie be offered, since I haue not as yet finished the seconde part of this tractate, which is onely to declare the florishyng dayes of the prime of this profession.

I haue before declared how this seruice was in no fort seruile, nor the paynes belonging it any pennance, but they ioyed as much in their libertie, & florished as fresh in their profession as any other, of what fort, degree, or calling foeuer: their fare was alwayes of the best, their apparrell fine, neate, handsome, and comly: their credite and esteeme alwayes equall with their birth and callyng, in good regarde: their exercises, or dayly labours, nothyng but pleasure, their head so smally troubled with carpe and care of worldly Coyne, and them

felues so farre from miserie, pennurie, scarcitie, or beggerie, harboured in the hauen of happinesse, swimming in the calme, neyther too deepe nor too shallow, supported by these good patrons their Maisters, neither soaryng to high, nor dyuing too deepe, neither Prince nor begger, floryshing in this their estate, being (as it were) euen the meane or midwarde of all degrees and callings: as I verily thinke they were the happiest confort of Companions, and the least troubled tradesmen, in the primie of their profession, that belonged this Mundaine market.

O what pleasure belonged Seruingmen in those dayes! When the great Chamber was serued, the Hauls cryer, with a Hoe yes, summoned all good fellowes to appeare vpon an allarum; at which battayle, the boordes end was euer battered with the gunshot of Good-stomackes; where the chine of Beefe, the hagstocke to these Carpenters, was hewen and squared into diuers parcels, for seuerall purposes: and the blacke Jacke, merily trowlyng from one to another, well lyned with the lyquor of lyfe, moystened and molified the malecontent humors of these merrie mates, to their Maisters credite, and their owne comfort.

But mee thinkes I heare the maligners of this mysterie, or profession, lyke Momus mates murmure, saying to them felues, He telleth vs of their delicate diet, handsome habite, and pleasant passing the Sommer of their yeeres: but when this lustie Juuentus begunne (with the Moone) to wane, and that crooked olde age had eclipsed the bright Sunshyne of their golden dayes, with duskie blacke Cloudes of darke morpheus: I meane when that stealing Time, had consumed the oyle of their Lampes, and euery ioynt begunne to grow starke, not able to supply his former place: what course then they tooke, to maynteine them felues from miserie, in this their greatest necessitie,

he doth omit, as a thing altogether impertinent to this discourse: but, in my iudgement, a thing most necessarie amongst them to be considered, and the very marke whereat they ought chieflyest to ayme. For eis, who is so simple but will confesse, that the Seruingmans profession (in regarde of their pleasure and ease) is to be preferred before diuers fortes of people of more wealth and greater abilitie, yf their ende were not miserie, pennurie, scarcitie, and almost beggerie: For I holde it an infallible rule, A young Seruingman, an olde Begger.<sup>1</sup> What Gentleman now a dayes, that giueth wages and lyeries, doth not looke his Seruant shoulde deserue them; and when the Seruant is olde and crooked, and altogether vnable to helpe him selfe, how much more is he then vnable to deserue mayntenance at his Maisters handes? To this Objection, thus much: What fotte is so simple to aske a question, not knowing the cause? or to make answere, being altogether ignorant of the question? My Discourse tendeth onely to set foorth the flourishyng and golden dayes of Seruingmens fyrst ordeyning: and the Objection commeth foorth, with, What Gentleman now a dayes, &c.

But leaft he, or they shoulde thinke me striken mute with the first blow, not able to abyde a seconde charge, I wyl answere so much of the question as shall seeme any way appertayning to this place, and leaue the rest to a fitter opportunitie.

Seeing therefore I haue handled the *Ver*, *æstas* and *Autumnus*, of this Seruingmans estate, I wyl not leaue him tyll his fourth part be fully finished, since the Obiection hath allowed, that these three partes of his lyfe was spent in pleasure and delyght, accordyng to my former saying. But you must note by the way, that I holde straight on the path wherein first I set foote, not medlyng with these latter or leaden dayes, tyll tyme minister occasion. Now for the fourth, which is

<sup>1</sup> Old ed. has *An olde Seruingman, a young Begger.*

the *Hiems*, and last part of mans yeeres, commonly called Crooked olde-age [Hoarie heares,] as Dauid sayth, are to euery man nothing but meere miserie, in regarde of weakening his strength, and decaying of nature: which hoarie heares, if they bryng to euery man miserie in generall, it must then needes touch this degree in particuler. But this miserie common to all, and by the law of nature so forcible, as [not] the wealthy Cressus, the wittie Salomon, nor the subtyle Simon, can any way eschew, yf Atropos do not befriende them in cutting the threed of their lyfe before these dayes of decay approch, cannot I say be onely attributed to Seruingmen, and them by that meanes accounted most miserable. But to leaue this naturall miserie, and come to the miserie that by pennurie, scarcitie, and want of worldly wealth, is incident. Thus much I say for this profession: When that *Boreas* boysterous blastes had blowen the buddes and blossoms from their trees, and that *Hiems* hoarie frostes had euen nipped and wythered the fruites of their florishyng Sommer, this kinde care had euery Lord of his attendant, and euery Maister of his Seruant, that by these, and such lyke meanes, they prouided for their Attendants and Seruantes, to maynteyne them from want of worldly necessaries, euen vntyll the fall of their lease was fully finished, and their vitall dayes ended. Some woulde giue their Seruantes an Annuitie or yeerely portion of Money, duering their naturall lyues, ouer and aboue their Wages, to the ende, that when their seruice coulde not merite mayntenance, in respect of their yeeres and vnwealdines, consideryng they had reaped the fyrst fruites of their Benefice, euen the sommer of their yeeres, this their beneuolence should maynteyne these their Seruantes from worldly pennurie, to their last houre. Other some Maisters, in the same regarde, would procure for their Seruants such Martages, as they should thinke

them felues sufficiently rewarded and fatisfied for their whole seruice. Againe, some other would reward their Seruants with the Lease of a Farme, not as they are let now adayes, like a droyle for a brainesicke Jade, *Durante bene placito*, and rearing the rent, but *Durante vita*, and rent free: so that this angelicall Oyle should so molifie his decaying members, and reuiue his dying spirit, as the thought of crooked olde Age should neither hinder his duetie in his seruice, nor with grieffe shorten his dayes. By these, and such lyke meanes, were alwayes Seruingmen so prouided for in those dayes, that none, no not one (that referued that reuerent regard and duetie towards his Maister that he ought) but passed his youth and age in as much pleasure, plentie, and worldly felicitie, to his hartes content, as any other, of what estate, degree, or calling soeuer. And thus much for the flourishing prime of this profession. Now followeth the third, and last part of this tractate, wherein shalbe declared (God willing) the ruine, downfall, and decay, of this misterie or profession. Fyrst you haue heard the originall, and of what moule or mettall this Seruingman was made. Secondly, in what pleasure, plentie, and delyght, in the fyrst age of their ordeyning, they past their tyme. euen *A crepundiis ad terminum vitæ.*

Now gentle Reader, yf thou wilt with patience peruse these vn-polished lynes, and willingly lende me thy senses, to suruay *a capite ad calcem*, this last part of this my fyrst practise: thou shalt therein playnely behold the manifold occasions that hath moued me to vnder-take this heauie taske, which may be thought in me a malepart presumption, in regard of my insufficiencie. For euen as the erecter or buylder of an House, if he lay his platforme or foundation more large then the pence in his purse, or the coyne in his coffers is able to counteruayle or discharge, so that his abilitie is not sufficient to ende

his beginnyng, what he is censured, the simple may easely surmise. Euen so I, hauing vndertaken this taske, and layde this platforme, fitter to cary Stones and Morter to this buylding, then to be thought the workeman, hauing I say layde this foundation, and farre vnfit to finysh it, what the gentle Reader may thinke of mee, I leaue it to his good consideration: for *Cum defunt vires, tamen est laudanda voluntas*. But the muttering or murmuring of Momus mates I waigh not, for I holde them like barking Dogges, that ceaseth not to trouble, as well the honest traueller, as the lurking loyterer. But least I should fall into a laborinth, not able to free my selfe from captiuitie, I meane, to goe so farre beside my text, as to forget where I left, I wyl returne agayne to my purpose. Since therfore I haue deuided this Tractate into three partes, namely the originall & ende of this ordinance, the flooryshyng prime of this profession, and lastly the ruine and decay thereof: two of the which, I haue alredy handled; now the thirde and last, which is the downefall and decay of this buylding, I will also deuide and reduce into three seuerall poyntes, though infinite are the causes that may be alleadged in this matter.

First, the death of Liberalitie. Secondly, the ambition and disdain of the plaine Countreyman, and the gentlemanly Seruingman. Thirdly and lastly, the decay of Hospitalitie, or good Housekeeping.

Now for the fyrst, which is the death of Liberalitie, at whose Funerall or Obsequies the Seruingman may be holden chiefe mourner. Of the yeere, and day, of his originall and beginnyng, I am altogeather vncertayne, vnlesse he tooke his beginnyng *primo die et anno salutis*, in the first day and yeere of our sauiour Christ Iesus: whose loue and liberalitie to mankind so farre surpassed all others, as I am sure he had eyther thence his beginni[n]g, or was then growen to his full perfection: but then, or whensoever he had his beginnyng

(it is not greatly material) since he is now almost buried in the bottomlesse pit of obliuion, he is sure now eyther altogether dead, or els so aged, as he lyeth bedrid in some obscure place. Where he is surely I know not; but yf I were of that power to pay his ransome, and free him from captiuitie, or of that knowledge in the Phisicall science, as by miniftryng vnto him Potions, I might mittigate his passions, I would endeuour with my whole power and skyll to procure his freedome and health, that I myght craue of him some acquaintance, for I much desire his friendship and familiaritie. But sure in my dayes he hath been such a stranger as I could neuer haue his acquaintance, no, not know him from his ouerthwart neighbour Prodigalitie, I would fayne learne what is his countenance and habite, that yf I meete him, I may know him, and craue his acquaintance. Surely, I feare he walkes early in the mornyng, and then it is no maruell though I know him not, for my houre is eight a clocke, though it is an infallible Rule, *Sanat, sanctificat, et ditat, surgere mane.* But yf I thought early ryfing would preuayle in this quest, I would change my houre, and be gone at foure: but I am almost past hope of his recouerie, since his two vtter enemies, Prodigalitie and Couetousnesse, doth dayly pursue him with such deadly hatred. These are two extreames and Liberalitie a meane betwixt them both, which is alwayes a vertue: but *Hercules ne contra duos*, though his part was the meane to make the musicke the sweeter, yet it is accompted harsh harmonie where Liberalitie beareth a part. And why? because his two opposite enemies hath banished him these (I may say) inhumane coastes. Where he lyueth I know not; but sure I am, his exile, banyshment, death, or decay, hath brought this vtter ruine and ouerthrow to this profession, as further by the sequell hereof shall playnly appeare.

I haue tolde you before, that Seruingmens'onely mayntenance consisteth vpon Liberalitie, for their wages was neuer (in any age) able to defray their necessarie charges and expences. But I would not haue you to misconster my meanyng in this Liberalitie, that it was bestowed vpon them in meere commisseration, pittie, and charitie, as them of abilitie doe vpon impotent Beggers: but the Seruant by his duetie and diligence, did merite and deserue it before he had it, though it was ouer and aboue his couenant and bargayne.

And agayne, besides this good minde of the Maister to his owne Seruant, there was another Liberalitie, as thus: If the Seruant were sent to his Maisters friende, or familiar, with a present or friendly remembrance, though he were not at that tyme prouided to requite his equall with the lyke gyft or present, yet he would shew his thankfulnessse towards his Seruant, in liberally rewarding him for his paynes: And this kinde of Liberalitie is now very much decayed.

There was also a Liberalitie allotted and belonging to the Seruingman, in this sort: If one Gentleman inuied an other to his house, or that of curtesie and kindnes he came to see him, the Seruingmans duetie and diligence, to do this his Maisters neighbour and friende seruice and honour, though that was their Maisters pleasure and commaunde, yet in regarde of their extraordinarie paynes, some pence redounded to their profite: For a Gentleman, in those dayes, thought it (as it is in deede) the greatest disgrace that coulde happen vnto him, to omit thankfulnessse for kindnes receaued. But Couetousnesse doth now so much corrupt, as they eyther thinke it is idely spent, or euyll bestowed that is geuen in that manner, without care of their credit, or consideration why they should giue it, or els their memorie doth fayle them more then in former tyme it was wont: for sure I am, that they do either many times forget, or els are slacke in per-



formance of this Gentlemanly gratitude & liberalitie. *Est virtus vera nobilitas, et liberalitas est virtus, ergo liberalitas est vera nobilitas:* true it is, there are eyther few or none that are indued with wealth & worldly bleffings, but they couet to be comely couered with the handsome habite of their highest tytles, Nobilitie, or Worshyp, or els whatfoeuer: but whether on them these titles be rightly bestowed, or no, that I leaue to the censure and iudgement of their owne consciences. And yf that Liberalitie be alwayes the companion of true Nobilitie, as it is in deede (for they are as neare ioyned togeather as Fayth and Good workes), then, as S. Iames sayth, The good Tree will bring forth good fruite: so the true Noble minde cannot be without his fruites, euen Liberalitie it selfe will bud and planely appeare in the branches of this body.

Is Liberalitie then a Vertue, and so neare a kinsman to the true Noble minde, as it is the very scuttion, creast, and badge thereof, so that if this Coate and Cognisance walke the streetes, the Maister thereby may easely be knowne? Surely it is: but yf a Nobleman or Gentleman, now adayes, could no otherwyse be knowne but by his Liberalitie, I feare mee, yf I should tread the Strand, I should often (for want of knowledge) vnduetifully iustle some of them, and scarce lende my Cappe, to whom a low legge should belong. For trust mee, I met (not long since) a Gentleman in Fleetestreete, whose lyuing is better worth then .2000. Markes yeerely, attended with onely one man, whose apparrell was much better then his Maisters, though he was a Iustice of Peace in his Countrey. But I speake not this, eyther to discommend the Gentlemans homely habite, or commende t[he] Seruingman in his exceffe: but the miserie of that minde, that regarded more Coyne then his credite.

But me thinkes I heare one interrupt me, saying, If your sense of seeing be not befotted, you may easely discern a difference betwixt

the Potentate and the Peasant, the Gentleman & the meaner person : And yf your hart be not too hautie, you may render a reuerent regarde, & due curtesie to whom in duetie it doth belong. For yf there were no other note nor difference to know the one from the other, a Gentleman from his inferiour, the Potentats costly apparel, handsome habite, & gorgious garmentes, doth alwayes easely bewray him ; also his men and attendantes (when he walketh abroad) doth shew what he is : for men of meaner estates do not vse to goe so garded, or walke so worthely attended. Wherefore, as I fayd before, easie it is, yf you be thereunto willing to lende Cappe or knee, or other duetie, to whom it shall rightly belong or appertayne.

To this Obiection I answere thus : First, for apparel, surely I thinke him some farr borne Countreyman, that thus obiecteth, where in his Countrey a Satten Doble, nay yf it be but a Veluet Gyrdle or Waste, is of as much power and force, as Boreas boysterous blastes in a wyndie day, or a long Staffe with a good arme, the one blowyng a mans Cappe from his head perforce, and the other teaching a man to make curtesie, being well layde on. For I say, in some places of England, let but a payre of Veluet breeches make their apparance, what personage so euer they retayne to, they shal haue moe Caps, and lowe Legges, then the Lord Maior of Applebie within his whole limit, precinct, or corporation. But yf he be such a cunning Lapidarie as can discerne cullours, and tell the nature and vertue of euery Stone by his outwarde appearance, then I woulde gladly (yf I might make so bolde with him) craue his companie to walke Paules in a Terme tyme: and yf his shooes be not too neare worne, foote it downe to Westminster haull by land : in which perambulation, yf he can rightly discipher the nature of euery golde Lace, and the vertue of euery filke Stocking at the first blush, nay, after long perusing the

fame, yf he can shew me by their royall Roabes, and gorgious Garmentes, the Noble man, and Gentleman, from the Verfer, Setter, Cros biter, and Cunnie-catcher, then I will yeelde to his saying, and learne some of his cunning, that I may euer hereafter know my duetie the better, and spare my Cappe & Legge from such mates of no merite, as many tymes I lende them vnto vnknowne. But surely I holde him in a great errour, that thinkes him selfe thus cunning, and no lesse able to performe this by his skill (I meane to know euery estate by his habite,) then the Alcumistes vnable by their Philosophers Stone, to make a metamorphosis of euery mettall, and turne all into Golde that they therewith touch.

And whereas he alleadgeth, that the Seruingmen and attendantes do alwayes bewray the Nobleman and Gentleman what he is, that I deny: for, *fallet hec regula quociescunque*, I meete a Gentleman that may dispende yeerely by his reuenues, 2000. poundes of good and lawfull Englysh money, with onely one Boy at his heeles, walking by Ludgate hill, and by that tyme I come to Paules middle walke, I shall see Sir Dauie Debet, with .vi. or .viii. tall fellowes attending him, whetting their kniues readie to dine with Duke Humfrie: but though they be sharp fet, they may take leafure enough, for there all lirching is barde by and maine. But yf their hard Commons were the worst, that might be mended with after noones battling, for there is good Ale and Bread in Paules pettie Cannons: but there is a fore Giant, a Sargent I meane, with whom they must wrastle, yf Pater-noster Row be no better to them then Creede Lane: yf then sir Iohn Makehifft (whose last acre lyes morgaged to the mercie of fife sincke) hath many times .vi. or .viii. tall fellowes attending him, and an auncient Gentleman, that hath fayre landes, and great reuenues, whose onely studie is Arithmatique, and therein most practised in

multiplication and the goulden number, manneth him selfe with onely one Boy, How should it be possible to discerne this difference, and know the one from the other, the Gentleman from the Swashbuckler, by his apparel, attendants, and companie ?

But what is the reason, may some say, that a Gentleman of great worth and abilitie, doth walke nowadayes so slenderly attended, and a new vpstart Caueliro, whose Fathers chiefe Badge or Cognifance was the Weauers Shuttle, or the Taylors Sheares, will treade the streetes so stately attended, and so gallantly garded with a sort of seemely (yf so I may tearme them) and floryshing fayre Cloakes, as though he were the Prince of Peacockes, or Marques of some stately Moulhill? Mary euen this, The losse of Liberalitie in the one, and the power of Prodigalitie in the other: for yf the Gentleman of high regarde and esteeme, were not too studious in their two branches of the art of Arithmetique, Multiplication [and] the Goulden number: yf I say, Liberalitie, the badge and cognifaunce of true Nobilitie and worthyp, were not by his power and authoritie committed to common Gaole, then would he, preferring worth before wayght, walke more worthely attended, garded gallantly with a sort of seemely Seruantes, alwayes well appoynted, as well to shew his power, as to grace his person. And fyr Henrie Hadland, yf he would well waygh and consider how many dayes, nay weekes, monethes, and yeeres, his father spent in fore toyle and trauayle, euery houre and moment, day and nyght, carping & caring, how of patches to make a weareable garment, and scrape some Crownes into his Coffers, whereby he, with his posteritie, might be more able to maynteine themselues in their trade and calling neighbourlike, would neuer so prodigally and carelesly spende, consume, and make hauocke in one Winter of that, which so many, yea and fruitfull Sommers, before had yielded.

This prodigalitie procureth a double miserie, a miserable want in the ende to them that so carelesly consumes their patrimonie, and meere miserie to the couetous Cormorant: for, sayth he, *Felix quem socij nauim periisse procellis cum vidit (sic) in tutum fleēt it sua carbasa portim, (sic)*: it is good to be rich; a man may be poore when he will. So by the example of this prodigall person, he that hath wherwith to maynteyne himselfe in very Gentlemanlike sort, with men about him for his credite, being descended of an auncient house and worthy parentage, burieth in obliuion his state and dignitie, and becomming a very seruile slaue, and thraull, to this donghyll droffe, his golde and money, leadeth his lyfe in most miserable maner. Where is then this Liberalitie become, that hath been in former tyme so highly esteemed? Looke in the .vii. Chapter of Ecclesiasticus, and there you shall finde a friendly perswasion, Be liberall vnto all men: much more then vnto your Seruantes & Attendantes, meriting and deseruing this your liberalitie. And in an other place of the same Chapter, he sayth, You Maisters, restraîne not your Seruants of their libertie, and be sure you leaue not your faythfull Seruant a poore man.

O how many Gentlemen in these dayes doth respect this woorthy saying, or haue that care of their faythfull Seruants, that this place of Scripture doth commaund? sure they are few or none. The liberall Maister is a rare Phenix: so that the saying of Elias may well in these our dayes be verified, There is none, not one left in all Israel, that feareth the Lord, and worketh righteousnes. Euen so it may be sayd, There is non, no not one, in this age, that beareth that loue in Liberalitie towards his Seruantes, that he in goodwill ought, or they by duetie do dayly merite. But it may be sayd to mee, as the Lord sayd to Elias, I haue not onely seuen, but seuentie times seuen Seruantes in Israel, that hath not bowed their knees to Ba[a]ll, though

vnto Elias they were thought so small a number : euen so, not onely seuen, but seuentie times seuen Gentlemen, in whom the ancient vertue, the badge and crest of true Nobilitie, euen Liberalitie it selfe, doth budde, blossome, and beare her accustomed fruite in due season, as in former ages.

