POSITIONS:

BY

RICHARD MULCASTER,
First Headmaster of Merchant Taylors' School (A.D. 1561—1586);

WITH AN APPENDIX, CONTAINING SOME ACCOUNT
OF HIS LIFE AND WRITINGS,

BY

ROBERT HEBERT QUICK,
Author of "Essays on Educational Reformers"; First University Lecturer at

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POSITIONS
WHerin THose
PRIMITIVE CIRCumSTANCES
BE EXamined, WWhICHi ARE
NECESSARiE FOR THE TRAINiNG
vp of children, either for skill in their
booke, or health in their bodie.

WRITTEN BY RICHARD MLCASTER, MASTER OF THE
SCHOOLE ERECTED IN LONDON ANNO. 1561, IN THE PARISH
OF SAINCT LAURENCE POVVNTNEIE, BY THE VVORSHIPFULL
COMPANIE OF THE MERCHAUNT TAILERS OF THE SAID CITIE.

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TO THE MOST VERTVOVS LADIE, HIS MOST DEARE, AND soueraine princesse, Elizabeth by the grace of God Queene of England, Fraunce, and Ireland, defendresse of the faith &c.

My booke by the very argument, most excellent princesse, pretendeth a common good, bycause it concerneth the generall traine and bringing vp of youth, both to enrich their minds with learning, and to enable their bodies with health: and it craues the favour of some speciall countenaunce farre aboue the common, or else it can not possiblie procure free passage. For what a simple credit is myne, to perswade so great a matter? or what force is there in common patronage, to commaunde conceites? I am therefore driuen vpon these so violent considerations, to presume so farre, as to present it, being my first trauell, that euer durst
venture vpon the print, vnto your maisties most sacred handes. For in neede of countenaunce, where best abilitie is most assurance, and knowne vertue the fairest warrant, who is more sufficient then your excellencie is, either for cunning to commend, or for credit to commaunde? And what reason is there more likely to procure the fauour of your maisties most gracious countenaunce, either to commende the worke, or to commaunde it waie, then the honest pretence of a generall good, wherein you cannot be deceiued? For of your accustomed care you will circumspectlie consider, and by your singular judgement, you can skillfully discerne, whether there be any appearance, that my booke shall performe so great a good, as it pretendeth to do, before you either praise it, or procure it passage. In deede it is an argument which craueth consideration, bycause it is the leader to a further consequence: and all your maisties time is so busily employed, about many and maine affaires of your estate, as I may seeme verie iniurious to the common weale, besides some wrong offered to your owne person, to desire your Maiestie at this time to reade any part therof, much lesse the whole, the booke it selfe being very long, and your Maiesties leasure being very
litle. And yet if it maye please your most excellent Maiestie of some extraordinarie grace towards a most obsequious subiect in way of encouraging his both toilsome and troublesome labour, to take but some taste of any one title, of smallest encum-brance, by the very inscription, the paw of a Lion may bewraie the hole body in me by the prouerbe, in your highnesse by the propertie, as who can best judge, what the Lion is. For the rest, which neither your Maiesties time can tarie on, neither my boldnesse dare desire that you should: other mens report, which shall haue time to read, and will lend an officious countrieman some parte of their leysure, will proue a referendarie, and certifie your highnesse how they finde me appointed. I haue entitled the booke Positions, bycause entending to go on further, for the auauancement of learning I thought it good at the first to put downe certaine groundes very needefull for my purpose, for that they be the common cir-cumstances, that belong to teaching and are to be resolued on, eare we begin to teach. Wherin I craue consent of my countrey, to ioyne with me in conceit, if my reasons proue likely, that therby I may direct my whole currant in the rest, a great deale the better. Now if it maye stand with your
Maiesties most gracious good will to bestow vpon me the fauourable smile of your good liking, to countenance me in this course, which as it pretendenth the publike commoditie, so it threateneth me with extreme paines, all my paine will proue pleasant vnto me, and that good which shall come thereby to the common weale shall be most iustly ascrib'd to your Maiesties especial goodnesse, which encouraged my labour, and commended it to my countrey. Which both encoragement to my selfe, and commendacion to my countrey, I do nothing doubt but to obtaine at your Maiesties most gracious handes, whether of your good nature, which hath alwaye furthered honest attemptes: or of your Princely conceit, which is thoroughly bent to the bettering of your state, considering my trauell doth tend that way. For the very ende of my whole labour (if my small power can attaine to that, which a great good will towards this my cuntrey hath deeply conceiued) is to helpe to bring the generall teaching in your Maiesties dominions, to some one good and profitable vniformitie, which now in the middest of great varietie doth either hinder much, or profit little, or at the least nothing so much, as it were like to do, if it were reduced to one certaine fourme. The effect-
ing wherof pretendeth great honour to your Maisties person, besides the profit, which your whole realme is to reape therby. That noble Prince king HENRY the eight, your Maisties most renowned father vouchesafed to bring all Grammers into one fourme, the multitude therof being some impediment to schoole learning in his happie time, and thereby both purchased himselfe great honour, and procured his subiectes a marueilous ease. Now if it shall please your Maiestie by that Royall example which otherwise you so rarely exceede, to further not onely the helping of that booke to a refining: but also the reducing of all other schoole bookes to some better choice: and all manner of teaching, to some redier fourme: can so great a good but sound to your Maisties most endlesse renowne, whose least part gaue such cause of honour, to that famous King, your Maisties father? By these few wordes your highnesse conceiueth my full meaning I am well assured, neither do I doubt, but that as you are well able to discerne it, so you will very depelie consider it, and see this so great a common good thoroughly set on foote. I know your Maisties pacience to be exceeding great in verie petie arguments, if not I should haue bene afraid, to haue troubled you
The Epistle.