This number is since, by tract of tyme, much lessened and impayred : but howsoever, sure I am that Liberalitie, as I sayd before, is eyther quite dead, banished, or els playes least in sight, as Banckroutes, that walkes narrow lanes, or keeps them out of the Libertie, least they should sing the Counter tenor, or at Ludgate, For the Lords sake. But pittie it is, that Liberalitie, that honest fellow, should, dying, be buried without his rites and ceremonies, his funeralles and obsequies, to be duely solemnized. I feare me that none was so charitable as to ring his soule knell, or bestow on him a winding sheete. O that I had lyued when he dyed, or had been at the making of his Will, though I had been none of his Executors, nor had had any Legasie bestowed vpon mee, yet would I, at my owne charges, haue seene him honestly brought forth to his long home (as the saying is :) but sure he died Intestate, and for heyres Apparent I think he had none, for since his death I neuer heard of any his successours. Notwithstanding though he were before my tyme, yet haue I heard so much good of him, as loth I am that his fame should be buried in obliuion : wherefore I will (though I be no profest Poet) frame some Epitaph of his lyfe and death, though the place and tyme of his death be vnto me altogeaether vnknowne, and leaue it to ensuing ages.

It is not for the Sheepheards Oten pipe, to presume to keepe his part in consort in Princes Pallaces, where heauenly harmony is dayly harboured ; neyther I to take vpon me Poetrie, whose iudgement

therein can scarcely discern what feete a Verſe doth ſtande vpon : notwithstanding, ſince I haue promiſed an Epitaph, I will performe it, though it lie buried with the ſhauinges of the Preſſe in the bottome of a Dryfat : wherefore, hoping the Fiddle may be accepted, for want of muſicall Inſtrumentes, giue eare, and you ſhall heare his beſt tune.

Ceaſſe Sunne to lende thy glorious ſhine,  
Moone darkned be, as cloudy night,  
Starres ſtay your ſtreaming lightes diuine,  
That wonted were to ſhine ſo bright :  
Weepe woofull wightes, and wayle with me,  
For dead is Liberalitie.

You Fire, Water, Earth and Ayre,  
And what remaines at your commaund :  
Foules, Fyſh, or els, be fyld with care,  
And marke the ſumme of my demaund :  
Weepe, weepe I ſay, and wayle with me,  
For dead is Liberalitie.

You filuer ſtreames that wont to flow,  
Vpon the banks of Helicon :  
You ſacred Nimphes, whoſe ſtately ſhow  
Bedimd the bright of Phaeton,  
Weepe, weepe I ſay, and wayle with me,  
For dead is Liberalitie.

If Due-defart to Court reſort,  
Expecting largely for his payne,  
The Prince he findes then alamort  
No lue, his labour is ſpent in vayne :  
May he not then come wayle with me ?  
Yes, dead is Liberalitie.

The paringes from the Princes Fruite,  
That filie Groomes were wont to feede,

*The Seruingmans Comfort.*

Now Potentates for them make suite :  
 True Gascoine fayth, the Lord hath neede :  
 Weepe therefore weepe, and wayle with me,  
 For dead is Liberalitie.

The Courtly crew, of Noble mindes,  
 Would giue rewarde for euery Legge :  
 To crouch and kneele now duetie bindes,  
 Though Sutor nought but right doth begge :  
 Weepe therefore weepe, and wayle with me,  
 For dead is Liberalitie.

When Countreys caufes did require  
 Each Nobleman to keepe his house,  
 Then Blewcoates had what they defyre,  
 Good cheare, with many a full carouse :  
 But not now as it wont to be,  
 For dead is Liberalitie.

The Haul boordes-ende is taken vp,  
 No Dogges do differ for the bones,  
 Blacke-Jacke is left, now Glaffe or Cup,  
 It makes mee sigh with many groones,  
 To thinke what was, now thus to be,  
 By death of Liberalitie.

Where are the Farmes that wont to flye  
 Rent free by seruice well deserued ?  
 Where is that kinde Annuitie,  
 That men in age from want preferued ?  
 What, do you looke for wont to be ?  
 No, dead is Liberalitie.

What Squire now but rackes his Rentes,  
 And what he hath, who will giue more ?  
 The giffe gaffe promise he repentes,  
 The Lord hath neede, furceaſe therefore :  
 Weepe, weepe, for now you well may fee,  
 That dead is Liberalitie.



*The Seruingmans Comfort.*

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The golden worlde is past and gone,  
The Iron age hath runne his race,  
The lumpe of Lead is left alone,  
To presse the poore in euery place :  
Nought els is left but miserie,  
    Since death of Liberalitie.

Weepe, weepe, for so the case requires,  
The worlde hath lost her second Sunne :  
This is the summe of my desires,  
To ende where earst I haue begunne :  
Euen still I fay come wayle with me,  
    The death of Liberalitie.

Thus you haue heard, the death of Liberalitie to be one of the especiall occasions that hath wrought the vtter ouerthrow, ruine, & subuertion of Seruingmens estate. Now for the ambition and disuersion of the Countreyman, and the Gentlemanly Seruingman.

First for the Yeoman, or Husbandmans sonne, aspyring from the Plough to the Parlor, I holde these, the contempt of his vocation, feare to hazard his life in his Princes Marciall affayres, and the ambitious desire of dignitie, to be the especiall occasions that hath moued him to change his habite and cullour, from Jerkin to Coate, and from Ruffet to Blew. In the first he imitates Icarus, who presuming vpon his Waxen winges, soared so high, as the heate of fierie Phaeton melted the winges of this vnfethered Foule, and so cast him fully as lowe as he had his beginning: euen so, this Yeomans Sonne prying into this easie and pleasaunt lyfe of Seruingmen, and considering the droyling that he hath about his drudgerie, without consideration that he is called to this Countryes labour, or how farre he is vnfitte to execute the others office, not acquainted therewithall, taketh vpon him this new trade of luying, in my iudgement as far vnable

to execute the others office, as Icarus to soare in the highest heauens : but pittie it is that they are not as well punished for their aspyring mindes, as Icarus for his proude and presumptuous enterprise. *Tempora mutantur et nos mutamur in illis*, when crooked olde age cometh, and they shaken off, as by their vnwildinesse not able to merite foure Markes and a Lyuerie, then they are faigne with heauie cheare *retrospectare*, and wisheth that eye had beene blynde wherewith they fyrst pried into the floryshing profession of Seruingmen : floryshing I say, in their first age, but now by these and such like occasions ruined, and almost cleane withered.

The seconde occasion that made Blew so deare, was this. These latter dayes are more dangerous and troublesome then former ages, so that many Kinges and Princes are euen occasioned to maynteine their right by force of Armes and Hostilitie. And now falling out so that an Armie must be leauied, to be imployed at home or abrode, for the defence of the Countrey, or offence to the enemy, Robin Ruffetcoate must of necessitie be one of the number, as good reason [is] that all sortes shoulde be assistant to such seruice. Now his Father, loth to part from his beloued Sonne, will giue Markes and Poundes to redeeme him, and keepe him at home from doing his Prince and Countrey seruice. And yf he can by any fauoure, coyne, or kindnesse, blow ouer these boysterous blastes, and keepe his Sonne from being made deafe by the gunshot of great Ordinance : then he will seeke by all meanes possible to preuent a seconde feare, and makes haste to a Gentleman, or Iustice of peace, to whom when he commeth, he lendes moe Cappes and Legges, then a good Arithmetitian can almost in a long tyme number : then comes, I beseeche your Worshyp, and at euery worde a low legge : the tenor of whose petition may easily be surmyed. The Gentleman being of Seruantes sufficiently

furnished, and hauing all his Offices full, loth to displace any, well confideryng how farre vnfit such a fellow is to be lapt in a Lyuerie, or harboured in the Haul, who wonted dayly to attende in the Oxeparlor, shapeth him an answere : Friende, I cannot pleasure you, I haue no place voyde that your Sonne canne supply. The feelie olde man returneth home sad and sorowfull, not knowing how to preuent the next Alarum : but remembering the olde saying of the popysh Priestes, that wont to make money of their Mattens, No pennie, no Paternoster, putteth in practise, by the oyle of Angels, to mollifie the hard hart of this Maiestrate. Then comes he againe : I haue brought your worshyp a coople of fat Capons, Pigge, Goose, or Lambe ; now, good your Worshyp, stande my good Maister, and take my Sonne into your seruice, I will apparrell him at my owne charge, he shall aske nothing but meate, drinke, and a Lyuerie, with other necessaries I will maynteine him like a man. Now the Gentleman, calling to minde that hereby he might saue foure Markes and a Lyuerie, beside a preferment that his Man woulde expect for his long and duetifull seruice, bethinketh himselfe one way or other, *Nodum in serpo* (sic) *querere*, and thereby to make benefite of this last motion : then he watcheth oportunitie, and euen for breaking a Bulrush, *Facile cum* (sic) *inuenire baculum, ad cedendum Canem*, Knaue packe out of my doores, I will keepe no such as thou art, with a thousande such lyke opprobious lieries, neither befitting a Gentleman to giue, nor a right Seruingman to receaue. But thus ridding his handes of one of his Seruantes that then most expected preferment, he giueth entertainment to syr Rowland Ruffet-coates sonne, who restes no lesse glad of his place, then the Foule of a fayre day : But *dulce bellum inexpertis* : If he considered what the want of fyre is in a Winter euening, he would rather with the Emmet laboure in Sommer, then with the Flye starue

in Winter, though the Winter of Seruingmens yeeres was euer sufficiently provided, as before I haue declared : but euery thing is worse for the wearing. Then this goodly Yeoman, thruften into a Blew coate, holdeth himselfe a better Seruingman, then he that hath spent his whole tyme in that trade, though (simple swayne) he know not how to holde a Trencher.

The thirde, and last occasion of this new enormitie, is the ambitious desire of dignitie : for in former ages (as before I haue sayd) when Seruingmen were had in good regarde, by dyuers occasions they were many tymes highly preferred, as by their wit and will many of them often merited great matters. Some of them would cary them selues so soberly, discretely, and wisely, as they came to great wealth, worth, and preferment by Mariage : some, agayne, amongst the Potentates were so much esteemed, as they were thought worthy, & in deede preferde to Offices & places of great credite : and many other meanes they had whereby they came to great promotion. Which wealth, worth, credite, and preferment, these vnciuill sottes gape after, and surmise them selues worthyly to merite, though (God wot) many of them are as much vnworthy to keepe the Dogges out of the dyning chamber, as I vnable to expresse their insufficiencie.

Now for the disdayne of the Gentlemanly Seruingman. You haue heard before what mettall the right Seruingman was made off, of him selfe pure and right stuffe, not mixed with any dregges and droffe of lesse esteeme. But when this mixture of mingle-mangle begunne, and that he saw him selfe conformed with a crue of such clusterfystes, he beganne to waxe weerie of his profession, euen loathing to lyue in fellowshyp with such vnseruiceable people, and disdayning the degree of a seruile drudge, [he] resolueth eyther to cleare the suite of that Carde,

or els to turne ouer a new leafe : but *Herculei labores*, it is as hard for him to thrust Pierce the Ploughman out of his Blew coate, as to tame the shrewysh tongue of a Kentysh-streete Scoulde; not in regard that the Gentlemen of this age are so delyghted with their clownish barbarisme, but that their mayntenance doth not so stretch the Purse-fringes of their Maisters, as the mayntenance of the right Seruingman : betwixt whose merites, there is much more difference, then in these our dayes betwixt their rewardes: for foure Markes and a Lyuerie is to them both as currant, as vii.s. vi.d. for a fleshy Angell; nay, fourtie shillinges a yeere keepeth a great sturre in many Houfes, though it was ordinarie .400. yeeres since: but for wages I will omit, tyll oportunitie be offered. Notwithstanding, to returne to my purpose, I would fayne know whether the Iorneyman or Apprentice, the Workeman or the Labourer, be more worthy or better deseruing, if the Labourers wages be but .vi.d. a day, and the Maister workman can & wil earne a shilling? So much, and more (in my iudgement) ought to be the difference betwixt a right Seruingman, & a new vpstart Tom all-thummes: For the one, *a crepundiis*, hath been trayned vp to his sciencie: the other at .xx. yeeres setteth vp for him selfe. But it is maruayle they are not brought into the Exchequer, vsing other mens occupations, neuer seruing Apprentishyp. Exchequer! nay, into the Towne-stockes, a fitter place: for the occupation is now a dayes so beggerly, as few, or none of them, is able to pay the fees to that Court belonging, neyther can thenformer wring any powling pence out of any of their Purfes. The olde saying is verified, There are so many of thoccupation, as one cannot thriue for throng of his neighbours. Surely this doth proue, that *in diebus illis*, it was a good trade, other wise so many would not haue left the Plough, to wayte in the Parlor. But euen

as Ringtayles and Buffardes hooveryng ouer the Partridge, spoyles the flight of the Falcon, whose magnanimous minde daigneth not to stoope in the prefence of these carion Scarcrowes, but choseth rather to leaue the pray, and soare abroade, then to wagge her winges, or seeme any way conuerfant amongst such coapsmates: euen so the Gentlemanly Seruingman, whose lyfe and manners doth equall his birth and brynging vp, scorneth the societie of these sottes, or to place a Dysh, where they giue a Trencher.

But amongst these vnfitting felowes for this fraternitie, I meane not to place all Yeomens sonnes, or others, that are not Gentlemen by birth. God forbid that I should do them all in generall so great wrong: for many there are that come to deserue the names of Gentlemen, and higher tytles, by Learning, and other their extraordinary good gyftes, whose Father could well content him selfe with the name of Goodman, &c. Wherefore, such as haue eyther been brought vp in Learning, and so made fit for this Forme, or them that *a purili etate* haue been practisers of this science, I will make bolde to place amongst these Gentlemanly Seruingmen: for Cicero sayth, It is more honoure and credite to be the first Gentleman of the name, then so to ende, as his posteritie cannot challenge for their inheritance that worthy tittle. And for my owne part, I thinke the Scholler (howsoeuer borne) deserues alwayes the name of a Gentleman. Therefore filing these, as I sayd before, vpon the roule of right Seruingmen, I will returne agayne where I left. What inconuenience doth grow by this controuersie may easely be seene, knowne, and vnderstoode.

First, for the aspyring minde of the Countreyman, that will needes be lapt in a Lyuerie, this mischiefe foloweth his madnesse: dearth, scarcitie, famine, and hunger. For I will prooue by good reason, that

the Yeomans Sonne leauing his dayly labour (to which from his infancie he hath been trayned) and taking vpon him the degree of a Seruingman, breedeth as many inconueniences in the Common wealth, as want of exercifes begetteth diseases in a corpulent body: For the Yeomans sonne, as I sayd before, leauing gee, haygh! for, Butlor, some moe fayre Trenchers to the Table: bringeth these ensuing vlcers amongst the members of this Common body. First, whereas he him selfe by the sweate of his browes and dayly hand labour was able to digge yeerely from the wombe of the earth, so much belly timber, as was able to sustaine and fatisfie the hungry mouthes of .vi. viii. or .x. of his Fathers familie, or neighbours neare dwelling, and so much backe prouision, as would hill, happe or couer them in seemely fort, according to their Countreys callyng, his hand, that was so well employed, *non sibi solum sed suis*, now by change of his vocation, becomming idle, not any way getting meate for his owne mouth, the feelie soules that were by his industrie before fully fedde, must of necessitie now perysh with famine, and starue for want of clothing, for that the meanes of their mayntenance is now thus metamorphosed: for the hand of any man scorning his office to feede his mouth, the whole body of necessitie must perysh; euen so this body, this hand thus disdayning his duetic.

Agayne, this is an other enormitie that hereof proceedeth. This hand that maynteyned vi. viii. or x. as I sayd before, ceaseth not only to do this good to his Countrey, but also in proceffe of tyme, by changing his vocation, breedeth and begetteth a further mischiefe and inconuenience, to the hurt and hinderance of the Common wealth, as after by circumstances I shall declare. For hauing thus altered his vocation, he must alter his habite, countenance, conditions, qualities, cogitations: and what not? He must as well as he can, make satisf-

faction for the Queenes currant English before by him clipped: he must now make it full wayght, good and currant lawfull English. His habite must now be fashionate in proportion and cullour: Northeren Carfies not now weareable in Breetches, for it will shrinke, and the fashion is now to haue Venetians of the largest size: yf they will not holde a bushell a breetch, they are not saleable in Birtchen lane. For Kentish ruffet, it is no cullour: it will make no shew in a Countrey Church. But the best Broad-cloth, and newest coloure, must couer this late Countrey Courtier. His pase it must not be tother Legge tother way, and tother Legge tother way, as he was wont to throw them, when he turned his Cattle from Plough to Pasture, making Indentures all along the ditches; but his gate and iesture of his body must be direct and vpright, treading as true as though he would tell what paces are in a Furlong. His curtesie with Cappe and Legge must be as his Apparrell of the newest fashion, with all other the rites and ceremonies belonging to this new taken vp trade. No small tyme he spendes, before he be in this an artist, and meane while, his senses are so befotted, as he quite forgetteth how to holde the Plough, or whip the Carthorse: and for the cunning in this craft, not one amongst an hundred of them euer, in all his life time, attayneth to the knowledge of his duetic, for *Ethiopeum lauare*, is an endlesse labour: euen so, to make a Foxe tayle a blowing Horne, or of a Countrey Clowne, a sufficient Seruingman. For,

Quo semel est imbuta recens seruaabit odorem  
Testa diu—

He that till twentie is brought vp to Plow,  
What seruice in Parlor can he do, thinke yow?

Is it possible to bende or bow a strong Oke as a young Sapline?  
or to teach the olde fyngers that are growen styffe and starke, to their



full age, to play vpon any muscicall Instrument, with such facilitie and leauineffe of ioyntes, as the young Fingers that are nimble, and to anything tractable, in regarde they are but grystles and sinewes vngrowen? Euen such is the impossibilitie, to make the Countreyman that hath been brought vp in Husbandry, and other bodyly labour, whose handes, tongue, and all the rest of his members, haue been dayly and hourelly employed to one and the same kind of exercise, now to aluter and change euery office of his sayd members, and them to imploy in seuerall and vnknowne exercises. But some may obiect and say : You make such a mysterie of your profession, and such cunning to belong it, as without a man haue all his members apt, neate, and nimble : as his Handes plyant to seuerall purposes, his tongue eloquent to obiect, answere, or discourse pleasantly, his person and iesture handsome and comely, his Wit, Discretion, and Courage, answerable to all the rest of his partes ; as yf he want these, nay any one of these, he is *Seruus nomine non re*, He is a Seruingman in name, but not in deede ; I holde you are much mistaken, for yf a man can place a Dysh, fyll a Boule, and carrie his Maisters Rapier, what more is or can be required at his handes ? And yf this be all in all to discharge that duetie, what blunt fellow, how brutishly foeuer he hath been brought vp, but can and may learne quickly to discharge so much as is here required ?

O foolyshe obiection, and thrife fottyshe surmise, no lesse simple then meere simplicitie it selfe, not much vnlyke the Popysh Priestes of the olde Learing (as they say) which thought them selues worthy, nay, sufficient to discharge a place in the Ministerie, and take orders, yf they could say or sing by roate, or otherwyse, the olde *Confitemini*, or *Nunc dimittis seruum tuum domine*, though they coulde better sing the whole Masse, then decline Dimittis. But, as the olde verse is worthy

notyng, and true in deede, that *Qui bene can, bene con, bene le, presbiter debet esse*, and none els, no none ought to take vpon them that function, vnlesse they could reade well, sing well, and expounde well : So none ought (in my iudgement) to take vpon hym the degree of a Seruingman, vnlesse he be furnished with those qualities and partes that before I haue set downe belonging to a Seruingman, and befitting his profession.

And yf it be then requisite in a Seruingman, that he should be of wit, discretion, gouernment, and good bringing vp; fine, neate, nimble, and well qualited, to discharge those dueties, which before I haue set downe belonged him, and were required at his handes in the prime of his ordeyning, and for those qualities was so called to that place, as without them, nay, euery of them, he coulde not sufficiently discharge his duetie therein : how much would then the founders of this fraternitie haue frowned, to haue admitted one into this fellowship, that had wanted not onely one, but all these partes before mentioned, so requisite, and the full measure of them so much at his handes expected and required ? Would they, thinke you, haue been contented to haue entertayned a man that could onely haue caried a Dysh, giuen a Trencher, or caried a Rapier after them ? No, they did not onely require this to be done in decent and comely maner, which none, no, not one of them which is objected, fitte enough for this profession, can do as is required, but much more ; he must, ouer and besides the qualities before in him required, be able to giue entertaynement to a stranger in decent and comely maner, delyuer a Message discreetely and wisely to a Potentate, Maistrate, or meaner person, to talke and discourse with his Maister vpon forraine or domestickall affayres : nay, much more then I can expresse, for want of iudgement and experience herein ; and if I were of knowledge suf-

ficient, yet would my penne be weerie, before I should at large expresse the whole duetie to this profession belonging. But I will not take vpon me to teach others that, wherein I am my selfe but a learner, leaft it might be sayd vnto me (and not vnderuedly) *Turpe doctōri cum culpa redarguit ipsum*, You take vpon you to teach others their duetie, and cannot your selfe performe it. Therefore I will surceasse to wade any further into this Foorde, leaft I should be drowned in the deapth, or loose my selfe in this Laborinth. If then all the sedueties, & many moe, be required in a Seruingman, how much then insufficient thinke you is the Yeomans sonne, that beginneth at xx. to take vpon him this trade? Thus you haue heard what inconuenience doth grow by the aspyring minde of the Countreyman; now [of] what hurt doth happen to the Commonwealth, by the disdayne of the Gentlemanly Seruingman, a worde or two, and so an ende of this part.

You haue heard before from whence this Seruingman was descended, of auncient and worthy Parentage, yet his mayntenance not altogether correspondent; and the causes why he was no better by his Parentes provided for, are before at large expressed. His mayntenance, I say, was but some annuall portion, and that after the deceasse of his Parentes; which, without some other helpe, was no way able to maynteine him Gentlemanlike, and therefore called to this profession, for the better supportyng of him according to his estate, without charging of his friendes further then his Fathers Legasie: his estate, birth, calling, & credite no way thereby blotted, blemished, stayned, impayred, or impeached, but much bettered for wealth and worth. In worth, in regarde he was fellow to no inferiour, and in wealth, because he kept his owne, and often increased his tallent by his diligence and desart. But now, being forced to comfort him selfe with men of lesse merite,

and that they shall equall him in esteeme, and better him in rewarde, I meane, they comming in the after noone at foure a clocke into the Vineyarde, shall haue their hire for the whole day, in as full or larger measure, then he that hath endeoured himselfe *Manibus pedibusque*, with tooth and nayle, that is, euen to the vttermost of his power from vi. in the mornynyg, to the last houre, truely to earne his whole dayes wages, beginneth much to disdayne this drudgerie, and so leaueth the Vineyarde wholly to these vnskilfull workemen, and loytering labourers. And now being not as before set aworke, but missyng that part of his mayntenance before mentioned, which he got in seruice, how do you thinke he can carie himselfe *in statu quo prius*? no, it cannot be without some extraordinarie meanes. Eyther he must be more chargeable to his friendes then his Father willed him, or els procure his mayntenance by some worse meanes then will stande with his birth or credite. What neede I glöse vpon the text, or seeme to daunce masked in a Nette? trueth it is, he must lyue, and he will lyue. How? lyke a Man? yea, and lyke a Gentleman. What, and want lyuing? that is no matter: he wil liue by his Wittes. What, by the art of Alcumistrie, to metamorphis[e] other Mettall into Money? or by conueying the Indies into Englande, or Englande into the Indies? No, no, Pewter, Brasse, nor Tinne, we can not spare to turne into Golde or Siluer, and for the Indies to come into England, we haue no roome, vnlesse he can commaunde the Sea to giue it place, which doth on euery side so rounde immure vs, and I am sure it loues vs too well, to leaue vs vndefenced. What restes then? He can not, as Christ did, worke myracles, to turne Water into Wine; but he can do this myracle: by a writ of Remoue he can displace Money or Golde, finding it vnseemely seated, and place it higher or lower, as he findes it worthy; and yf the sight of it be too garysh,

and offende his eyes, he can do this myracle: he can turne it into Wine, which shalbe more pleasant to his taste, then was the sight to his eye ; and after all, turne the Wine into Water, to shew his power and preheminance ouer it, and how smally he esteemes this worldly droffe and pelfe. But what Court this Writ of Remoue comes from, or whether it be *ex officio* or no, there is the question, but that doubt I leaue for men of more iudgement to discide: yet notwithstanding thus much I wyll say, that yf the breaking, transgressing, and violating, of good Lawes and Statutes in a Common wealth, for the publike weale established, be offensiue, dangerous, and hurtfull to the state of the sayd weale publike, then surely this disdayne that I haue hitherto spoken off, muft of necessitie ingender many diseases in this common body, to his great hurt and hinderance.

Much more surely I could haue said in discribing particulerly the inconueniences herof proceeding, but loth I am to protract time with friuolous phrafes, & seeme too tedious in a matter so apparant. Wherefore, gentle Reader, you see how dangerous is this disdayne, & how hurtfull to the Common wealth, & beare with me, I beseech you, in that I passe it ouer so slightly, for, *Quod subintelligitur non deest*. That that is behinde I leaue to your good consideration.

But me thinkes I heare you say: You haue made a long discourse of this ambition and disdayne? what mischiefe and inconuenience doth thereof proceede to the Common wealth, and to all in generall; but, what hurt or hinderance doth thereof grow in particuler, to the state and profession of Seruingmen in this age, that you leaue altogether vntouched, which (as I take it,) shoulde be the summe of your Treatise. I answere no: I haue in some sort handled it already: but yf I haue not therein satisfied your expectations to the full, I will briefly giue you a note or two moe, and so an ende of this part.

For the Countreyman that will needes eleuate his voyce a note about *Ela*, that will with *Icarus* haue waxen Winges to flie aloft, because Fethers be to lyght in a boysterous winde: this felow, I say, that imagines he can sing Pricksong at the first sight, before he can say his Gammoth, when he steppes in to play his pryfes, imployeth all his partes, to see yf he haue any thing in him so to commend him, as thereby to gayne the good lyking of his new Maister. But finding in himselfe nothing worthy esteeme, and that his partes and gyftes cannot deserue nor gayne him that he expectes at his Maisters handes, he turneth ouer a new leafe, and seekes by sinister meanes to effect that, which otherwyse he could not by any good meanes bring to passe. Then he beginneth, like a Politician, to enter into consideration of his Maisters humor; and yf he be prodigall, he preacheth of Gentlemanlyke liberalitie: yf coueteous and worldly, then he turneth his copie, and prattles of sparing; he telles him he keepes too many idle fellowes, his Butterie is too open, and his fare too costly; lesse would serue and as well fatisie. With a thousand such lyke tales he tyreth his Maisters eares; which needeth not, for they are subiect enough to heare now adayes such pratlyng Parasites, especially talking of profite or sparing. And yf his Maister lende him hearing, and seeme to allow of his talke, then he ceaseth not to inuent and inuaigh against his fellowes, hoping thereby to creepe into sole credite with his Maister, and to lyft them out that are men of much more merite, and better desart. But all this his practise and pratling, is not with sincere affection to preferre his Maisters profite, but thereby to grope for some gayne to himselfe. For Pettie in his ciuill conuersation sayth: That, marke when you will, yf any seeke to come vp or benefite them selues, they seeke by briberie, flatterie, and such other sinister meanes, yf they want the gyftes of Nature and nurture

to the same to commend them. Now yf this new vpstart tradefman preuayle in his practife, it makes the Maifter slenderly regarde his olde Seruantes, it makes him agayne fmally, or not at all, rewarde them for their long feruice, and good defartes; it cutteth them fhort of their wonted allowance, as well for fare and dyet, as for their libertie: which mayning of their mayntenance, and laming their libertie, makes their lyues fo myferable, their profefion fo contemptible, and their manners fo mutable, as not being able (as before) to play the good fellowes, they fall in to fome defperate humor, or fome malecontent melancholyke, curfing the houre of their creation, the day of their natiuitie, the place of their education, and the tyme wherein they tooke vpon them this their profefion, wyfhing they had been brought vp otherwyfe, though it had been to the greateft and moft feruile bodyly labour. For, Who is fo wobegon, as firft a man, and then none? And thus much for the ambitious minde of the Countreyman.

Now for the difdaine of the right Seruingman [who,] finding himfelfe thus agreeued, and his difeafe incurable, without change of ayre, leaueth his place and profefion, and retyreth him felfe into fome folitarie defart, where I will leaue him to the mercie of his malecontent humors. Now, he being thus banifhed as an exile, fteppes into his place fome mate of leffe merite, which hauing no partes to commende him, nor gyftes to deferue gaynes, becommeth very officious and diligent, willing to droyle and drudge in any feruile fort, fo as he may get meate to his belly, and clothes to his backe, without refpect of the credite of his place, his prefent gayne, or his future preferment: and when an other of better partes commeth to fupply that place, hauing a care of his credite, and refpect to his preferment, his Maifter will regarde him no more then the other, neither in wages nor

rewarde: so that this kinde of seruice by this meanes becomes a very seruite seruitude. What might further hereof be discourfied I will omit, fince I muft touch it more at large in the fequell of this treatife, and therefore thus much fhall fuffice concernyng this ambition and difdayne.

Now foloweth the laft part of this Tractate, wherein I will fhew (God willing) into what vtter ruine, downfall, decay, and meere miferie, this ftate of Seruingmen is fallen, by the decay of Hospitalitie and Good-houfekeeping. It were a trauell too tedious to fhew *a capite ad calcem* all the caufes that brought this bane and bayle to the Butterie and Bordes ende, which both being fallen into a confumption, a curelefse difeafe, there reftes no Phificke helpes to recouer their decaying members. Wherefore I will omit the originall, from whence their maladie procedes, and onely fpeake of the hurt and hinderance that thereof enfueth to the trafiquers in this trade, and minifters of this miferie.

Now trueth it is, *in diebus illis*, in former ages, that Potentates and Gentlemen of worth fpend their whole Rentes and Reuenues in Hospitalitie and good Houfekeeping (Skot and Lot onely excepted); making euen at the yeeres ende, neuer trubling them felues with the art of Arithmetique, to adde or fubtraft. They wayed no wealth, but helde Coyne in vtter contempt, not vouchfafing to touch, handle, or difpofe of it: that care they committed to the confideration of their Seruantes, ftrictly obferuing the comaund of wife Cato, *Dilige denarium fed perce* (sic) *dilige formam*. It was rare to fee any of them fell, or purchafe, or finde more Coyne in their Coffers then would defray neceffary charges. O how meryly they liued, and what pleasure they tooke to fee the gunshot of good ftomackes come batter the great Chines of their ftalled Beefe. To compare the pleasures of



their golden dayes, when Gold was so smally regarded, with the miserie of this latter, nay last age, were able in my iudgement, to wring teares out of the eyes of Adamant. There was no violating of Fayth, no breach of promyse, no hatred nor mallice, no cunning nor Cunnie-catching, no swearing nor forswearing, no feare of fraude, nor mistrust of friendshyp, no symonie, no briberie, no flatterie, no villany, no deceyte in bargaynyng, no false witnesse bearyng, no cruell murderying, no craftie conspyring, nor any fraudulent dealing. And why? Because Golde, the authour of all this vngodlynnes, was not regarded. Why is promyse not performed? Mallice so manifest? Cunning and Cunny-catching so common? Swearing and forswearing so vsuall? Symonie, Briberie, Flatterie, and all villanie, so dayly practised? What is the ende of deceyt in bargaynyng? Why doth the wicked beare false witnesse? the murderer kill cruelly? the craftie conspiratour imagine his mischiefe? and the fraudulent dealer deceyue his neighbour? euen Siluer and Golde, Money is the marke whereat they all shoote, the Maister whom they all obey, the Mine wherein they all digge, and the Man to whom they all do reuerence. It is Money they minde, Golde they grope after, and Gayne they groane for. Money, I say, Money is the cause of all this mischiefe and miserie.

But it may be obiected, How can Money be the cause of all this mischiefe and miserie? It neither commaundeth nor forbiddeth, procureth nor disswadeth, flattereth nor frowneth, compelleth nor denyeth, furdereth nor hindereth, any man to commit any offence, villanie or knauerie; it is a dead mettall, and no lyuing creature, that with fayre wordes, amiable countenance, or faythfull promyses, it might intice, allure, or perswade any man to do anything contrary to his owne intended meaning or purpose. Trueth it is, the Mettall of it selfe cannot be deemed either good or hurtfull: for let it lie, it

will neither stop your passage, nor hinder your iourney, it will not braue upon you, nor vrge you to any inconuenience, take it and vse it with discretion, it will not be your foe, but your friende. But come to abuse it, it wyll beare no coales, it wyll not take any wrong at your handes, it is pure and fined Mettall, and cannot indure to be mixted with dregges and droffe of lesse esteeme: I say, it cannot indure to be vsed otherwyse then as it is, and to that ende it was ordeyned. It is not the Mettall of it selfe, as I sayd before, that is eyther good or hurtfull, but the vse or abuse of it worketh in it either of the foresayd effectes. For marke from the beginning, whom you haue seene to abuse it, I meane, to desire or procure it, contrary to law, equitie, and conscience (for that is the abuse of it) and it hath not quit him or his their meede, as the saying is: euen rewarded him according to his defartes.

Did not Iudas that false traytor, euen for the couetous desire of Coyne, betray his owne maister our sauour Christ into the handes of the Iewes? But what was his guerden and rewarde? How long did he possesse this bootie, by this his inhumane practise obteyned? Did he not immediately goe foorth, and cursing the houre of his creation, the time of his birth, the wombe that bore him, and the pappes that gaue him sucke, and so in this desperate humor hanged himselfe? Infinite are the number of them against whom this definite sentence of death, or other danger hath been adiudged, onely for abusing these pure and refined earthly commaunders, Golde and Siluer.

You haue now proued, may some say, that the wrong vse of worldly treasure breedeth many diseases in this humane societie: but what particuler hurt hereof ensueth to Hospitalitie, which is the matter you haue now in hand, you omit. Not so, my very good friendes; but haue patience a while, and I will pay you the vttermoost farthing.

I haue tolde you before, in what small esteeme men of worth in former ages helde this worldinges God, nay, they were so afrayde to discontent or abuse it, that they would neither make nor meddle with it, but by substitutes and deputies, with the helpe of it procured to them selues all worldly necessaries, which was the totall of their desire. But the Deuill (in my iudgement the authour, roote, and originall of all mischiefe and miserie,) hath infused into this mettall some peece of Adamant, and into mans desire and affection some lumpe of Iron; which Adamant, according to his nature, drawing the Iron vnto it, linketh them selues together in vndefolueable bondes of earthly perpetuitie, during this worldly pilgrimage: not much vnlyke the Castle of Adamant, feigned in the historie of Hughon of Burdeaux, which Castle hauing drawne the sayd Hughon vnto it, all hope of departure thence was quite extinguished, onely except he coulde escape and be thence delyuered by an extraordinarie and imminent danger: which was, to be caried ouer the Sea in the clawes of a Griffine, whose desire was to deuoure him, and that was one danger: and in great hazard in regarde of his wayght to fall from the sayd Griffine into the Ocean and so be drowned, and that was an other danger: which dangers, as they were great and perilous, so I holde their perils no lesse dangerous, and as hard for them to be seperated and deliuered from this pernicious Adamant Castle, that hath linked and chained them selues vnto it by their extraordinarie couetouse desire of this worldly Mammon. Now this affectionate desire of this base Bulloigne, has<sup>1</sup> linked and chayned the hartes of great ones vnto it, such as in former ages were wont to maynteine Hospitalitie and Good-houfe-keeping in the higheft degree, in such a selfe blinded bond of assurance, as they fall into consideration and warie waighing of all the surpluffage to that charge belonging: so lessening, pinching,

<sup>1</sup> Old ed. has *hauing*.

deminifhyng, deuiding, and fubftracting of it, as they may almoft be afhamed of the remayne, it is drawn into fo narrow a roome: nay, yf they holde on (as God wot they haue done too long) their fubftractes I feare mee wilbe, Take nothing out of nothing, and there remaynes nothing. I aduife you goe not fasting to fuch a houfe, for there you may as foone breake your necke as your faft. O miserable and ftrange language, and not fo ftrange as true. Where are the great Chines of ftauled Beefe? the great blacke Jackes of doble Beere, the long Haull tables fully furnifhed with good victuals, and the multitude of good fellowes affembling to the houfes of Potentates and men of worth? In a worde, they are all banyfhed with the fpirit of the Butterie; they are as rare in this age, as common in former tymes. Thefe Potentates and Gentlemen, as I fayd before, haue begun in this maner to leffen their charge: fyrft, for their three yeeres ftauled Beefe, it was too fatte, and triple charge: one yeere, nay leffe will ferue to fatte a Bullocke, the meate much sweeter, and the charge much leffe, and fo for other victualles of that kinde. Now for Beefe, Mutton, Veale, Pigge, Goofe, and Capon, which was the fubftance of their prouifion in thofe dayes, wherewith their Tables were dayly furnifhed, fo that there was good cheere with plentie for them that fate, good reuertions for them that wayted, and great reliefe for the poore amongft thofe full platters, now thefe bountifull and fubftantiall dyfhes are changed into cates of leffe coft, though dyfhes of rarer deuice. Now there muft be Goofe-giblets, Pigs-petitoes, and fo many other boyled meates, forced meates, and made dyfhes, as wyll fupply the roome of the fubftantiall accuftomed full platters, to furnyfh the Table, though they be but as fiphers in Augrime, to fupply the number. Allow notwithstanding, that this kinde of feruice doth fatisfie and content them that are ferued, yet what fhall anfwere the hungrie

appetites of the attendantes that hath long fasted in hope of this reuertion? Euen the remayne of these cold boyled meates, and made dyshes, must satisfie their hungrie appetites, which may wel be called colde Commons: but after this latter dinner is ended, small are the broken meates that remayne to relieue the poore. Nay further, concerning their fare, they (like good Phisitians) consider that change of choyce dyshes and feuerall meates at one time may breede a surfet, and all superfluitie bringeth excesse, and therefore they will draw their multitude of dyshes into a lesse number, and content them selues onely with two or three dyshes at the most, with Fruite and Cheefe after, to supply, yf neede require. Now, yf they haue but two or three dyshes, what should they neede so many Attendantes? So, wanting seruice wherein to imploy them, there they cut off an other charge: this affoordes them a doble benefite, it cuts off the charge of Men, and many Dyshes. But yet there remaines one seruice, wherein they must imploy moe Men then the tables attendance requireth, that is, yf their Mistres ryde abrode, she must haue .vi. or .viii. Seruingmen to attende her, she must haue one to carrie her Cloake and Hood, least it raine, an other her Fanne, if she vse it not her selfe, an other her Boxe with Ruffes and other necessaries, an other behinde whom her Mayde or Gentlewoman must ryde, and some must be loose to open Gates, and supply other seruices that may be occasioned. Now to deminish and cut of this charge, aswell of Horse as Men, there is now a new inuention, and that is, she must haue a Coach, wherein she, with her Gentlewomen, Mayde, and Chyldren, and what necessaries as they or any of them are to vse, may be caryed and conueyed with smaller charge, lesse cost, and more credite, as it is accompted: for one or two Men at the most, besides the Coach-man, are sufficient for a Gentlewoman or Lady of worthy parentage. Now at Boord and

abrode, yf so few Seruantes may satisfie, and supply all the seruice that herein can be required, all the rest sure are *superuacu[um]* and *omne nimium vertitur in vitium*; therefore, leaft by the mayntenance of this superfluous charge, the superabundant number of Seruingmen might grow vitious, and so blame-worthy, these remedies before rehearsed were put in vre and vse, so that hereby the number of this Companie is much lessened and impayred.

Now it should seeme (in my iudgement) that the lessenyng and diminishyng of this consort of companions should better their estate and calling: for the fewer that a Gentleman hath attending him, the better he may prefer them, being as able in worldly possessions as his auncestors, which maynteyned many moe. But it falles out contrarie; for their seruice was neuer so smally regarded and rewarded as now; and yet the number of them neuer so small.

The Gentleman (I know) will thus answere for him selfe, that he is neither able to do so much for his men, nor to mayteine his port & hospitalitie in so bountifull manner as his auncestors in former ages: for his Father, or Graundfather, payde but .xx.s. an Oxe, .iii.s. a Mutton, .ii.s. a Calfe, vi.d. a Goose. iiii.d. a Capon, ii.d. a Henne, and .ii.d. a Pigge, and for all other householde prouision the like rate. Now there is not any thing that belonges to housekeeping, but it is a triple charge ouer it was; and whereas one hundred poundes a yeere was a competent luyng to maynteine good hospitalitie, now three hundred pound a yeere will not defray the charge of such a house, rateably proportionyng all necessaries thereunto belonging, without exceeding his accustomed plentie. Now his luyng is not greater than was his ancestors, nor any Acre by tract of tyme enlarged: yf the charge therefore grow thus double[y] burdenous, by reason of the deerenes of all kinde of prouision to that house keeping

belonging, and his mayntenance not any way augmented, How is it possible for him to maynteine himselfe *in statu quo prius*? Now, Farmours, speake for your selues, for I holde you sufficient (though not learned) to answere this question, and discide this doubt.