with so many wordes, and yet least tediousnesse
do soure euen a sweete and sound matter, I will
be no bolder. God blesse your Maiestie, and
send you a long, and an healthfull life, to his
greatest glorie, and your Maiesties most lasting
honour.

Your Maiesties most humble and
obedient subiect

Richard Mulcaster.
AVTHOR IPSE AD
librum suum.

INSITA naturæ nostræ sitis illa iuuandi
Ignauum vitæ desidis odit iter.
Parca cibi, saturata fame, deuota labori,
Prodiga nocturni luminis vrget opus.
Quod, simul ac lucis patiens fore viderit, edit
Inde licet mucho plena timore gemat.
Pœnitet emissam per mille pericula prolem,
Quæ poterat patriæ tuta latere domi.
Judiciumq; timens alieni pallida iuris
Omine spem lædit deteriore suam.
Sed sine sole nequit viui, prodire necesse est,
Curaq; quod peperit publica, iura vocant.
Fortunæ credenda salus, quam prouida virtus
Quam patris æterni dextera magna regit.
Sic sua Neptuno committit vela furenti
Spem solam in medijs docta phaselus aquis.
Sic mihi spes maior, cui res cum gente Deorum,
Quæ certo dubijs numine rebus adest.
Perge igitur, sortiq; tuae te crede, parentis
Tessera parue liber prima future tui.
Et quia, quà perges, hominum liberrima de te
Judicia in medijs experiere vijs,
Quidnam quisq; notet, quidnam desideret in te,
   Quo possim in reliquis cautior esse, refer.
Interea veniam supplex vtrique precare,
   Nam meus error erat, qui tuus error erit.
Qui neutrius erit, cum, quis sit, sensero, quippe
   Nullum in correcto crimen crimen erit.
Ergo tuae partes, quae sint errata, referre:
   Emendare, mei cura laboris erit.
Namq; rei nouitas nulli tentata priorum
   Hac ipsa, qua tu progrediere, via,
Vtriq; errores multos, lapsusq; minatur,
   Quos cum resciero, num superesse sinam?
Cui tam chara mei lectoris amica voluntas,
   Vt deleta illi displicitura velim.

R. M.
THE ARGUMENTS HANDLED
IN EVERY PARTICULAR TITLE.

Cap. 1.

The entry to the Positions, containing the occasion of this present discourse, and the causes why it was penned in English. (P. 1.)

Cap. 2.

Wherfore these Positions serve, what they be, and how necessary it was to begin at them. (P. 4.)

Cap. 3.

Of what force circumstance is in matters of action, and how warily authorities be to be used, where the contemplative reason receives the check of the actue circumstance, if they be not well applied. Of the alledging of authours. (P. 8.)

Cap. 4.

What time were best for the child to begin to learn. What matters some of the best writers handle care they determine this question. Of letes and libertie, wherunto the parentes are subject in setting their children to schoole. Of the difference of wittes and bodies in children. That exercise must be joined with the booke, as the schooling of the bodie. (P. 14.)

Cap. 5.

What things they be, wherein children are to be trained, care they passe to the Grammar. That parentes, and maisters ought to examine the natural abilities in children, whereby they become either fit, or unfit, to this, or that kind of life. The three natural powers in children, Witte to conceive by, Memorie to retaine by, Discretion to discern by. That the training up to good manners, and nurture, doth not belong to the teacher alone, though most to him, next after the parent, whose charge that is most, bycause his commandement is greatest, ouer his owne childe, and beyond appeale. Of Reading, Writing, Drawing, Musicke by voice, and instrument: and that they be the principal principles, to traine vp the minde in. A general answer to all objections, which arise against any, or all of these. (P. 25.)
Contents.