Mee thinks I see them striue, who should speake first: free libertie is graunted, therefore speake in order, and you shall all be heard.

Mary then, sayes one, Let me haue the tenne Acres at the olde rent, and I will finde you Beefes for your house at .xx.s. a peece. Sayes another, Let me haue such a Farme as it went an hundred Yeeres since, and I will serue you Muttons at .ii.s. vi.d. the case. Well, sayth the thirde, let me have your Demaynes in such a place, for the rent your Graundfather let them, and I will finde you all other household prouision, for ordinarie victualles, at the rate he payde: therefore, yf your Housekeeping be more chargeable then it was by the deerenes of your dyet, then your Landes yeeldes you more profite then it did, by rearing the rent.

Thus is the Landlordes excuse answered with *quid pro quo*. But what may the poore Seruant heere obiect, and say for him selfe?

In tymes past, I could haue bought Cloth for .ii.s. the brode yarde, an Hatt for .xii.d., a Shirt for .x.d., a payre of Bootes for .ii.s., and whatsoever other necessaries belonged me, at like rate: now I must pay three tymes dearer for any part of the sayd Apparrell, and yet my Wages not more then my great Graundfathers, [he] supplying the same place and office I doe. But it may be obiected on the behalfe of Maisters, that my auncestor or predeceffor coulde be content with corse Karsie, or Countreys Ruffet, for his Holyday Garment, and you, with your fraternitie, in these latter dayes, cannot be content to shape your Coate according to your Cloth, and your expences ac-

ording to your mayntenance : but you, or the most of your consort, must in maner exceede your Maisters in brauerie, and costly-fashionate Apparrell. *Turpe doctori cum culpa redarguit ipsum*, It is a shame for the Lawgiuer to breake and violate his owne institutions.

Trust me, I holde this excessiue costly Apparrell a great cause why Gentlemen cannot maynteyne their wonted and accustomed bountie and liberalitie in Hospitalitie & house-keeping: for when as the Mercers booke shall come, Item for so many yardes of Cloth of Golde, of Siluer, Veluets, Sattin, Taffata, or such lyke ware: the Goldsmithes Debet for Chaynes, Ringes, Jewels, Pearles, and precious Stones: the Taylors Bill, so much for such a Sute of laced Satten, and such lyke superfluous Charges, amounting in one yeere to more then the reuenues of his Landes, the charge of House-keeping and other necessaries vnde frayde: how can he then chose but eyther make others Gentlemen by possessing his Inheretaunce, or els betake him to London, or some other Sanctuarie, where he may lyue priuate so many yeeres, as he is runne ouerhooes, that debtes thereby may be payde, and defectes supplied. Which tyme thus spent in this priuate lyfe, is so euyll bestowed, as he cannot make any accompt thereof to God, his Prince, or his Countrey, to whom he with his lands, liuing, possession, and worldly patrimonie, is bound in feuerall duties; for there is none but knoweth, that at their handes that hath much, much shalbe required.

If a Gentleman haue a competent lyuing, that wyll maynteine good Hospitalitie (which is, as I sayd before, the harbourer of two hopes, Prayse and Prayers) and him selfe like a Gentleman, yf he will not exceede his degree, al other superfluous charge layde a part, wyl bestow upon his owne or his wiues backe in brauerie of apparrel halfe a yeere of his house-keepinges charge, the other halfe yeere must of



necessitie be maymed, pinched, and impayred, to the great hurt and hinderaunce of that duetie which he is bound to performe by neighbourhood to his Countrey, and by charitie to his poore brother.

Concerning this costly and fashionate Apparrel, I remember a notable example of a King of England (as it is sayd) that called<sup>1</sup> vpon occasion, certayne of his Noblemen and Peeres of his Realme to the Court, whyther when they came, one amongst the rest came very homely apparreled, in a Jerken of Frieze and a payre of bretches of Countreys Ruffet, and al his other apparrel correspondent; his trayne and attendantes were a hundred or fixe score proper and perfonable men, all well Horfed, and gallantly furnished at all poyntes. This Noble-man, thus attended, came to the Court, and doing his duetie to his Prince and Soueraigne, the King sayd vnto him: My Lord, I cannot but commende your troupe and trayne so well furnished, and your selfe so worthyly attended: but your owne person to be apparrelled in so base and vnseemely a suite, I cannot but highly discommende, for that it befitteth not a man of your estate, degree and calling, but alwayes to be apparrelled in costly, comely, decent, and handsome habite. Well, my Leige and Soueraigne, answered the Noble-man, What as is amiffe shalbe amended (God willing.) So going from the Court to his lodging, he sent presently his Man to buy hym a rich gowne of blacke Veluet, the fleeces thereof all beset with Aglets of Golde, a Veluet Cappe, with a Fether and a Golde Bande, very richly bordered about with Pearles and precious Stones of great value, a suite of Cloth of golde of the newest and richest fashion, his Gyrdle and Hangers richly imbrodred and beset with costly Pearle with all other his apparrell no lesf stately and costly. Thus richly furnished, attended with onely one Man and a Page, he makes his repayre the next morning to the Court agayne, where when

<sup>1</sup> Old ed. has *calling*.

he had done his duetie to the King: Yea mary, my Lord, sayd the King, you are now like your selfe, and as you should be: but where is your goodly trayne of Men and Horfe, wherewith you were yesterday so gallantly garded? If it may like your Grace, answered the good Earle, throwing down his Cappe, Heere is twentie Men and twentie Horfe: and throwing off his Gowne, says, Heere lyes fourtie Men and fourtie Horfe more, with other the rest of his sumptuous Rayment at the lyke rate, saying, that all his Men and Horses were turned into gorgeous Garments. Now, sayth he, yf it like your Maieftie that I should maynteine my selfe in these Royall Roabes to do your Grace seruice, onely garded with my Man and my Page, or that I should maynteine my troupe of Horfe and Men, to do your Maieftie seruice at home, or abrode against your Graces forraine foes, or domesticall Rebels (yf any such shalbe) in my homely habite? Whether of these, as it shall please your Grace to commaunde me, I am redie to obey: but my liuing is not able to perfourme them both. Now what answere he receyued from the King I know not, but if both could not be perfourmed, then I perswade my selfe that none is so simple, but will preferre the Men and Horfe, before the gorgious Garmentes, both for the honour of the King, the credite of the Maister, the sauegarde of the Countrey, the common good for the weale publique, and in all other respectes whatsoever. But Totnam is turned French, these Men and Horfe are metamorphosed into Golden Garmentes, which makes Seruingmen, yea and Men, so litle fet by, and so smally regarded: Wherefore they may wel both say & sing,

In vaine, my eyes, in vaine you waft your trickling teares,  
 In vaine my fighes, my fighes, and sobbes of my despayres:  
 In vaine you search these troupes of gallent men and horfe,  
 In vaine you search, for paynted plumes hath banishd al remorse.

The stately Towers decay, the Courts therof grow greene,  
No passage into Pallace fayre, where great reformat hath beene :  
The Hauls are now too large, the Tables are too long,  
The clouded shooes comes in so fast, they keepe too great a throng.

The Chargers now be changed, wherein men wont to eate,  
An old Fruite dish, is big enough to hold a ioynt of meate :  
A Sallad, or a Sauce, to taste your cates withall,  
Some strange deuice to feede mens eyes, mens stomackes now be small.

And where the Porters lodge, did yeelde beefe, bread, and beere,  
The Kitchen Haul, & Parlor to, now wantes it twice a yeere :  
Now Seruingmen may sing, adue, you golden dayes,  
Meere miserie hath taken place, where plentie purchast prayse.

Thus you have heard, that the number of this profession, by this decay of Hospitalitye, is greatly lessened and diminished, and so consequently the state of the remaine impayred : for what trade or occupation is best, there are commonly of the same most professors. But I will speake a worde or two of the perticular inconueniences that hath happened to this, at the first happie, but by tract of tyme, thrife unfortunate fraternitie : hereby I meane by the decay of good House-keeping.

First, whereas their pleasures were equall with their Maisters, and their Maisters tooke pleasure commonly in honest sportes : now these their Maisters sportes and pastimes are either turned into couetousnesse, groping after worldly graith, or els into riotous spending their Patrimonie in gay Cloathes, lasciuious lewdnes, extraordinarie gaming, or such like ; the godly meane, which is the heavenly harmonie, is now banished these (I may say) inhumane coastes, and cannot be harboured in any of our Hauens. Now the Seruingmans pleasure, is turned into seruile toyle and droyling drudgerie ; for since he hath no fellowes but that are dayly and houely employed : and how ? Not in

pleasure, as before, in haulking, hunting, fyshing, and fowling, but in other busynesse, he himselfe alwayes riding and running about worldly busines, or otherwise, as it shall please his Maister to appoynt. But I cannot, nor will not maynteine argument against this, for *Otium est radix omnium malorum*, Idleneffe is the roote of all mischief; and if Seruingmen should do no seruice but as they were wont, and tie them selues to their ancient custome, then they should be altogether idle, because former employment is taken away. But it may be obiected, You tolde vs what maruels Seruingmen merited at their Maisters handes in former ages: and why are not their desertes so well gratified in these latter dayes, as before? Marie, for many respectes, yet principally for two. First, they are for the most part, though not all, of a baser mettall then they were wont to be; and therefore the kinde vsage and friendly familiaritie, that in former ages did linke the Maister and the Seruant together, is now on the Maisters behalfe had in vtter contempt and disdain, in regard of their homely, rusticke, and vngentlemanlike bringing up, which they regarde as it is, and rewarde onely with bare wages. Couenauntes they keepe and perfourme, as Artificers do with their Apprentifes, & Workemen with their Labourers; but preferment ouer and aboue they get none. And why? Because their singularitie in any of their seruices is no such as can merite or deserue anything aboue promise. Neither doth Maisters now adayes take any such pleasure in the qualities of their Men, as they<sup>1</sup> can affoorde them a Farme for their feates, or a yeerely Annuitie for their skill in any of the feuen liberall Sciences. Beleeue me, I speake as I thinke: if the wisedome of Salomon, the strength of Sampson, the beawtie of Absalon, the prowes of Hercules, the eloquence of Cicero, the profound learning of wise Plato, and all the excellentest partes that can be named, were all

comprehended in one man, and the same man would shroude himselfe in the habite of a Seruingman, and professè the same by taking foure Markes a yeere wages and a Luerie, I verily beleeeue his preferment should be rather a Remuneration then a Guerdon, if he get any in this Leaden and last age. But what is the difference betwixt the Remuneration and the Guerdon, may some say, we would faine know? otherwise we can not tell how you meane this well qualited Seruingmans defartes should be rewarded. Your question is reasonable, and therefore I will distinguish them as their difference was tolde me not long since by a friende of mine.

There was, sayth he, a man (but of what estate, degree, or calling, I will not name, leaste thereby I might incurre displeasure of any) that comming to his friendes house, who was a Gentleman of good reckoning, and being there kindly entertayned and well vsed, as well of his friende the Gentleman, as of his Seruantes: one of the sayd Seruantes doing him some extraordinarie pleasure during his abode there: at his departure he comes vnto the sayd Seruant, and saith unto him, Holde thee, here is a remuneration for thy paynes, which the Seruant receyuing, gave him vtterly for it (besides his paynes) thanks, for it was but a Three-farthinges peece: and I holde thanks for the same a small price, howfoeuer the market goes. Now an other comming to the sayd Gentlemans house, it was the foresayd Seruants good hap to be neare him at his going away, who calling the Seruant vnto him, sayd, Holde thee, heere is a Guerdon for thy defartes. Now the Seruant payde no deerer for the Guerdon then he did for the Remuneration, though the Guerdon was .xi.d. farthing better, for it was a Shilling, and the other but a Three-farthinges. Therefore, I say as I sayd before, the man of best qualitie in these dayes, if he be a Seruingman by profession, shalbe as slenderly rewarded for his seruice,

as the mome of no merite, that hath no partes at all in him worthy commendation.

Now for the other reason, why Seruingmens defertes are not rewarded in these dayes, as they were wont in former ages: it is, because Gentlemen nowadayes have more vse of their Land & Liuing, their Kine and Coyne, their Rentes and Reuenues, their Siluer and Golde, and all other their worldly Treasure, then they were wont to haue: for in times before they had so much (many of them) as they bestowed Landes, Liuinges, Rentes and Reuenues, vaynely and ceremoniously upon Friers, Monkes, Abbots, Cannons, and pelting popysh Priestes. And to what ende? Euen that they, and their crue, might pray that their soules might passe Purgatorie with lesse pennance then they would willingly endure. But now they finde other vse for it, then either to bestow it upon such momysh Mass-mongers, or any of it vpon them that better deserue it, their owne Men.

What say they, yf a Seruingman for long and duetifull seruice request the Lease of a Farme at the olde rent, or some other preferment? Was my Liuing left me to bestow upon my Men, or to deuide amongst my Children? Why do I giue you wages, but in regarde of your seruice? If you like not me nor my wages, you may prouide for your selfe when you will, I will not be your hinderaunce; not waighing and considering, that his wages is not able to finde his Man necessaries from the middle downe: but I dare not speake what I thinke, neither what might be spoken, concerning wages in these dayes. But why is the Gentleman so peremptorie and resolute at his Mans reasonable request? Mary, because he knoweth where to haue a Man fitter for his purpose, that will stande him in lesse charge; and therefore Seruingmen are not rewarded as they were wont, because

Gentlemen nowadays cannot spare any preferment to bestow vpon them. But what is this fellow that is fitter for his purpose, and will stande him in lesse charge, expecting no preferment at all at his handes, no, not so much commonly as Wages? It is (as I sayd before) his neighbours Sonne, who will not onely maynteine him selfe with all necessaries, but also his father will gratifie his Maisters kindnes at Christmas with a New-yeeres gyft, and at other Festiuall times with Pigge, Goose, Capon, or other such like householde prouision. And why will the good olde Yeoman be at all this charge, since his sonne woulde otherwise earne him much more profite, and do him much more pleasure? Why? Marie, because his Sonne shalbe sure to keepe the Catte from the Tonges at home, when other his neighbours children shall trudge into Fraunce, Flaunders, and other Nations, to do their Prince and Countrey seruice. But if it woulde please God of his goodnesse, to sende vs peace and quietnesse, that our gracious Soueraigne (whom God preferue long amongst vs, to his blessed will and pleasure) should haue no vse of warlike prouision at home nor abroad, and consequently the Yeoman no vse of the Gentlemans goodwill and pleasure, you should see these new vpstart Seruingmen flocke to their olde haunt, as the Emmets in the beginning of Sommer do congregate them selues together, to labour while Sommer lastes, for feare of Winters penury.

Now if this Man, I say (as I sayd before), my neighbours sonne, can at one and twentie, or two and twentie, yeeres supply the place of a Seruingman, and discharge that duetie as well as he that hath been trayned vp in seruice from his childhood, and will take vpon him that trade, without expecting either present gayne, or future preferment for his seruice at his Maisters handes: what neede then the Gentleman giue wages and preferment to a Seruingman, yf he may haue these of

fo free cost? But I say it is pittie that God hath lent that man his five Senses and all other his bodyly members that belonges to the sufficient furnishyng of a whole man, that bestowes his talent so euil, & so slouthfully labours in his vocation, as he cannot with all his induors get meate to his belly, nor clothes to his backe, as these do, that bestowes euen the best time of all their yeeres in the seruice of Gentlemen. But this decay of Hospitalitie hath bred a far greater mischiefe amongst Seruingmen then this. For now euery Gentleman almost hath gotten such a rabble of Retayners, as makes poore House-holde seruantes so smally set by as they are. For what cares a Gentleman now adayes to knaue & rascall his Man at euery worde? And yf his Man (as flesh and blood many tymes cannot indure to be so inhumanely intreated) shal scorne these vngentlemanlike tearmes, and thinke much for so small a cause, as many times they are, to be so hardly vsed: then off goes the Lyuerie Coate or Cloake, and: packe out of my doores you arrant knaue, I wyll haue your betters to beare more then this at my handes. Thus is the poore Seruingman turned out of his Lyuerie, & out of doores, hauing but a bare quarters warning, but not that quarter that is allowed them by the Statute made for Seruants, in *Quinto* of her Maiesties reigne, which is a quarter of a yeere, but scarce a quarter of an houre, to packe up such apparrell as he hath.

But what is the cause that the Gentleman cares so lytle for his Man, though he be neuer so paynefull, honest, diligent, and duetifull a Seruant? What? marie this, because he can haue, yf he sende for, such a Retayner, to ryde with him, or runne for him, or do any seruice he hath to commaunde him, till such time as he shalbe prouided of another. But poore Seruingman, what shall he doe, yf he be farre from his friendes, and haue small acquaintance there where



he dwelt? Poore soule, I holde him to be in much worfe case then the impotent Begger, that procureth the Towe-Seale, with certayne of his neighbours handes, where he hath been three yeeres last resident, to begge within the limits of such hundredes, by vertue of the Statute made in *Vicesimo secundo* of our late dread Soueraigne, that worthy Prince of famous memorie, King Henrie the eight, for the reliefe of the poore: for the one hath free libertie to passe from Towe to Towe, without let, molestation, or hinderance, vsing himselfe honestly: and the other shalbe accompted as a Roge, and sent to Gaole, being Maisterlesse, for wandering abroade without a Lycence.

Now the miserable needinesse of Houfe-keeping was the first founder, begetter, and rayser of this Retayner. For yf a Gentleman nowadayes coulde be content to giue Meate, Drinke, Wages, and Lyuerie, as his forefather did, to so many men as he had any employment for, what neede he then haue any Retayners? And yf the Gentleman will pleade inhabilitie, that he is not able by his Lying to maynteine so many in householde as his father did, though his degree and calling require no lesse countenance: then let him be content to cary so much a lower sayle, and grinde as his winde will give him leaue: cary that port, credite and countenance in his Countrey, as his lying will afforde him mayntenance. I will not say what I could concerning these Retayners, since the worthy Lawes and Statutes of this Realme hath prepared, constituted, and ordeyned pecuniarie punishmentes for the offenders herein, yf they might be duely put into execution. But, *Quod supra nos, nihil ad nos*, What hath Joan to do with my Lady, or I with execution of Lawes or Statutes, that is neither Constable nor Borshoulder of Towe nor Hundred? But I wysh well to all, and would not willingly incurre displeasure of any, and craue pardon yf in any thing I haue past my

boundes, or been too bolde. But to returne agayne to my poore maisterlesse, and Lyuerylesse, nay Lyuerlesse and Hartlesse brother in Christ: What shall he do, being thus Maisterlesse, moneylesse, & friendlesse, hauing lost his Maister and maynteynance both at one instance? What, shall he beg? no, he wantes his Testimoniall. Liberalitie is dead, as I tolde you before, and no body will give him any thing, because he is able to worke. What then, shall he worke? Alas, he can not earne salt to his pottage, for he hath not been trayned to any bodyly labour: and yf he would or coulde, yet no body will fet him a worke, because they know him not: and yf they knew him, yet they will not, for they haue Townesmen labourers enough, to do what worke they haue. What shall he then do? Shall he make his appearance at Gaddes hill, Shooters hill, Salisburie playne, or Newmarket heath, to sit in Commission, and examine passengers? Not so; for then, yf he mistake but a worde, Stande, for Goodmorow, he shall straight, whereas he did attende, be attended with moe men then his Maister kept, and preferred to a better house then euer his father buylded for him, though not so holsome. What restes then, shall he starue? No, no, *Ferrum frangit necessitas*, Hunger breakes stone walles: necessitie hath no Law: and yet necessitie vrgeth him to do some of these, to worke or steale: to worke if he coulde haue it, I holde well withall: but to steale or starue, are two hard choyses; and woe, woe, and thrise woe be to him that is dryuen to eyther of them, as God wot many of these poore Seruingmen be in this Leaden and last age.

O who would be a Seruingman, to hazarde to fall into this detestable daunger, and be dryuen into these extremities? even into all the penurie, beggarie, scarcitie, and meere miserie, that may befall any humane creature: nay when they are in their greatest prosperitie, and had in highest esteeme, yet they are euen then the most contemned

and despised companie that lyues in this humane societie. For what doth a Gentleman now adayes care more for his Man, then to serue his present turne? No, no more for him then he doth for his Dogge or his Horfe, who while they can do him seruice, he is content to allow them meate, and other necessaries. But when the Horfe falles blynde or lame, knocke him in the head: when the Dogge growes so olde as he can do nothing but lie by the fyre, cut his throate, what is he good for, but to spende victualles: and the Seruingman, when the Sommer of his yeeres are spent, and that crooked olde age hath summoned him to make her many low curtesies, with bended knees, so as he is not able now by his seruice to earne Otemeale for his Pottage, then off goes his shooes, and he is turned to the Common; impasture is too good for him, for who would keepe one to do nothing, and bread so deare? Thus much doth his Maister regarde him, when he is able to do him no more seruice.

Agayne, yf this honest minded Seruingman doth enter into consideration of his estate, and woulde willingly by some honest meanes prouide that he myght liue in time to come like a man, and so lendes a louing looke to some Yeoman or Countreymans daughter, whose Father he thinkes will bestow upon her some reasonable portion, that with good husbandry may maynteine them both neighbour-like: then upon some good lyking of both the parties, he comes to the Father & Mother of the Mayde to craue their good willes in the matter. What then? sayes the Father, shall I bestow my Daughter vpon a Gentleman forsooth, that wantes lyuing, and cannot worke? On a Seruingman, on a begger? Noe, I am not yet so weerie of my Daughter, as I would see her stande neede of an almes: no no, I pray you, prouide for your selfe otherwyse, for my Daughter is not, nor

shall be, a pray for your pawes. Then it comes to the eares of my neighbours kinsmen & friendes, that my neighbour Jenkingfons daughter shall haue M. what call you-hims man. Then they beginne to gabble amongst them selues What, shall Joan haue a Seruingman? is her father so madd as he wyll marrie her to a Seruingman? What, to a Seruingman, fayes one? To a Seruingman, fayes another? He neyther hath any thyng, nor can earne any thyng. How wyll they lyue, fayes one? How wyll they lyue, fayes another? Marie merily, tyll his wyues portion be spent, and then wyll he be gone, and play leaft in fight. Mee thinkes he myght remember the olde faying: A Bakers wyfe may byte of a Bunne, a Brewers wyfe may drinke of a Tunne, and a Fyshmonger's wyfe may feede of a Cunger, but a Seruingmans wyfe may starue for hunger.

Thus vncharitably do they all iudge of the poore Seruingman. What estate, degree, or callyng, can then be more miserable then the profession of a Seruingman? Heere to day and gone to morow. In good credite with his Maister at noone, and Jacke out of office before night. It was not for nothyng that a good fellow, and friende of myne, a Seruingman, told mee he neuer made his Bedde before he went to it: for, sayth he, I know not in the mornyng, whether I shall lie in it at nyght or no, and therefore I wyll be sure my Maister shall not owe mee a bedde making.

And thus you see, gentle Reader, the estate, degree, callyng, and profession, of euery poore Seruingman, in these latter dayes, to be more waueryng and vnconstant, then Winters weather, Womens thoughtes, or Fortunes wheele, that neuer restes rowlyng and turnyng about, in all thynges mutable but mutabilitie.

Thus, courtuous Reader, I haue set downe, accordyng to my small iudgement herein, to what ende this fraternitie of Seruingmen was at

the fyrst ordeyned, and of what mettall they were made. I haue also declared how floryshing was the prime of their profession, and what estate, credite, and countenaunce, they lyued in, in former ages, euen tyll *Vltima linea vitæ*. And thirdly and lastly, into what penurie, scarcitie, beggery, meere myserie, and vtter ruine, subuertion, and contempt, this auncient buyldyng is fallen into, in this leaden, latter, and last age. Whose fall I earnestly lament and bewayle, wylling (yf any way I coulde) to procure a salue for this incurable diseafe. But, since I cannot, I wyll pray euen *Ab intimo corde*, from the bottom of my hart, that this companie of Seruingmen may eyther be better rewarded for their seruice, and better esteemed of amongst their superiours, equals, and inferiours; or els that none of my friendes, or welwillers, doe take vpon them this trade and profession<sup>1</sup> (though for my owne part I cannot speake any thyng of this by my owne experience, as hauyng tasted my selfe the gaule of this bitter-sweete: for euer since I was a Seruingman, I haue receyued the full measure of my defartes at my Maister's handes) least they should fall into the before rehearsed inconueniences, which are very incident generally to the professors of this callyng.

<sup>1</sup> Old ed. has *professions*.



# The Court and Country,

OR

A briefe Discourse Dialogue-wise set downe  
betweene a Courtier and a Country-man.

Contayning the manner and condition of their liues with many  
Delectable and Pithy Sayings worthy obseruation.

*Also, necessary Notes for a COVRTIER.*

---

Written by *N. B. Gent.*

*The Country-man.*



*The Courtier.*



Printed at *London* by G. ELD for *John Wright*, and are to be sold at his shop  
at the Signe of the Bible without *Newgate*, 1618.





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*To the* READER.

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**A**MONG many Passages that I have met with in the world it was my hap of late to light on a kinde Controverſie betweene two Kinſmen, a Courtier and a Countryman, who meeting together vpon a time, fell to perſwading one another from their courſes of Life ; the Courtier would faine haue drawne the Countryman to the Court, and the Countryman the Courtier to the Country. The reaſons for their delights, and loue to their manner of liues, I haue ſet downe as I found them ; but whatſoever they alledged for their contentments, it ſeemed they were reſolued vpon their Courſes, for in the end they left where they begunne euery man to his owne humour, and ſo brake off. Now what Profit or Pleaſure may ariſe by the reading of them, I referre to their diſcretion that can beſt beſt make uſe of them. Matter of ſtate is not here medled with ; ſcurrillity heere is none : no taxing of any Perſon nor offence iuſtly to any whoſoever : But paſſages of witte, without the malice of any euill minde. And in ſumme, matter of good ſubſtance, and mirth enough to driue away a great deal of melancholy ; and ſo leauing it to your Patience to read, and to your Pleaſure to eſteeme of as you ſee cauſe : both to Courtiers and Countrimen that are kinde and honeſt men, I reſt, to wiſh content in the Courſe of a happy life, and ſo remaine

Your well wiſhing Countreyman

*N. B.*





To the Worshipfull and worthy  
*Knight, the fauourer of all good*  
Vertues and Studies Sir STEPHEN  
POLL, of *Blackmoore in Essex*; and  
to his worthy Lady Health Honour,  
*and eternall Happineffe.*

Worthy KNIGHT,

**B**Eing well acquainted with your true knowledge of the Honour of the Court, and the Pleasure of the Countrey: your iudiciall Obseruation in your Trauels abroad, and your sweet retyred Life at home: Finding my Seruice indebted to many of your vnderferued bountifull Fauours, and willing, in some frutes of my Labour, to shewe the thankfulnessse of my Loue I haue aduentured to present your Patience with a short Discourfe, in the manner of a *Dialogue*, betweene a Courtier and a Countriman, touching the Liues of either: What Matter of worth is in it I will leaue to your discretion to consider of, with my bounden Seruice to the honour of your Commaund, hoping that either heere or in the Country it will be a pretty passage of idle time with some matter of mirth to remoue melancholy. And so in Prayer for your health, and your good Ladies, to whom, with your selfe, Dedicating this short *Dialogue*, I rest

*Yours, humbly deuoted to be Commanded*

NICH. BRETON.





## The Courtier and the Country-man.

*Courtier.*

**C**OUSIN, Well met ; I see you are still for the Country, your habite, your countenance, your footing and your carriage doe all plainly shew you are no changeling, but every day alike, one, and the same.

*Country-Man.* I am so indeede, and wish that you were so too: for then should you not be so great an eye-sore to your friends, nor such an enemy to your selfe: for, I feare the place you liue in is more costly then profitable; where, for one that goes vp the weather a number goe downe the winde, and perhaps the place not so truly full of delight as the passage through a meaner compasse.

*Court.* Oh Cousin, you cannot but confesse that blinde men can iudge no colours, and you that liue plodding to purchase a pudding, cannot but distast any meat that may compare with it, though in many degrees of goodnes it exceede it: for, should I tell you truly what I know of it, you would soon alter your opinion to a point of better iudgment. Oh, the gallant life of the Court, where so many are the choices of contentment, as if on earth it were the Paradise of the world: the maiesty of the Soueraigne, the wisdome of the Councill, the honour of the Lords, the beauty of the Ladies, the care

of the Officers, the courtsey of the Gentlemen, the diuine Seruice of the Morning and Euening, the witty, learned, noble, and pleafant difcourfes all day, the variety of wits, with the depth of iudgments, the dainty fare, sweetly dressed and neatly ferued, the delicate wines and rare fruites, with excellent Musique and admirable Voyces, Maskes and Playes, Dauncing and Riding; deuerfity of Games, delightfull to the Gamfters purpofes; and Riddles, Queftions and Answers; Poems, Histories, and ftrange inuentions of Witt, to ftartle the Braine of a good vnderftanding; rich Apparrell, precious Jewells, fine proportions, and high Spirits, Princely Coaches, ftately Horfes, royall Buildings and rare Architecture, sweete Creatures and ciuill Behaviour: and in the courfe of Loue fuch carriage of content as fetts the Spirit in the lap of pleafure, that if I fhould talke of the praife of it all day, I fhould be fhort of the worth of it at night.

*Covnt.* And there withall you wak't; or elfe you are like a Mufitian that onely playes vpon one ftring: but, touch the Baffe, with the Treble, the Meane, with the Counter Tenor, and then fee how the ftrings will agree together, and whether the Voyces doe not rather faine then fing plaine, for feare the Ditty may difgrace the Note, and fo the Muficke be not worth the hearing. But if all be as you fay, yet take the Euening with the Morning, and all the weeke with the holyday, the fower with the sweet, and the coft with the pleafure, and tell me then if once in feauen yeares, when your ftate is weakened and your Land wafte, your Woods vntimberd, your Paftures vnftored, and your Houfes decayed: then tell me whether you find the prouerbe true, of the Courtier young and old: though fome-time a Bell-weether may bee fat, when many a better fheepe cannot hit on fo good a feeding. But fince you fpeake fo fcornefully of the



Country life, if you were or could be so happy as to apprehend the true content in the course of it, you would shake the head and sigh from the heart to be so long from the knowledg of it, and neuer be at rest till you were gotten to it. Oh, the sweete of the Country life, in which are so many and so true varieties of pleasures as keepe the spirit euer waking, and the senses euer working for the full content of the whole Creature, in so much that if [there] may be a similie of heauen on earth, it is onely in the precinct of the Country passage, where both nature and reason behold and enuy that satiety of pleasure that is not easily to be expressed. And to answer directly to some of your points of praise, let me tell you, though we see not our Soueraigne every day, yet we pray for him every hower; and holding our selues vnworthy of his presence, are glad when we may get a sight of his Maiesty.

Now, for Councillors of State, we reuerence their persons, and pray for their liues in their labours for our peace. And for your Lords, we haue Land-lords that agree best with our mindes, whom vsing with due reuerence, paying them their rent, and now and then for some small remembrances wee can haue friendly talke withall, and learne good lessons of them for many things to be look't into. And vpon the Bench at a Quarter Ses[s]ions, when they giue a charge, heare them speake so wisely, that it woulde doe ones heart good to heare them: and sometime in the holydayes, when they keepe good houses, make many a good meales meat with them. And in the time of the yeare when the haruest is in, goe a hunting, and hauking, coursing and fishing with them: and sometime to continue good neighbourhood, meete and make matches for shooting and bowling with them, when wee exercise the body in plaine dealing, and not the braine in subtile device.

Now for your Ladies, wee haue pretty Wenches, that, though they be not proud, yet they thinke their penny good filuer, and if they be faire it is naturall, and hauing their mothers wit they will doe well enough for their fathers vnderstanding. And for your Gentlemen, we haue good Yeomen that vse more courtesey or at least kindnesse then curiosity, more friendship then complements, and more truth then eloquence: and perhaps I may tell you, I thinke we haue more ancient and true Gentlemen that hold the plough in the field then you haue in great places that waite with a trencher at a Table; and I haue heard my father say, that I beleue to bee true, that a true Gentleman will bee better knowne by his inside then his outside, for (as he said) a true Gentleman will be like himselfe, sober, but not proud; liberall, and yet thrifty; wise, but not full of words; and better seene in the Law, then be too busie with the lawes; one that feares God; will be true to his King; and well knowes how to live in the world, and whatso[e]uer God sends, hath the grace to be content with it; loues his wife and his children, is carefull for his family, is a friend to his neighbour, and no enemy to himselfe: and this (said my father) is indeed the true Gentleman: and for his qualities, if he can speake well, and ride well, and shoote well, and bowle well, wee desire no more of him. But for kissing of the hand, as if hee were licking of his fingers, bending downe the head, as if his neck were out of ioynt; or scratching by the foote, as if he were a Corne-cutter; or leering aside, like a wench after her sweete-heart; or winking with one eye, as though hee were leuying at a Woodcocke; and such Apish tricks, as came out of the Land of Petito, where a Monkey and a Baboone make an Vrchin Generation; and for telling of tales of the aduenturous Knight & the strang Lady; and for writing in rime, or talking in prose, with more tongues then teeth in his head, and with that which

he brought from beyond the Seas, which he cannot be rid of at home, for swearing and brauing, scoffing and stabbing, with such trickes of the diuels teaching, we allow none of that learning. Now, if you haue any such where you liue I know not ; I hope with vs there are none of them, but I am sure, if they come amongst us, wee desire to be rid of them.

We haue good husbands and honest widdowes ; pure Virgins and chaste Bachelors ; learned Church men, and ciuill Townes men ; wholesome fare, full dishes, white bread, and hearty drinke ; cleane platters and faire linnen ; good company, friendly talke, plaine musique, and a merry song : and so when God is prayed and the people pleased, I thinke there is no course where a man may be better contented. Now, if it be true (but hope it is not) that I haue heard, that in some such places as you liue in, in the world, a great way hence beyond the Sea, there be certaine people that haue brazen faces, Serpents tongues, and Eagles claws, that will intrude into companies, and perswade wickednes, and flatter follies ; that catch hold of whatsoeuer they can light on for the seruice of lewdnes, eyther money, lands, or leases, or apparell : and euer cramming, and yet euer crauing. They are carriers of letters betweene lust and wantonneffe, tellers of old wiues tales, and singers of wenching Ballads ; sweare and forswear, drinke and gull, laugh and be fat, and for a little pleasure on earth goe to the Diuell for ever. Now, these in the old time (but now a dayes I hope are out of vse) were called Parasites and Panders, leasters, or Iuglers, much of the nature of Gypsies, cunning as the Diuell to diue into a pocket, or to picke out the bottome of a purse ; but I hope they are all dead, or at least you haue few of them about you : if you haue, I know not what vse you can make of them, but I am sure we cannot away with them among vs. I haue heard

moreouer that you haue among you certain Eues-droppers, that are tale carriers, that come among the rooles of Knaues. But for our howses in the Country they are so far one from another, that if we catch any of them about vs, wee should carry him before the Constable for a Theefe.

But now leauing to speake more of these things: for pleasures, beleue it, we will put you downe a world of steppes; for, first of all we rise with the Larke and goe to bed with the Lambe, so that we haue the breake of the day and the brightnes of the Sunne to cheere our Spirits in our going to our labours, which many of you barre your selues of, by making day of the night and night of the day, by sleeping after wearines vpon the labour of wantonnes, if not of wickednes, as they which worke all day to bring the Diuel into hell at night, and labour all night for damnation in the morning: such I haue heard of beyond Sea, I pray God you haue none about you: but for vs in the Countrey, I assure you wee can abide no such doings. Now for the delight of our eyes, wee haue the May-painting of the earth, with diuers flowers of dainty colours and delicate sweets: we haue the berryes, the cherries, the peafe and the beanes, the plums and the codlings, in the month of June: in July the peares and the apples, the wheat, the rye, the barly and the oates, the beauty of the wide fields, and the labours with delight and mirth, and merry cheare at the comming home of the Haruest cart. We haue, againe, in our woods the birds singing: in the pastures the Cowe lowing, the Eue bleating, & the Foale neighing, which with profit and pleasure makes vs better musique then an idle note and a worfe ditty, though I highly doe commend musique, when it is in a right key. Againe, we haue young Rabbets that in a sunny morning sit washing of their faces, while as I haue heard beyond the seas there are certaine old Conies

that in their beds fit painting of their faces : wee haue besides Tumblers for our Conies, and Greyhounds for our courfes, Hounds for our chafes, Haukes of all kinde for the field, and the riuer, and the wood : fo that what can reafon conceiue, that nature can defire ? but for the delight of both the Country doth afford us.

Furthermore, at our meetings on the holydayes betweene our Lads and the Wenches, fuch true mirth at honeft meetings, fuch dauncing on the greene, in the market houfe, or about the May-poole, where the young folkes fmiling kiffe at euery turning, and the old folkes checking with laughing at their Children, when dauncing for the garland, playing at ftooleball for a Tanfie and a banquet of Cords and Creame, with a cup of old nappy Ale, matter of fmall charge, with a little reward of the Piper, after cafting of fheepes eyes, and faith and troth for a bargaine, clapping of hands, are feales to the truth of hearts, when a payre of Gloues & a handkerchiffe are as good as the beft obligation, with a cappe and a courtfey, hie ye home maides to milking, and fo merrily goes the day away. Againe we haue hay in the barne, horfes in the ftable, oxen in the ftall, fheepe in the pen, hogges in the ftie, corne in the garner, cheefe in the loft, milke in the dairy, creame in the pot, butter in the difh, ale in the tub, and *Aqua vitæ* in the bottle, beefe in the brine, brawne in the fowce, and bacon in the roofe, hearbs in the garden, and water at our doores, whole cloths to our backes, and fome money in our cophers, and hauing all this, if we ferue God withall, what in Gods name can we defire to haue more ?

Now, for fome of you, a man may take you many times in the nature of blind-men, that you can fcarcely fee a penny in your purfe, and your lands growne fo light, that you beare them all on your backes, and your houfes fo empty that in the cold of winter all the

smoake goeth out at one chimney, when, if Brag were not a good dogge, I know not how hee would hold vp his taile. Oh, the fine excuses of wit, or rather folly! late businesse ouer night makes you keepe your beds in the morning, when indeed it is for lacke of meate to dinner, and perhaps no great banquet at Supper, when a Cruft and an Orenge, a Sallad and a cup of Sack makes a feast for a *Brauo*: then after all, a stretch and a yaune, and a pipe of Tobacco, weare bootes for want of shooes, or else that the garters and the roses are at pawne. Now these are no Courtiers, but hangers on vpon those that sometimes in great places haue an humor to fatten fleas.

Now for vs in the Country, wee runne no such courses, but are content with that we haue, and keepe somewhat for a rainy day: loue neither to borrow nor lend, but keepe the stake still vpright, spend as we may spare, and looke to the maine at the yeares end: our meetings are for mirth, and not mischiefe: and for quarrells we haue none, except the oyle of the malt worke vp into the head and so distemper the braine, that the tongue runne out of order, when a fit of fisticuffes will soone make an end of all matters; so that wee haue pleasure with profit, mirth without madnesse, and loue without dissembling, when the peace of Conscience is an inward Paradise. Now if you can shew any better Cards for the maintayning of your oppinion, I pray you heartily let me heare it.

*Court.* Oh Cousin, I am sorry to see your simplicity: what a deale of adoe you haue made about nothing! but I see the proverbe holds true in you, He that liues alwayes at home sees nothing but the same; and your education being but according to your disposition, somewhat of the meanest manner of good fashion, your witte rather being all in Cobby-hold, then in *Capite*, and your learning but to spell and put together, it were hard for you that neuer studied Astronomy to

ſpeake of the nature of the Starres; and therefore I can the better beare with your humour, becauſe it is more naturall then artificiall, yet could I wiſh you would not ſo clownifie your wit, as to bury your vnderſtanding all vnder a clod of earth. What! is man but as a beaſt, bred like a fore-horſe, to goe allways right on, and rather draw in a cart, then trot in a better compaſſe! fie vpon baſeneſſe, it is the badge of a Begger. No, let me tell you, if you were or could be acquainted with the life of a Courtier, you would finde ſuch bewitching objects to the eyes, and rauifhing delights of the heart, that you would hold the world as a wildernes to the Palace of a Prince, and life but as a death that hath no taſt of Court comforts.

Oh Couſin, wee haue learning in ſuch reuerence, wiſdome in ſuch admiration, vertue in ſuch honour, valour in ſuch eſteeme, truth in ſuch loue, and loue in ſo rare account, that there doth almoſt nothing paſſe in perfection, y<sup>t</sup> is not followed with great obſeruation, wher the fauour of a Prince maketh a Begger a petty King, the countenance of a Lord makes a Clowne a Gentleman, and the looke of a Lady makes a groome a gay fellow. Oh Couſin, aduancement and contentment are the fruites of Court ſeruiſe, and the ſteps of hope to the ſtate of honour: furthermore, for knowledge, we haue the due conſideration of occurrents, the diſciphering of Characters, ending of letters, hearing of orations, deliuering of meſſages, congratulating of Princes, and the forme of ambaffages, all which are ſuch delights of the Spirit, as makes a ſhadow of that man, that hath not a mind from the multitude to looke into the nature of the Spirits honour.