Cap. 6.
Of exercises and training the body. How necessarie a thing exercise is. What health is, and how it is maintained: what sickness is, how it commeth, and how it is prevented. What a parte exercise playeth in the maintenance of health. Of the student and his health. That all exercises though they stirre some one parte most, yet helpe the whole bodie. (P. 40.)

Cap. 7.
The braunching, order, and methode, kept in this discourse of exercises. (P. 49.)

Cap. 8.
Of exercise in generall, and what it is. And that it is Athleticall for games, Martiall for the field, Physicall for health, preparative before, postparative after the standing exercise: some within dores, for foule whether, some without for faire. (P. 51.)

Cap. 9.
Of the particular exercises. Why I do appoint so manie, and how to judge of them, or to devise the like. (P. 54.)

Cap. 10.
Of lowd speaking. How necessarie, and how proper an exercise it is for a scholer. (P. 55.)

Cap. 11.
Of lowd singing, and in what degree it commeth to be one of the exercises. (P. 59.)

Cap. 12.
Of lowde, and soft reading. (P. 60.)

Cap. 13.
Of much talking and silence. (P. 62.)

Cap. 14.
Of laughing, and weeping. And whether children be to be forced toward vertue and learning. (P. 63.)

Cap. 15.
Of holding the breath. (P. 68.)

Cap. 16.
Of daunsing, why it is blamed, and how deliuered from blame. (P. 72.)

Cap. 17.
Of wrastling. (P. 76.)

Cap. 18.
Of fensing, or the use of the weapon. (P. 78.)
Contents.

Cap. 19. Of the Top, and scourge. (P. 80.)

Cap. 20. Of walking. (P. 82.)

Cap. 21. Of running. (P. 89.)

Cap. 22. Of leaping. (P. 92.)

Cap. 23. Of swimming. (P. 94.)

Cap. 24. Of riding. (P. 96.)

Cap. 25. Of hunting. (P. 98.)

Cap. 26. Of shooting. (P. 101.)

Cap. 27. Of the ball. (P. 103.)

Cap. 28. Of the circumstances, which are to be considered in exercise. (P. 108.)

Cap. 29. The nature and qualitie of the exercise. (P. 109.)

Cap. 30. Of the bodies which are to be exercised. (P. 110.)

Cap. 31. Of the exercising places. (P. 114.)

Cap. 32. Of the exercising time. (P. 115.)

Cap. 33. Of the quantitie that is to be kept in exercise. (P. 118.)

Cap. 34. Of the manner of exercising. (P. 122.)

Cap. 35. An advertisement to the training master. Why both the teaching of the minde and the training of the bodie be assigned to the same master. The inconueniences which ensue, where the bodie and the soule be made particular subjectes to seuerall professions. That who so will execute any thing well,
must of force be fully resolved, in the excellencie of his owne subject. Out of what kinde of writers the exercising maister maie store himselfe with cunning. That the first groundes would be laide by the cunningest workeman. That priuate discretion in any executour is of more efficacie, then his skill. (P. 124.)

Cap. 36.

That both yong boyes, and yong maidens are to be put to learne. Whether all boyes be to be set to schoole. That to many learned be burdensous: to few to bare: wittes well sorted chilil: missorted seditious. That all may learene to write and reade without daunger. The good of choice, the ill of confusion. The children which are set to learene having either rich or poore freindes, what order and choice is to be vsed in admitting either of them to learene. Of the time to chuse. (P. 133.)

Cap. 37.

The meanes to restraine the overflowing multitude of scholers. The cause why every one desireth, to haue his childe learned, and yet must yeilde ouer his owne desire to the disposition of his countrie. That necessitie and choice be the best restrainers. That necessitie restraineth by lacke and law. Why it may be admitted that all may learene to writ and reade that can, but no further. What is to be thought of the speaking and understanding of latine, and in what degree of learning that is. That considering our time, and the state of religion in our time law must needes helpe this restraint, with the aunsweare to such objections as are made to the contrarie. That in choice of wittes, which must deale with learning, that wit is fittest for our state which aunswereth best the monarchie, and how such a wit is to be knowne. That choice is to helpe in schooeling, in admission into colledges, in proceding to degrees, in preferring to liuings, where the right and wrong of all the foure pointes be handled at full. (P. 142.)

Cap. 38.