Furthermore, we haue in Court Officers of care, Orders of diſcretion, eyes of brightneſſe, eares of cleareneſſe, hearts of pureneſſe, braines of wiſedome, tongues of truth, mindes of nobleneſſe, and Spirits of goodneſſe, which though they bee not in all, yet are they examples

for all, and in the worthiest of all. Oh Cousin, to heare a King or Prince speake like a Prophet, a Queene like an Angell, a Councillor like an Oracle, a Lord like a Councillor, a Lady like a Queene, a Preacher like an Apostle, and a Courtier like a Preacher: and then to note the maiesty of the greatest, the reuerence of the wisest, the honour of the worthiest, and the loue of the best, to receiue grace from the one, instruction from the other; fauour from one, countenance from another; honour from one, and bounty from an other: kindnes from one, and comfort from another; where for the good (*sic*) all, loue goeth through all, where exercises of wit are but tryals of vnderstanding, and the properties of speech are the proofes of iudgment: where peace is the practise of power, iustice the grace of wisdom, and mercy the glory of iustice: where time is fitted to his vse, and reason is the gouernour of nature, where priuiledges are protections for the vnwilling offendant, and sanctuaries are the safety of the vnappily distressed: where the name of want hath no note, basenesse no regard, wantonnesse no grace, nor wickednesse entertainment, except the Diuell like an Angell of light come vnseene to the world: where the qualities of vertue are the grace of honour, and the breath of wisdom is the beauty of greatnesse: where art hath rewarde of labour, seruice the regard of duty, nature the affect of reason, and reason the respect of iudgment: where idlenesse is hated, foolishnes derided, wilfulnesse restrayned, and wickednesse banished: where wits refined, braines setled, bodies purged, and spirits purified make a consort of such Creatures as come neere vnto heauenly natures.

Beleeue me, Cousin, there is no comparison betweene the Court and the Country, for the sweets of conceit in an vnderstanding spirit, which can truely apprehend the true natures both of pleasures and profit. Alas, let the Cowe lowe after her Calfe, and the Eue bleat



after her Lambe, the Affe bray, the Owle fing, and the Dog barke: What musique is in this medley? Let ignorance be an enemy to wit, and experience be the Mistris of fooles, the Stockes stand at the Constables doore, and the Gallowes stand hard by the high way, What is all this to matter of worth? To see Laddes lift vp leaden heeles, and Wenches leare after their Lubbers: to see old folkes play the fooles to laugh at the birds of their owne breed, and the young Colts wighie at their parting with their Fillies, when Madge must home to milking, and Simon must goe serue the beafts: What conceite is in all these courses, but to trouble a good spirit with spending time in idlenes?

Oh Cousin, if thou wert once well entred into the life of a Courtier, thou wouldst neuer more be in loue with the Country, but vse it as a cleane shirt, sometime for a refreshing, though it be farre courser for wearing, and little cleaner then that which you put off. I could say more that might easly perswade you to change your opinion, and alter your affection from the Country to the Court; but I hope this shall suffice. If not, I pray you let me heare you speake to some purpose.

*Country.* Say, quoth you! let me tell you, that all that you haue said, or I thinke you can say, doth, nor will worke any more with my witte to incline my humour to your will, then a Pill that lyeth in the Stomake, and more offends nature, then purgeth humour: for, where there is no corruption Phisicke hath nothing to worke vpon, except by the trouble of nature, to bring health into sicknes. Doe you thinke so much of your strength as to remoue a Mil-stone with your little finger; or are you so perswaded of your wit, that with a word of your mouth you can take away the strength of vnderstanding? No such matter, no hast but good: I pray you giue me leaue a little, and if I speake not to your purpose, I will speake to mine owne: and I will say as one Dante, an Italian Poet, once said in an obscure

Booke of his, Vnderstand me that can, I vnderstand my selfe: And though my Country booke be written in a rough hand, yet I can read it and picke such matter out of it as shall serue the turne for my instruction. What is here to do in perswading you know not what? to talke you care not how? Is this Court eloquence? Is not the Clownyfyng of wit the Foolifyng of vnderstanding? Home spunne cloth is not worth the wearing, water is a cold drinke, and simplenesse is but basenesse, and a Clowne is but a rich Begger. Now truly, Cousin, you are quite out: for, let me tell you that good words and good deeds are the best tryals of good minds, and make the best passages among the best people: and so much for this matter.

Now to answer your prouerbs, and as I can remember, most points of your discourses: First, let me tell you, that I hold it better to see something of mine owne at home, then trauell so farre that I see nothing of mine owne abroad, for I haue heard that roling stonnes gather no mosse. And for my education, if it hath beene simple, and my disposition not subtle, If I be not fashioned according to the world, I shall bee the fitter for heauen: and for my wit, to deale truly with you, I had rather hold it in a Coppy of a good Tenure, then by the title of an idle braine to keepe a fooles head in Freehold. Now for my learning, I hold it better to spell and put together, then to spoile and put asunder: but there are some that in their Child-hood are so long in their horne booke, that doe what they can, they will smell of the Baby till they cannot see to read. Now we in the Country beginne and goe forward with our reading in this manner, Christs Crosse be my speed, and the Holy Ghost: for feare the Diuell should be in the letters of the Alphabet, as hee is too often when hee teacheth od fellowes play tricks with their Creditors, who in stead of payments, write IOV, and so scoffe many an honest man out of his goods.

And againe, when he teacheth trauellors that haue taken a surfet in the Low-countries to set downe H and O, to expresse the nature of their grieffe, and to ieast out the time with B and R, or to bite mens good names with those letters to auoyde actions of slander, and when they write you R, and they B. Oh fine knackes of more wit then honesty: But I hope there are none of these among you. But I haue heard my father say, that when he was young, hee saw many such in such places as you liue in, but it was a great way hence beyond the salt water.

Now for Astronomy, I thinke it be fallen from the height that it was in former time, for Starres were wont to bee in the heauens: now Gallants hang them vpon their heeles, so bright in their Spurres as if they were all young Phaetons, that would ride Phœbus horses, while the folly of pride should sit in the Chaire of ruine: but let them sit fast when they are vp, least they breake their neckes in their falls.

Now for your Nature and Art, I thinke better of a naturall Art, then an artificiall Nature. And for your Fore-horse pace right on, I hope he is better than a resty Iade that will not stir out of the Stable, or a Kicking Curtall that will sette his Ryder beside the Saddle; and better draw soundly in a cart then be lamed in a coach, or be sicke in a Foote-cloth: & better a true trot then a fiddling amble. But let these humors passe.

Now for your bewitching obiects, I doubt they will make abiects of Subiects, and therefore I loue no such diuelish deuises, when womens eyes will bewitch mens hearts, and the breath of Tongues will poison a mans wits. And for your rauishing delights, it is a word that I well vnderstand not, or at least, as I haue heard, this rauishing is a word that signifieth robbing of wenches of the inner lining of their linnen against their wills; and if it be so, it is a perilous delight that brings a

man to the Gallowes, if not to the Diuell, for a little fit of pleasure : but if there be any better fence in it, I would be glad to vnderstand it, though at this time I care not to be troubled with it.

Now for Princes Pallaces, they are too high buildings for our Bricks ; plaine people are content with Cottages, and had rather pay tributes to their maintenance, then haue them too much in our view, for blinding of our eies with their golden brightnes. Now for life and death, hee that liues at quiet and will not be contented, may change for the worfe and repent it, when he cannot helpe it. Oh Cousin, I haue heard my father say, that it is better to sit fast, then to rise and fall, and a great wise man that knew the world to a hayre, would say, that the meane was sure ; better be in the middle roome, then either in the Garret or the Sellor : and an-other of an excellent worlds wit, that ranne the ring with him in the walke of the world, would say, that honour was but ancient riches, and in high places, where frownes are deadly, and fauours are vncertaine, there was more feare of the one, then hope of the other : and a laborious weekes wages well payde was better then a yeares hope in paper : and therefore, hee that would leaue possessions for promises, and assurances for hope, were more full of wit then vnderstanding, and of conceipt then iudgement, for though there is no seruice to the King, nor no fishing to the Sea, yet there are so many suitors for rewards, and so many beaters of the water, that delays may be cold comforts of long hopes to the one, and the other angle all day and catch a Gudgion at night : and therefore, though the world be like a Well with two Buckets, that when one falleth, another riseth, yet the fall is much swifter then the ryfing, and good reason, because the one goes downe empty and the other comes vp laden. But to be plaine, I haue so long beene vsed to a quiet life, that I would not leaue it for a world.

Now for your notes of worth that you haue set downe in your Court commendations ; I allow that all may bee true, and they that thriue in it may thinke well of it, and hold it a kind of heauen vpon earth : but for my selfe, I remember certaine notes that I read in a Booke of my Fathers owne writing that shall goe with me to my graue ; there were not many ; but in my mind to good purpose : as first for greatnes, My minde to me a Kingdome is : so that the quiet of the minde is a greater matter then perhaps many great men possesse. Then for wealth, Godlines is great riches to him that is content with that hee hath, which many great men sometime perhaps haue lesse then meaner people. Then for a good rule of life ; Feare God, and obay the King : which perhaps some doe not so well in the Court as the Country. Then for the course of the Law, Loue God aboue all, and thy neighbour as thy selfe : which if you doe in the Court as wee doe in the Country, Enuy would worke no hatred, nor malice mischief : but loue in all persons would make a pallace, a Paradise, which in the best is more euident, then in the meanest apprehended : but God, whose loue is the life of all, breed such loue in the liues of all, that peace may euer liue among all.

Now for learning, what your neede is thereof I know not, but with vs, this is all we goe to schoole for : to read common Prayers at Church, and set downe common prises at Markets ; write a Letter, and make a Bond ; set downe the day of our Births, our Marriage day, and make our Wills when we are sicke, for the disposing of our goods when we are dead : these are the chiefe matters that we meddle with, and we find enough to trouble our heads withall ; for if the fathers knowe their owne children, wiues their owne husbands from other men, maydens keep their by your leaues from subtile batchelors ; Farmers know their cattle by the heads, and Shepheards know their

sheepe by the brand, What more learning haue we need of, but that experience will teach vs without booke? We can learne to plough and harrow, sow and reape, plant and prune, thrash and fanne, winnow and grinde, brue and bake, and all without booke; and these are our chiefe businesse in the Country, except we be Iury-men to hang a theefe, or speake truth in a mans right, which conscience & experience wil teach vs with a little learning. Then what should we study for, except it were to talke with the man in the Moone about the course of the Starres? No, Astronomy is too high a reach for our reason: we will rather sit vnder a shady tree in the Sunne to take the benefit of the cold ayre, then lye and stare vpon the Starres to mark their walke in the heauens, while wee loofe our wits in the cloudes: and yet we reuerence learning as well in the Parson of our parish, as our Schoolemaster, but chiefly, in our Iustices of peace, for vnder God and the King they beare great sway in the Country. But for great learning, in great matters, and in great places, wee leaue it to great men. If wee liue within the compasse of the Law, serue God and obey our King, and as good Subiects ought to doe, in our duties and our prayers dayly remember him, What neede we more learning?

Now for wisdome, I heard our Parson in our Church read it in the holy Booke of God, That the wisdome of the world is but foolishnes before God: And why then should a man seeke to befoole himselfe before God, with more wit then is necessary for the knowledge of the world? The wise man must die as well as the foole, and when all are the Sonnes of Adam, wee haue a faire warning to bee too busie with tasting of the tree of too much knowledge. I haue read in the Booke of the best wisdome, that the feare of God is the beginning of wisdome, and surely, he that begins his lesson there may continue his learneng the better, and come to bee a good Scholler at last. Salomon,

the wisest man that euer was, said, that all was vanity and vexation of the Spirit : and why then should a man vex his spirit with seeking to be as wise as a Woodcocke, in beating his braines to get the possession of vanity ? And yet I must confesse, that least vanity turne to villanie, it is good that the authority of wisdom haue power to bridle the folly of selfe will. But for the great wisdom of Councillors of State, Iudges of Lawes, Governours of Citties, Generals of Armies, or such great People in such great places, they go so farre beyond our wits, that wee had rather be obedient to their wills, then enter into the depth of their discretions, and content our selues with that wisdom which is most necessary for vs, to loue God aboue all, & our neighbours as our selues, to rise with the day raies, and goe to bed without a candle, to eate when we are hungry, drinke when wee are thirsty, trauell when we are lusty, and rest when we are weary : feare God, be true to the Crowne, keepe the lawes, pay scot and lot, breed no quarrells, doe no wrongs, and labour all we may to haue peace, both with God and man : speake truth and shame the Diuell : pitch and pay, say and hold, trye and trust, belieue no lies, tell no newes : deceiue not an enemy, nor abuse a friend, make much of a little and more as it may increase : These are the points of wisdom that we runne the course of our Card by.

Now for valour, it is seene best in the best quarrells, and Saint Paul said, that hee had fought the good fight, to fight for the preferuation of a state, the person of a King or Prince, to keepe my house from thieues, my children from dogs, and my family from famine, and my faith from fainting in the word of God, this hold we the good fight, and the true valour : not to stand vpon puntos, not to endure a lye without death, challenge for a frowne, and kill for a fowle word, aduenture all for nothing, or perhaps worse then nothing,

loofe lands, goods, life and foule and all in a murther or a bloody bargaine, to please a Punke, and to be counted a Captain of the Diuels army, or a Gallant of the damned crew, except some few howers before his end, while the worme of Conscience bites him at the heart, a sparke of grace enter into his foule, and make him at the Gallowes make a repentant rehearfall of a lewd life, and leaue a fayre example at his death to all behoulders, perhaps with these good words at his departing, All yee that heere bee, take example to be hang'd by me.

Oh braue valour that makes many a weeping eye, when my mother for my sonne and my sifter for my brother, or my wife for my husband, or my father for my daughter, or mine vncke for mine aunt, sit and howle like dogs to see the workes of the Diuell, in the wicked of the world. Such kinde of valour I haue heard my father say that he hath mark't in some places where he hath trauel'd, I know not where, a great way hence when he was young, where he found among a hellish company of accursed spirits, they were called valliant fellowes, that durst say any thing, doe any thing, or be any thing, till they were worfe then nothing : durst quarrell with any man, abuse any man, strike any man, kill any man, and care for no man, durst prate, lye, sweare and for sweare, scoffe and swagger, drinke and dice, drab and stab, durst be hang'd and damn'd for a horrible fit of a franticke humour, and this was their valour. I pray God there be none such among yee where you keepe, I am sure there keepe none such among vs.

Now for truth, I hope there are more true hearts in the Country then there are tongues in the City in many places, yea, and in greater places then I will speake of, but where they be, God blesse them, and where they are not, God fend them, and that is all that I say to them.



But for ought I see there is so much falshood in the world that I feare there is littletruth on the earth: and in great places where protestations are without performances, and excuses are better than lies, lo here is either truth of loue or loue of truth? but a little, I thinke: I would there were more. But with vs, truth is so beloued, that a Lyer is held little better then a theefe, and it is a lesson we learne our little Children, speake truth, tell truth, take heed you lie not, the Diuell is the father of lies, and little better be his Children; deale truly with all men, let your tongues and your hearts goe together, Christ is truth, in his holy name be true, euer tell truth and shame the Diuell, be true to God in your beliefe and obedience to his word, bee true to your King in the loyalty of your hearts, bee true to your wiues in the honesty of your bodies, and bee true to your friends in performing your promises: this is the loue we haue to truth; if you haue it so, it is a good blessing of God and makes a happy people.

And for loue, if it bee in the world, I thinke it is in the Country, for where enuy, pride, and malice, and Iealousie makes buzzes in mens braines, what loue can bee in their hearts, howsoeuer it flip from their tongues? No, no; our Turtles euer flie together; our Swannes euer swimme together, and our louers liue and die together. Now if such loue be among you, it is worthy to be much made of; but if you like to day and loath to morrow, if you fawne to day and frowne to morrow; if all your loue bee to laugh and lye downe, or to hope of gaine or reward; that is none of our loue. Wee loue all goodnes and onely for goodnes: first God, then our selues, then our wiues and children, then our family, and then our friends: and so hath loue his course in our liues: and therefore if there be any obseruation in affection, I pray you, let it bee rather in the

Country then in any place, where faith is not so fast, but fancy can alter loue vpon a little humour of dislike.

Now for your fauour, when one Begger growes rich by it, how many rich grow beggers through the hope of fortune: and therefore in my minde, better be Lord ouer a little of a mans owne, then to follow a Lord for the bare name of a Gentleman, and better with a little to bee counted a good man, then with gaping after Gudgions to be thought, I know not what. Truly, Cousin, I thinke euery thing is best in his owne nature; as one is bred, so let him bee: for as a Courtier cannot hold the plough, but he wil be soone seene to be no workman, so a Country-man cannot court it, but hee will shewe in somewhat from whence he comes.

And for a Ladies looke, I thinke wee haue wenches in the Country that haue as faire eyes as finer creatures, who when they list to looke kindly, will make many glad though few gay fellowes. And for apparell, plaine ruffet is our wearing, while pied coats among vs we account players or fooles, except they be better men then the best of our parish, except our Landlord.

Now for preferment and aduancement, they be encouragements to some Spirits that are borne vnder the climing climate, but for mine owne part I loue not to play the flye with a Candle, for feare of burning my wings, but will leaue the ladder of honour to him that best knowes how to climbe, and to sit fast when he is vp. Now for your Occurrents, what are they but newes, sometime true and some time false, which when they come to vs they are commonly more costly then comfortable, and therefore wee desire not to trouble our selues? Now for disciphering of Charaëters, I haue heard my father say in the old time, that they were accounted little better then coniuurations, in which were written the names of Diuels that the Colledge

of Hel vsed to coniure vp in the world, and belong'd onely to the study of Sorcerers, Witches, Wifards, and such wicked wretches, as not caring for the plaine word of God, goe with scratches of the Diuels clawes into hell. But how true it is God knoweth: but that this is true, euery man knoweth that it was a deuise of the Diuell at the first, to put into the head of a deceiuing heart that hauing no true nor plaine meaning in conscience, would write so, that no man should vnderstand him but himselfe, or like himselfe, and onely to hoodwinke the world for looking into his wickednessē. But what is the end of all wily beguily? seeking to deceiue other, deceiu'd himselfe most of all. Now letters of darkenes deuised by the Diuell for the followers of his designes in the courses of his deceit: honest men in the Country loue to meddle with no such matters, but so far as may be to Gods glory and the good of a State, to find out the plots, and to preuent the mischief of a villanie, being done in Gods holy name and by his grace. I hold it a fine quality to discipher a Character, and lay open a knaue: But for vs in the Country, wee loue no such braine-labours as may bring our wits into such a wood, that we know not how to get out of it. Now for enditing of Letters: alas, what neede wee much adoe about a little matter? If we can write, wee commonly begin and end much after one manner: Trusting in God you are in good health, with all our friends: and so to the matter, either to borrow or to pay, or to know the prise of your Cattell, or for a merry meeting, or I thanke you for my good cheere. And so with my hearty commendations, I commit you to God. From my house such a day. Your louing friend to his power. And then seale vp the paper, and write on the outside: To my louing Cousin, Neighbour, or Friend, at his house in such a place, with speed, if the time require, and so no more adoe. Except it bee a Loue Letter, and then a fewe idle words of,

Sweete heart, I commend me vnto you, and haue beene as good as my promise, and haue sent you a paire of gloues by Meg your Brothers best beloued, and vpon Friday (God willing) I will meete you at the Market, and wee will be merry, and talke further of the matter, and if you be as I am, say and hold, I know my portion, and when yours is put to it wee shall liue the better. And so, keeping your Handkerchiffe neere my heart: till I see you, I rest

Yours during life in true loue

W. T.

Now for your Stiles of honour and worship to this Lord and that Lady on the outside, and a deale of humility and ceremony on the inside, me thinkes it is a wearying of the minde before you come to the matter. And as I remember a great wise man that would dispatch many matters in little time, would thus euer read Letters, in the beginning two words for the Stile, and other two at the end for the conclusion, so noting the treble aboue, and the base beneath, he would soone in the midst find the substance of the Musique: and to tell truth, few words and plaine, and to the purpose, is better for our vnderstanding, then to goe about with words to tell a long tale to little end.

Now if we cannot write, we haue the Clerke of the church, or the Schoolemaster of the towne to helpe vs, who for our plaine matters will serue our turnes wel enough, and therefore what neede wee trouble our heads with enditing of Letters?

Now, for Orations, they are fittest for Schollers to allure an audience to attendance: but for vs, wee haue more vse of our hands to worke for our liuings, then of our eares to heare the sound of a little breath. Yet I allow it among you in such places as you liue in: but where truth is the best eloquence, we make but two words to a

bargaine, and therefore for your long discourfes, we defire not to be wearied with them, but will leaue them to you that haue more vfe of them, and haue time to hearken to them.

Now for your Messages, alas, cannot we giue a Cap and make a Legge to our Betters, and deliuer our minds in few words, without we learne to looke drowne as though we were seeking of a Rabbets nest, or that we had committed some fuch fault that we were afhamed to fhew our faces, or make a long congie as though we were making preparation to a Galliard, when if a foote flip we may haue a difgrace in the fall; and if a word be misplaced, it is halfe a marring to all the matter: and therefore for messages, our matters being not great, fmall inftroctiõs wil ferue our turnes for the deliuey of our minds.

Now for congratulating of Princes, God bleffe them, they are too great men for vs, more then to pray for them; and their matters too high for our reason to reach after; it is enough for vs to giue a Cake for a Pudding, and a pint of Wine for a pottle of Beere: and when wee kill Hogs to fend our Children to our neighbours with thefe messages: My Father and my Mother haue fend you a Pudding and a Chine, and defires you when you kill your hogges, you will fend him as good againe. Now for great folkes, they haue fuch great choyce of presents, and of fuch great charge, and fuch great care in the deliuey of them, that (Lord haue mercy vpon vs) wee in the country cannot tell what to fay vnto them, but, God bleffe them that haue them, and much good may they doe them.

Now for Ambaffages and Ambaffadors, wee know not what the word meanes and therefore little care to be troubled with the men; for when we heare of any man that comes from a ftrange country, wee fay, I pray God he comes for good, and then hee is the better welcome: Tush, talke to vs of a Basket or a Basket-maker, and not of

an Ambassador nor Ambassages ; but make your selues, that best know the meaning of them, the best vse you can of them ; for vs, we care not to looke after them, more then to pray for them, that as they doe, or as they meane, so God blesse them.

Now for your Officers, their charge is so great, that wee desire not their places, for we hold a priuate quiet better then a publike trouble : and a cleane conscience worth a world of wealth. Now for your Orders, perhaps your need of them is great, where disorders may be grieuous : for vs in the Country, we haue few, but in the Churches for our Seates, and at our meetings for our places, where, when Maister Iustice and the high Constables are set, honest men, like good fellows, will sit together ; except at a Sessions or an Assise wee bee called vpon a Jury, then as it pleaseth the Clerk of the Peace, set one afore another ; and therefore for orders what neede we trouble our selues with other then we are vfd vnto ? I remember I haue heard my father tell of a world of orders hee had seene in diuers places, where he had trauel'd, where right good Gentlemen, that had followed great Lords and Ladies had enough to doe to study orders in their Seruice : a Trencher must not be laid, nor a Napkin folded out of order ; a dish set downe out of order, A Capon carued, nor a Rabbet unlaced out of order ; a Goose broken vp, nor a Pasty cut vp out of order ; a Glasse filled, nor a Cup vncovered nor deliuered out of order ; you must not stand, speake, nor looke out of order : which were such a busines for vs to goe about, that we should be all out of time ere we should get into any good order. But in that there is difference of places, and euery one must haue their due. It is meete for good manners to keepe the rules of good orders. But how much more at rest are we in the Country that are not troubled with these duties ?

Now for your eyes of brightnesse, I feare you are not troubled with too many of them : late sitting vp, long watching, and night busines, as writings, readings, casting vp of accounts, long watchings, and such like other busines ; besides gaming, playing at Cards, Tables and Dice, or such sports as spend time, are all dangerous for weake sights, and make a world of fore eies. But as you said, some of the best fort are wiser in their actions, and more temperate in their motions, and therefore keep their sights in more perfection ; which may be examples to others, if they haue the grace to follow them. But for our eies, if we doe not hurt them with a stripe of a twig in the wood, a flye in the ayre, or a mote in the Sunne, our eyes are as bright as christall, so that we can se the least thing that may doe vs good ; and if we can see the Sunne in the morning and the Moone at night, see our Cattell in our pastures, our sheepe in the Common, our Corne in the fields, our houses in reparaire, and our money in our purses, our meate on our tables, and our wiues with our Children, and looke vp to heauen, and giue God thanks for all, wee seeke no better sight.

Now for the cleannes of your hands, I feare that now and then some of ye haue your hands so troubled with an itch, that you must haue them nointed with the oyle of gold, before you can fall to any good worke : and some of yee, that though your wits haue good inuentions, yet you cannot write without a golden pen, which indeede, best fits a fine hand. But for vs in the Country, when we haue washed our hands, after no foule worke, nor handling any vnwholesome thing, wee neede no little Forks to make hay with our mouths, to throw our meat into them.

Now for the purenes of your hearts ; except Kings, Queenes and Princes, and such great persons, [they] make no comparison with Country people, where yea and nay are our words of truth ; faith and

troth are our bonds of loue, plaine dealing, passages of honesty ; and kinde thankes continues good neighbour-hood : A lyer is hated, a scoffer scorned, a spend-thrift derided, and a miser not beloued : a Swaggerer imprisoned, a Drunkard punished, and a Iugler whipped, and a Theefe hanged, for our hearts will harbour no such Guests. And for loue, two eyes and one heart, two hands and one body, two louers and one loue ties a knot of such truth as nought but death can vndoe.

Now for braines of Wisdome, I thinke hee is wiser that keepes his owne, and spends no more then needs, then hee that spends much in hope of a little, and yet may hap loose that too at last. Now for tongues of truth, let me tell you, fayre words make fooles faine, and Court holy-water will scarce wash a foule shirt cleane, except it come from such a Fountaine, as euery man must not dip his finger in. But, Cousin, when hearts and hands goe together, words and deeds goe together : these are the tongues that will not faulter in their tales, but tell truth in the face of the wide world ; and therefore excepting the best that may bee examples to the rest, I thinke if truth be anywhere, she is in the Country.

Now for the noblenesse of minds : it fitteth the persons in their places : but for vs in the Country, wee had rather haue old Nobles in our purses, then a bare name of noble without Nobles : the reason may be that we doe not know the nature of noblenes so well as wee doe of Nobles, and therefore wee heare onely so much of the cost of it, that we haue no heart to looke after it : but where it is truly we honour it, and say, God bleffe them that haue it, and if they be worthy of it well may they keepe it, and that is all I say to it.

Now to spirits of goodnes, alas, there is not one in the world. Christ Iesus our Sauour said so, There is none good but God : and



if there be any on the earth, I thinke a good beliefe and a good life doth best expresse the nature of it.

To conclude with Vertue, in which you lay vp all the treafures of life, I doubt not it is in the best, I would it were so in all with you, but bee it where it pleaseth God to send it once, I verily belieue it to bee as truly in the Country as in places of higher compasse: and by your leauē, let me tell you of a Riddle of my fathers o[w]ne writing, touching that rare and pretious Iewell.

There is a secret few doe knowe,  
And doth in speciall places grow,  
A rich mans praife, a poore mans wealth,  
A weake mans strength, a sicke mans health ;  
A Ladyes beauty, a Lords blisse,  
A matchlesse Iewell where it is :  
And makes where it is truly seene,  
A gracious King and glorious Queene.

And this said he, is vertus, which though he vnderstood in the Court, yet he made vse of it in the Country. Now therefore good Cousin, be content with your humour, and let me alone with mine; I thinke I haue answered all your positions: and let me tell you, whatsoever you say, I verily belieue that ere you die, I shall finde you rather in the roole of peace in the Country, then in the tryall of patience in the Court, except the heauens highest Grace, and vnder heauen our earths highest Honour, make you happier in their fauours then the whole world else can make you. And now, what say you further vnto mee?

*Court.* I say this to you, Kind Cousin, that your Fathers lesson<sup>s</sup> haue made you better learned then I looked for, but yet let me tell you, had you seene but one of our shoues in our Triumphs, heard

one of our Songs on our solemne dayes, and tasted one of our dishes, in our solemne feasts, you would neuer looke more on a May-game, listen more to a louzy Ballad, nor euer be in loue with beefe and pudding.

*Count.* Oh Cousin, stay the Bells, I thinke you are deceiued, for it may be that at one of these Showes, I might see the fruites of my labours and my poore Neighbours, slong away in gaudes and feathers; and perhaps haue a proud humour, wish to be as wise as they that were no wiser then they should bee; and therefore I thinke, better tarry at home then trauell abroad to no better purpose.

Now for Songs, a plaine ditty well expressed, is better with vs, then a fine conceit, as faigned in the voyce as the matter. Now for your dishes of meat, I will tell you, I heard my father once report it for a truth, that a great man who liued where you liue, sent him for a great dainty a Porpose Pye or two cold: which taking very thankfully, and causing the Messenger to stay dinner with him, he cut one of them vp, and very nicely taking out a peece of it, gaue it to my Mother, which she no sooner had in her mouth, but it had like to haue marred all with her stomacke, but shee quickly conueyed it all vnder boord, which my Father seeing, said, Why how now, wife? What? doe you loue no good meate? Yes (quoth she) but I pray you tast of it your selfe: which he no sooner did, but he made as much haft out of his mouth with it as she did; then did the Children likewise the same, and the Seruants being by, their Master offred ech one a peece of it, [who] no sooner tasted of it, but they did so spit and spatter as if they had beene poysoned; then he gaue a peece to his Dogge, which smelt to it, and left it: by and by after came in a Miller and his Dogge to whom my Father in like manner offered a peece, but neither man nor dog would eate of it: wherevpon my

Father heartily laughing, with thanks to his great Lord for his kinde token, sent one of them backe againe to him with this message, Commend me, I pray you, to my good Lord, and tell him I heartily thanke his honour, and tell him, if either my selfe, or my wife, or my children, or my seruants, or my dog, or the Miller, or his dogge, would haue eaten of it, I would neuer haue sent one bit backe againe to him of it: but it may bee that it is more wholesome then toothsome, and hee may make a better friend with it: so, paying the messenger for his paines, sent him away with his message, which was no sooner deliuered, but his Lord heartily laughed at it. This was one of your fine dishes. Another a great Lady sent him, which was a little Barrell of Cauriary, which was no sooner opened and tasted, but quickly made vp againe, [and] was sent backe with this message, Commend me to my good Lady, and thanke her honour, and tell her we haue blacke Sope enough already; but if it be any better thing, I beseech her Ladyship to bestow it vpon a better friend, that can better tell how to vse it. Now if such be your fine dishes, I pray you let me alone with my Country fare. And now, what say you else vnto mee?

*Court.* I say this, that Nature is no botcher, and there is no washing of a blacke Moore, except it bee from a little durty sweat: the Oxe will weare no Socks, howsoeuer his feete carry their fauour: and Diogenes would bee a Dog, though Alexander would giue him a kingdom: and therefore though you are my kinsman, I see it is more in name then in nature: thy breath smels all of Garlike, and thy meat tafts all of mammaday pudding, which breaking at both ends, the stuffing runnes about the Pot. And since I see thou art like a Millstone that will not easly bee stirred, I will leaue thee to thy folly, till I finde thee in a better humour, for I see the Musique of thy minde hangeth all vpon the base string. Farewell.

*Count.* Nay, soft a while, let me not be in your debt, for an ill word or two: I see truth is no lye; all in the Court are not Courtiers, nor every man that hath witte is not truly wise; for then no man would spend breath to no purpose: an Oxes foot may be sweeter then a Cods head, when Sockes may be but safeguards for bare tooes in broken stockings: Garlike hath beene in more grace then Tobacco, and is yet in the Country, with them that loue meate better then smoake. Diogenes is dead, and Alexander is in his graue; and better be a manish Dogge then a dogged man. And if your good will be to your good words, you are more like a stranger then a kinsman; and for my pudding, I believe it will proue better then a Tobacco pipe. So, rather desirous to be a Milstone, not to stirre at every motion, then a feather in a Weathercocke, to turne with every gayle of winde, I will pray for your better wit, then you haue showne in a selfe wild humour, and so till I finde you in more patience and lesse passion, I will leaue you till wee meete againe, hoping that you will be as I am, and will be a friend, to forget all ill humours, and ready to requite all kindneses.

*Courtier.* So will I; and so, Farewell.

Thus they parted for that time, but what fell out at their next meeting: as you like of this, you shall heare more hereafter.

FINIS.



## Necessary Notes for a Courtier.

*Question.*



WHAT is a Courtier ?

*Answer.* An Attendant vpon Maiefty, a companion of Nobility, a friend to Vertue, and a hope of honour.

*Quest.* What things are chiefly to be required in a Courtier ?

*A.* Two.

Q. What are they ?

*A.* A good body, and a good minde.

Q. How are they to be vsed ?

*A.* In humillity and ciuillity.

Q. To whom ?

*A.* The first vnto God, the second to man.

Q. What are the proofes of a good mind ?

*A.* Loue of goodnesse, and feare of greatnesse.

Q. What are the tokens of a good body ?

*A.* Ability and agility.

Q. What preferues a good minde in goodnesse ?

*A.* Prayer and Charity.

Q. And what keeps the body in strength ?

*A.* Continence and exercife.

- Q. What is the chiefe grace of a Courtier ?  
 A. The feare of God, and the fauour of a King.
- Q. What is the Honour of a Courtier ?  
 A. The loue of vertue.
- Q. What is the wealth of a Courtier ?  
 A. The loue [of] a King.
- Q. What is the charge of a Courtier ?  
 A. Truth in Religion, care in his Seruice, loue to his Master, and  
 fecrecy in his trust.
- Q. What is the care of a Courtier ?  
 A. To deferue well, to keepe well, to liue well, and to dye well.
- Q. What qualities are chiefly required in a Courtier ?  
 A. Wisdome, Valour, Learning, and Bounty.
- Q. What learning is most fit for a Courtier ?  
 A. Diuinity, Philosophy, Policy, and History.
- Q. What are the Ornaments of a Courtier ?  
 A. Variety of Languages, obseruation of Trauels, experience of  
 Natures, and the vse of Vnderstanding.
- Q. What is a Courtier most to take heed of ?  
 A. Enuious Ambition, malicious Faction, palpable Flattery, and  
 base Pandarisme.
- Q. What is a Courtier chiefly to take note of ?  
 A. The disposition of the best, the words of the wisest, the actions  
 of the noblest, and the carriage of the fairest.
- Q. What things chiefly is a Courtier to be charie of ?  
 A. His tongue and his hand, his purse and his midle finger.
- Q. What conuersation is fittest for a Courtier ?  
 A. Wise wits, noble spirits, faire eyes, and true hearts.
- Q. How should a Courtier hope of aduancement ?

*A.* With prayer to God, diligence in his seruice, respect of persons, and iudgment in affections.

Q. What discourses are fittest for a Courtier ?

*A.* Admiration of wisdome, desert of honour, truth of valour, and life of loue.

Q. What friends are fittest for a Courtier ?

*A.* The wise and the wealthy, the valiant and the honest.

Q. What seruants are fittest for a Courtier ?

*A.* The expert, the faithfull, the diligent, and the carefull.

Q. What is the true valour in a Courtier ?

*A.* To feare no fortune, to be patient in aduersity, to master affections, and to forgiue offenders.

Q. What are the follies in a Courtier ?

*A.* Vaine discourses, idle complements, apish fancies, and superfluous expences.

Q. What are most dangerous in a Courtier ?

*A.* To bee inquisitiue of Occurrents, to reueale Secrets, to scorne Counsaile, and to murmur at Superiority.

Q. What things are most profitable to a Courtier ?

*A.* A sharpe wit and a quicke apprehension, a smoth speech, and a found memory.

Q. What should a Courtier chiefly obserue in a King ?

*A.* His wisdome, his valour, his disposition, and affection.

Q. What in a Councillor ?

*A.* His religion, his reason, his care, and his iudgment.

Q. What in a Lord ?

*A.* His title, his worthines, his spirit, and his carriage.

Q. What in a Lady ?

*A.* Her beauty, her portion, her parentage, and her disposition.

Q. What in an Officer?

A. His knowledge, his care, his diligence, and his conscience.

Q. What time is best spent in a Courtier?

A. In prayer, in study, in graue discourses, and in good exercise.

Q. And what time is worse spent?

A. In deuising of fashions, in fitting of fancies, in faining of Loue, and in honouring vnworthines.

Q. What is commendable in a Courtier?

A. A concealing of discontentments, mitigating of passions, affability of speech, and courtesie in behauiour.

Q. What most delighteth a Ladies eye in a Courtier?

A. Neat apparell, wise speech, to manage a Horse well, to dance well.

Q. What most contenteth a King in a Courtier?

A. Religious valour, reuerent audacity, humble loue, and faithfull seruice.

Q. What is most troublesome to the minde of a Courtier?

A. Conscience and patience, continence and abstinence.

Q. What are most grieuous to a Courtier?

A. The frowne of a King, the displeasure of a Lady, the fall of honour, and the want of wealth.

Q. What friend shall a Courtier most rely vpon?

A. His God, his King, his wit, and his purse.

Q. What foes should a Courtier most stand in feare of?

A. Wanton eyes, glib tongues, hollow hearts, and irreligious spirits.

Q. What things are necessary for a Courtier to haue euer in memory?

A. Temperate speeches, moderate actions, deliberate inuentions, and discrete resolutions.



Q. What delights are most fit for a Courtier?

A. Riding and tilting, hunting and hauking.

Q. What is most comely in a Courtier?

A. A stayed eye, a faire hand, a straight body, and a good legge.

Q. What should be hated of a Courtier?

A. Rudenes and basenes, sloathfulnesse and slouenlinesse.

Q. What speciall seruants of name are most fit for a Courtier?

A. A Barbour for his Chamber, a Taylor for his Wardrobe, a Groome for his Stable, and a Foote-man for his Message.

Q. What is the hapinesse of a Courtier?

A. To feare God, to haue the fauour of a King, to be able to lend, and to haue no neede to borrow.

Q. What is the shame of a Courtier?

A. To take much and giue nothing, to borrow much and lend nothing, to promise much and performe nothing, and to owe much and pay nothing.

Q. What should a Courtier be alwaies ieaalous of?

A. Innuating spirits, intruding wits, alluring eyes, and illuding tongues.

Q. What is the life of a Courtier?

A. The labour of pleasure, the aspiring to greatnes, the ease of nature, and the commaund of reason.

Q. What is the fame of a Courtier?

A. A cleare conscience, and a free spirit, an innocent heart, and a bountifull hand.





## INDEX AND NOTES.



*YOUNG Seruingman, an old Beggar.* — *Prov.* P. 117.

*Angle all day, and catch a Gudgeon at night.*

— *Prov.* P. 190.

*Aimon, Four Sons of:* A romance mentioned. Of this Caxton printed an edition, of which no perfect copy is at present known. It was reprinted by Wynkyn de Worde in 1504, and again by W. Copland in 1554. P. 57.

*Augrime, augrim* (algorithm) stones. This was a system of calculation with counters very common in England in early times; it is alluded to by Chaucer. "Augrim-stones; Counters formerly used in arithmetic, and which continued to be employed long after the introduction of Arabic numerals."—*Halliwell.* P. 150.

*Baby.* "To smell of the baby." P. 188.

*Ballad.* "Listen more to a louzy Ballad." P. 204.

*Bar, To cast the.* P. 57.

*Basta!* i. e., enough. This is a very common exclamation in our early plays. See Dyce's *Beaumont and Fletcher*, ix. 414, note; but the phrase occurs in the "English Courtier and the Cūtre Gentleman," 1586 (first printed in 1579.)

*Beggars' privileges under 22 Hen. VIII.* P. 163.

*Belly-timber, food.* Speaking of the Bell Inn, in Carter Lane, where there used to be an eight-penny ordinary, the author of *A Vade Mecum for Malt-Worms* (1720), part ii. p. 30 (of repr.) says, that this charge continued

"Till *Tom*, who found young appetites too keen,  
For such a sum, advanced those Pence to *Ten*;  
For which each Mother's Son may rule the Roast,  
Furnished with Belly-Timber at his cost."  
P. 137.

*Belong, belong to.* P. 139, *et alibi.*

*Birchen Lane.* This, with Petticoat and Long Lanes, was the great emporium in the old time for second-hand wearing apparel. P. 138.

- Black jacks.* Leathern bottles, commonly used to hold liquor, and frequently mentioned by our early writers. Nares, who wrote in 1822 (Glossary, art. JACK), says, that he remembered them being in use. P. 150.
- Books, Popular.* P. 57.
- Brag*—"If Brag were not a good do."  
—Prov. P. 184.
- Brand*—*Custom of branding sheep.* P. 192.
- Bravo,* a brave fellow. P. 184.
- Broken up,* a term in carving, used in reference to a goose. P. 200.
- Bulloigne,* bullion. P. 149.
- Buzzes,* "Makes buzzes in mens braines." P. 195.
- By-your-leaves,* a cant term. P. 191.
- Cards.* P. 201.
- Carfies,* Kerfeyes. P. 138.
- Cafe,* a skin, or, possibly, a pair, as with pistols; for I do not think that a single sheep could have fetched 2s. 6d. in the time of Elizabeth. P. 153.
- Cat (to keep the) from the tongs,* to remain at home in unmanly idleness. P. 161.
- Caviare.* P. 205.
- Charactis.* P. 197.
- Christ crofs me speed.* P. 188.
- Clownify.* P. 185.
- Coaches.* P. 157, 178.
- Colchester Trump,* another name for Ruff. P. 56.
- Confitemini,* the commencing word of Psalms 106, 107, 108, 118, and 136.
- Country amusements, &c.* P. 179.
- Curtal.* P. 189.
- Dante.* P. 187.
- Demands, The Budget of,* a book so called; and unless this was a reprint, no longer known, of the *Demands Joyous*, originally published by W. de Worde in 1511, 4to. 4 leaves, I am not acquainted with any such work. A small book called *The Mery Demands and Answere thereunto*, was licensed in 1564-5; but as, in 1575, Captain Cox, according to Laneham, had the tract here referred to (the *Budget of Demands*), under the precise title which it bears in the text, I incline to consider the latter a lost publication. *Delectable Demands and Pleasant Questions*, a translation from the French of Chartier, 1566, was assuredly not the article intended. P. 57.
- Demaynes, demefnes.* P. 153.
- Dice.* P. 201.
- Ela,* the scale in music so termed. P. 144.
- Emmets.* P. 161.
- Etiquette at table.* P. 200.
- Experience is the Mistris of fooles,* Prov. P. 187.
- Fan,* to winnow. P. 192.
- Fans.* P. 151.
- Faring,* a game at cards. P. 56.
- Fashionate,* fashioned. *Costly fashionate* in the text, seems from a repetition of the terms a little further on (p. 155), to be equivalent to *costly and well-fashioned* (or, as we should say) *fashionable*. P. 154.
- Field Sports, &c.* P. 182-3, 211.
- Fisticuffs.* P. 184.

- Foolyfyng.* P. 188.  
*Fore-borfe pace.* P. 189.  
*Forks.* P. 201.  
*Frobisher, Sir Martin.* P. 24.
- Gads-Hill.* P. 164.  
*Galliard.* P. 199.  
*Games.* Pp. 56, 178.  
*Gammoth, gamut.* P. 144.  
*Gape after gudgions.* P. 196.  
*Gee haigh!* the carter's common ejaculation to his horses; it is at least as old as Chaucer. There are several forms or modifications of it, as *gee ho!* *gee wo!* &c. P. 137.  
*Goofe-giblets.* P. 150.  
*Graith, riches.* P. 157.  
*Guy of Warwick,* the romance so called. P. 57.
- H. and O.* "To fet down H. and O, &c." P. 189.  
*Hangers,* the fringed hoop or strap appended to the girdle in which the dagger or small sword usually hung. —*Halliweil.* P. 155.  
*Hawks.* P. 183.  
*Heauen vpon earth.*—*Prov.* P. 194.  
*He that lives always at home, sees nothing but the fame.*—*Prov.* P. 184.  
*Hectors.* P. 194.  
*Hill, cover.* P. 137.  
*Hornbook.* P. 188.  
*Honour is but ancient riches.*—*Prov.* P. 190.  
*Huon of Bordeaux.* Of this popular French romance there was an early translation into English by Bouchier, Lord Berners. An edition, called the third, appeared in 1601; of the first, printed about 1540, Dr. Bliss's copy, which was sold in 1858 for 19*l.*, is at present the only one known, and that, unfortunately, wanted the end, which might have given the name of the printer, if not the date. When the second edition was published is still more uncertain, as no copy has, I believe, ever come under notice. P. 149.  
*Hundred merry tales,* a book so called. Two editions, printed by Rastell, are known, but it seems that there were editions (now lost) during the reign of Elizabeth. See *Old English Jest-Books*, I. P. 57.
- Impasture.* P. 165.  
*Inner lining of a wench's linen,* a cant phrase. P. 189.  
*I O U.* P. 188.  
*Irish game, or Dublets.* P. 56.  
*It is better to fit fast than to rise and fall,* *Prov.* P. 190.
- Jurymen.* Pp. 192, 200.  
*Justices of Peace.* P. 192.
- Lacklatin, Sir John,* an ignorant, unlettered person. P. 103.  
*Laugh and be fat.* P. 181.  
*Laugh and lie down.* P. 195.  
*Levying at a woodcock.* P. 180.  
*Lurch,* a game. P. 56.
- Mammaday pudding.* P. 205.  
*Masques and Plays.* P. 178.  
*Masmonger.* P. 160.  
*Maw, or mack,* the game so called. P. 50.

- May-game.* P. 204.  
*May-pole.* P. 183.  
*Middle finger*, a cant term. P. 208.  
*Midsummer watch.* See Dyce's *Beaumont and Fletcher*, ii. 142, note.  
*Mome*, a clown. P. 160.  
*Music.* P. 178.  
*My mind to me a kingdom is.* A very popular ballad and tune, of which this is the earliest mention, perhaps, in print. It is alluded to in Taylor's *Begger*, 1621, and in Fletcher's *Monseur Thomas*. The ballad is printed entire in Mendez's *Collection of Poems*, 1767, p. 148.  
*Newmarket Heath.* P. 164.  
*No, they did not onely require this, &c.* There is some corruption in the text here which is beyond my ingenuity. P. 140.  
*Novem Quinque.* "A kind of game at dice, at which it appears that five or six persons played."—*Nares.* See further *Glofs.* ed. 1859, art. *NOVEM.* P. 56.  
*Nunc dimittis, &c.*, the Song of Simeon, St. Luke ii. 29. P. 139.  
*Old Learnyng.* Perhaps Dr. Turner's book, *A cōparifon betweene the Olde learnynge and the Newe*, 1537, or a tract which was published about 1548, *The olde Fayth of greate Brittagne, and the newe lernynge of Inghlande*, may have been in the writer's thoughts, or both—or neither! No doubt, the *old learning* was a popular and well-understood expression. P. 139.  
*Out.* You are quite *out*, i. e., you are quite wrong. P. 188.  
*Pandarism.* P. 208.  
*Penny-Prick.* "A game consisting of casting oblong pieces of iron at a mark."—Hunter's *Hallamsh. Gloß.* 1829, p. 71. See also Halliwell's *Arch. Dict. in voce.* Rice, in his *Invective againste Vices taken for vertue*, 1579, fig. D 2 verso, speaks of *muzzle-prick*, a sport, in which it seems that knives were used. The same author mentions a game called *knives*, possibly the same thing. In Rice's *Inuectiue against vices taken for vertue*, 1579, fig. D 2, the writer seems to say that at that time penny-prick was played with counters. P. 56.  
*Pelting popysh Priestes*, i. e. paltry popish priests. Taylor, the water-poet, uses the term in the same sense in a tract printed in 1618. P. 160.  
*Petito, Land of.* P. 180.  
*Pettie in his ciuill conuersation, &c.* The work referred to is Guazzo's *Ciuile Conuersation*, translated by George Pettie, and printed in 1581 and 1586, 4to. The old edit. reads *Petrie*. P. 144.  
*Pied coats.* The motley which formed the distinctive costume of the professional fool. P. 196.  
*Pigs-petitoes, trotters.* P. 150.  
*Play his pryfes, to, i. e. to shew his parts.* P. 144.  
*Porpoise pie.* P. 201.  
*Post and Pair*, a game at cards. P. 56.  
*Prices of provisions.* The difference in the value of money must be borne in mind in connection with these figures; the whole account is very interesting and valuable. It is curious enough that a few years only before this, that is, about 1590, a writer published a tract

- to show that the country would go to ruin in consequence of the extraordinary superabundance of *sheep*, which to a certain extent explains the low price at which sheep stood in 1598, namely, one shilling and fourpence, or thereabouts, of our money. See *Handbook of Early English Lit.*, art. ENGLAND, No. 3. In the Household Book of Henry, Lord Clifford, 1510, lambs are quoted as selling at Settle Fair, on the Ribble, Yorkshire, for sixpence a piece. I am not aware that, in our literature, we have a work similar in its scope to Leber's *Essai sur l'appréciation de la Fortune privée*, 1847, but even this volume does not come down low enough. In 1852, however, Mr. Halliwell printed eighty copies of "An Account of a Collection of Several Thousand Bills, Accounts, and Inventories, illustrating the History of Prices between the Years 1650 and 1750," 4to. P. 152.
- Pricks, Shooting at.* P. 57.
- Prickfong.* P. 144.
- Quarter's notice to servants under 5 Eliz.* P. 162.
- Questions and Commands.* P. 178.
- Qui bene can, &c. Qui bene cantat, bene construit, bene legit.* P. 140.
- Quit, quite, repay.* P. 148.
- Rabbit's nest.* "To looke downe as though we were seeking of a Rabbets nest." P. 199.
- Rape, a capital offence.* P. 190.
- Rearing, raising.* P. 153.
- Riddles, Book of, a book so called.* It is mentioned in Laneham's *Letter from Kenilworth*, 1575, but the earliest edition now known is dated 1600. P. 57.
- Rise with the lark and go to bed with the lamb, Prov.* P. 182.
- Rolling stones gather no moss, Prov.* P. 188.
- Roses (in shoes).* P. 184.
- Roavers and Rownes, games so called.* P. 57.
- Ruffs.* P. 151.
- Run the course of our Card by, &c.* P. 193.
- Run the ring with him, compete, or keep pace.* P. 190.
- Salisbury Plain.* P. 164.
- Sanat, santificat, et dicat, surgere mane, Prov.* P. 121.
- Schooling.* "This is all we goe to schoole for," &c. P. 191.
- Schoolmasters.* Pp. 192, 198.
- Scot and lot.* This expression, which continues in use, meant literally at the time when the *Health, &c.*, appeared, an assessment on all subjects according to their several incomes or properties, and comes from Sax. *scat* and *llo*. But the writer here seems to imply that the housekeepers of the good old days which he remembered (when have there not been *good old days?*) spent all they had in hospitality except what they were obliged to pay to the government in taxes and other levies. Pp. 146, 193.
- Seasons of the year and their products.* P. 182.
- Sheep's-eyes, casting, i. e. looking amorously.* This familiar expression occurs

- in the *Gothamite Tales*, first published about 1540 (Old English Jest-Books, iii. 18.) P. 183.
- Ship of Fools, The*. This must have been Barclay's rather bulky translation of Brandt's *Stultifera Navis*, printed in 1508, and again in 1570. P. 57.
- Shooter's Hill*. P. 164.
- Sledge*, to cast the bar or sledge. P. 57.
- Slide-shift*, perhaps the same as slide-groat. See my edit. of the *Popular Antiquities of Great Britain*, under Sports (Slipthrift). P.
- Sorcerers, &c.* P. 197.
- Speak truth, and shame the Devil*, Prov. Pp. 193, 195.
- Stand upon puntos*. P. 193.
- Stoolball*, the game so called. P. 183.
- Supernaculum*. P. 152.
- Tables*, the game which was then also, and is still known, as backgammon. P. 201.
- There is no service to the King, nor no fishing to the sea*, Prov. P. 190.
- Those duties which before I have set downe, &c.* This sentence, and indeed the entire paragraph, is very clumsily constructed; but it seemed undesirable to disturb the text to the extent necessary in order to reduce it to grammatical rules. It is, after all, intelligible. P. 140.
- Three-farthings' piece*, a small silver coin, remarkable for the poverty and thinness of the metal. P. 159.
- Tick-tack*, a game at cards. P. 56.
- Tobacco*. P. 184.
- Trey-trip, or one-and-thirty*, a game at cards. P. 56.
- Tumblers*. The tumbler "was a kind of dog formerly employed for taking rabbits. This it effected by tumbling about in a careless manner till within reach of the prey, and then seizing it by a sudden spring."—*Halliwel*. P. 183.
- Unlaced*, carved. P. 200.
- Ure and use*. P. 152.
- Venetians*, large wide breeches so called. P. 138.
- Vide Meliora, &c.* From Ovid. P. 65.
- Wily beguily*. P. 197.





## The Roxburghe Library.

REPORT FOR THE YEAR ENDING DEC. 31ST, 1868.

**I**N the exact words of the "Revised Prospectus," issued Feb. 1, 1868, "The Roxburghe Library was organized in 1867, with the object of bringing within the reach of everybody who cares for them the best inedited remains of our ancient literature for a moderate yearly subscription."

The original intention of the Promoter of this new claimant to public favour was to have divided the responsibility, both literary and monetary, between himself and a certain number of coadjutors, forming a Committee of Management in the same manner and on the same principles as other societies which exist, or have existed, among us. With this view a communication was made to several gentlemen, whose names are well known in antiquarian circles, stating the Promoter's plans and wishes, and he was successful in obtaining the adhesion of two or three literary friends, whose assistance and advice would have been extremely welcome and valuable to him. Others, however, with whom he had desired to act, were precluded by pre-engagements or by their regular avocations from joining him; and

he has only to add, that on mature consideration, he resolved to dispense with a Council, and to attempt, single-handed, the conduct of the scheme which he had set on foot. He felt that, if it should be successful, so much the better; if it should be a failure, that blame would rest with him alone. In consequence of this determination, the ROXBURGHE LIBRARY became, in September, 1867, an accomplished fact, so far as its establishment was concerned, and in January, 1868, it issued its first volume.

Although, it is believed, there are at the present moment, and have been in former days, a few so-called Societies, which to all practical intents and purposes are under individual supervision, and follow the guidance of a single directing hand, the Book-Club now instituted may claim to be the first and only enterprise of the kind in this country, which is not merely ostensibly but avowedly and specifically under the control of one person. This system, for which the recommendation of novelty is thus claimed rightly or wrongly, has its advantages and also its disadvantages.

Its advantages appeared to the Promoter at the time—and he must confess that he has seen no reason to alter his opinion—to consist in the facilities which are thus afforded of carrying out without restraint or interruption the programme submitted to the public, or that portion of the public, at least, which is interested in such matters, and of which the latter may seem to indicate approval and acceptance by subscription to the undertaking; secondly, the removal of any risk of those internal differences, which have proved disastrous to several Societies launched under the most favourable auspices; and thirdly, the centralizing of all responsibility in one person.

On the other hand, a Book-Club conducted on this personal principle labours under certain inconveniences and disadvantages, which,

so far from desiring to shirk, the Editor has every wish to make clear, and generally known. In the first place, it is an invidious task for any man to ask for several hundreds of pounds from those to whom he is, for the most part, a stranger, for the purpose of carrying out entirely at his own discretion certain literary designs, of which the character cannot be exactly known to any beyond his own circle of friends, till it is too late to retract. Again, a man is apt by this means, to incur the suspicion of putting money into his own pocket, under the pretence of benefiting others; and however groundless and I must add preposterous, such an idea may, and *would* be, intending supporters are doubtless deterred from coming forward by the consideration in question. A third drawback may be, that the Editor is possibly engaged in more important pursuits, and that delays may take place in the production and distribution of the volumes forthcoming and due for the annual subscription, or (a still worse contingency) that the work is hurried and imperfect, while, where the labour of editorship is divided among several, greater promptitude and efficiency are at once secured.

The editor of the Roxburghe Library does not raise these objections for the sake of answering them; he merely puts down on paper what he is fully aware has been in some quarters alleged against his project. To the first and second points one reply may seem sufficient and satisfactory. Accompanying these remarks will be found a statement of accounts for our first financial year, ending December 31, 1868, from which the Subscribers will at once perceive that the Editor has fulfilled his engagements to his supporters not only without any *honorarium* or profit, but at a pecuniary sacrifice. With somewhat under 100 subscribers, he has given three books, of which two cost upwards of 100*l.* each, not reckoning Agent's commission.

The third, which was the first in order of time—the “Paris and Vienne”—was a smaller volume, and proportionably less expensive. It cannot be disputed, that these works might have been produced more cheaply, if woodcuts had been omitted, and other accessories had been dispensed with; but it was part of the plan, it may be recollected, to represent in the Roxburghe Library texts, as closely as possible, the original publication or MS.; and competent transcribers, engravers, and typographers very properly expect the highest market price for what they do.

To the third objection, the best reply, and perhaps the most desirable mode of replying, will be a reference to what has been achieved, and a candid review, justifiable by the perfect ease with which it is capable of being verified or disproved, of the works which have been transferred from the editor’s hands to the shelves of subscribers, in the course of the twelvemonth.

The Roxburghe Library, in the first year of its existence, has reprinted an unique romance, interesting in itself, and also of value as having been printed (and probably translated) by Caxton; as a work, of which no English MS. is known; and in a philological respect. In the Preface, the Editor endeavoured to collect all that was known of the literary history and bibliography of the story, and in a few Notes at the end of the volume, he explained a few obscure allusions to the best of his ability, and compared the English narrative as printed by Caxton with the best French text.

The first instalment of the Works of WILLIAM BROWNE, the Devonshire poet, formed the second issue of last year. The Editor had the good fortune to meet with many new biographical facts relating to Browne, which, if they did not go so far as could have been wished towards the solution of obscurities and the removal of our uncertainty, in regard to many leading features in the poet’s life, at

least supplied some *lacunæ* and hitherto missing dates, and placed the author of "Britannia's Pastorals" more clearly and *humanly* before us. Exception has been taken to the choice of Browne's Works as among the earliest volumes of the present series; and the ground taken, oddly enough, was the cheap rate, at which they were already procurable. To any one conversant with the facts, it will be unnecessary to point out how totally this idea proceeds from a misapprehension; for the truth is, that no good edition of Browne, at all pretending to completeness and uniformity, either exists, or has ever been attempted hitherto; and that the entire body of Browne's poetry, including much that has never been collected, and more that has never been edited in the strict sense of the term, is to be found in the volume already forwarded to subscribers, and in a second which will be in their hands this very summer, and to be found *nowhere else*. When it is added, that in these writings are some of the most delightful compositions of the kind in our language; that there MILTON met with passages which fixed themselves in his still greater mind, and which he has reproduced with added force and new embellishments, and that the author of them is believed to have executed nothing of any consequence after he had passed his nine-and-twentieth year, we have said enough, it is presumed, in vindication of the step here taken.

We have a second phenomenon in our early literature of the same sort; but RANDOLPH, who died very young, although he far excelled Browne in fancy and wit, and left behind him the masterly and first-class pastoral comedy of *Amyntas*, did not exhibit, or perhaps possess, that genius for delineating the scenery and pursuits of the country, that grace and sweetness of manner, and that rare chastity of style, which have very justly recommended Browne to attention. Nor, indeed, where the occasion demanded it, has the Devonshire poet shown himself unequal to higher flights, as the

Editor thinks that his subscribers will be prepared to allow, when they have, for the first time, an opportunity of perusing his miscellaneous pieces, as he wrote them; especially if, as there is some reason to believe, the celebrated Elegy on Mary, Countess of Pembroke, must be taken from Jonson, and given to him.

It has arisen, from the anxiety and resolution to do all in his power to justify his selection of Browne's Works, that the Editor has decided on including in the Second Volume all the remaining matter; so that subscribers will, at an early date, possess the means of forming their own conclusions on this subject. The Editor respectfully trusts that the verdict will not be adverse.

With the third issue for 1868 the case seems to stand differently. So far as the INEDITED TRACTS are concerned, no apology or explanation is surely requisite. These speak for themselves, and tell their own tale. They certainly abound in interest, each in its particular way. Of course, hundreds of pages of Notes might have been appended, if need had been; but the Editor does not regret his hesitation to import illustrative passages from works in everybody's hands, such as Bacon's "Essays," More's "Utopia," Overbury's "Characters," and half a dozen more, which might be enumerated, all or most of which could only have been trite and stale. A Second Series of similar Tracts, printed between 1591 and 1636, will probably constitute one of the volumes for 1870.

Notwithstanding the trifling deficiency which was referred to at the outset of the Report, the scheme is undoubtedly a success. Its progress has been steady and unceasing, if slow; scarcely a week elapses without bringing fresh support; and the Library has its friends on the Continent, in the United States, and in Australia, as well as in England and Scotland. Still the Editor cannot but feel that he is best serving the interests of all parties concerned by asking

the existing subscribers to make the Series known among their friends; the subscription-list once filled up, the number of issues might be increased, the Society's work be expedited, and thus its sphere of usefulness enlarged. He appeals for additional help the more earnestly, inasmuch as the books for 1869 are of a much more costly character than those for 1868; the volume on the Drama now delivered is the heaviest hitherto printed; the second and concluding volume of BROWNE will even exceed it in bulk and cost; and then there is the GASCOIGNE to come, to say nothing of a fourth book which will be given, if it should turn out to be at all practicable. Altogether, it should be tolerably evident that the Editor is not carrying on under colour of literary enthusiasm, *any thriving commercial speculation*; and it is not, perhaps, on the whole a very unreasonable thing to solicit all the co-operation for the future on the part of those willing to lend aid, so that the Roxburghe Library may be kept in sound working order, and do its part both quickly and well. But even in the existing state of the funds, the Editor will be perfectly able to keep faith with his supporters, and to produce the same number of books as was given last year, namely three; the amount, in fact, stipulated in the prospectus.

The attention of members of the Society may further be requested to the fact that the back stock of at present unsubscribed books in the Agent's hands represents a not inconsiderable money value.

Mr. John Russell Smith, of 36, Soho Square, continues to act as Agent for the Roxburghe Library, and receives subscriptions.

W. C. HAZLITT.

KENSINGTON, *May 1*, 1869.

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