That yong maindens are to be set to learning, which is proued by the custome of our countrie, by our dutie towards them, by their naturall abilitie, and by the worthie effectes of such, as haue bene well trained. The ende wherunto their education serueth, which is the cause why and how much they learene. Which of them are to learene. When they are to beginne to learene: What and how much they may learene. Of whom and where they ought to be taught. (P. 166.)

Cap. 39.

Of the training vp of yong gentlemen. Of priuate and publike education, with their generall goodes and illes. That there is no better way for gentle-

men to be trained by in any respect, then the common is, being well appointed. Of rich mens children, which be no gentlemen. Of nobilitie in generall. Of gentlemanly exercises. What it is to be a nobleman or a gentleman. That

infirmities in noble houses be not to be triumphed ouer. The causes and groundes of nobilitie. Why so many desire to be gentlemen. That gentlemen ought to professle learning, and liberall sciences for many good and honorable effectes. Of trauel in into forraine contries, with all the branches, allow-
ance and disallowance thereof: and that it were to be wished that gentlemen would profess, to make sciences liberall in vse, which are liberall in name. Of the training vp of a yong prince. (P. 183.)

Cap. 40.

Of the generall place and time of education. Publike places elementarie, grammatticall, collegiat. Of bourding of children abroad from their parentes howses: and whether that be the best. The vse and commoditie of a large and well situate training place. Observations to be kept in the generall time. (P. 222.)

Cap. 41.

Of teachers and trainers in generall: and that they be either Elementarie, Grammatticall, or Academicall. Of the elementarie teachers abilitie and entertainement: of the grammer maisters abilitie and his entertainement. A meane to haue both excellent teachers and cunning professours in all kindes of learning: by the diuision of colledges according to professions: by sorting like yeares into the same rowmes: by bettering the studentes allowance and liuing: by prouiding and maintaining notable well learned readers. That for bringing learning forward in her right and best course, there would be seuen ordinarie ascending colledges for tounges, for mathematikes, for philosophie, for teachers, for physicians, for lawyers, for diuines. And that the generall studie of law, would be but one studie. Every of these pointes with his particular proufes sufficient for a position. Of the admission of teachers. (P. 232.)

Cap. 42.

How long the childe is to continew in the elementarie, eare he passe to the toungues and grammer. The incurable infirmities which posting haste maketh in the whole course of studie. How necessarie a thing sufficient time is for a scholer. (P 256.)

Cap. 43.

How to cut of most inconueniences wherewith schooles and scholers, masters and parentes be in our schooling now most troubled: whereof there be too meanes, vniformitie in teaching and publishing of schoole orders. That vniformitie in teaching hath for companions dispatch in learning and sparing of expenses. Of the abbridging of the number of bookes. Of curtesie and correction. Of schoole faultes. Of friendlines betwene parentes and maisters. (P. 262.)

Cap. 44.

That conference betwene those which haue interest in children: Certaintie of direction in places where children vse most: and Constancie in well keeping that, which is certainly appointed, be the most profitable circumstances both for vertuous mannering and cunning schooling. (P. 281.)
The peroration, wherein the summe of the whole booke is recapitulated and proofes vsed, that this enterprise was first to be begon by Positions, and that these be the most proper to this purpose. A request concerning the well taking of that which is so well meant. (P. 292.)

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Author aims at improving Schools</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Why he writes in English</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>Settling first Principles</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>The three Stages of Learning</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>The first Stage chosen</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Matters to be discussed</td>
<td>7</td>
</tr>
<tr>
<td>3</td>
<td>Mistake of neglecting Circumstance</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Consideration of Circumstance</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>The Realm of Circumstance</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>Authority affected by Circumstance</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>Use of previous writers</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>Right Reason the best Authority</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>Truth no Respecer of Persons</td>
<td>14</td>
</tr>
<tr>
<td>4</td>
<td>The Ideal and the Possible</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>What Parents want</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td>At what age should schooling begin?</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>Circumstances limit choice</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>Against forcing young wits</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>Powers of mind and body</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>Father must decide. Care of the body</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td>Parents' duty in training the body</td>
<td>22</td>
</tr>
<tr>
<td></td>
<td>Meet schoolroom stillness by regulated exercise</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td>Parents must consult with Schoolmaster</td>
<td>24</td>
</tr>
<tr>
<td>5</td>
<td>Discerning of ingenerate abilities</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>Measure of ripeness in soul or body</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td>Three Powers: Perception, Memory, Judgment</td>
<td>27</td>
</tr>
<tr>
<td></td>
<td>Morals the care of Parents and Teachers</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td>Instruction before Grammar Age: Reading</td>
<td>29</td>
</tr>
<tr>
<td></td>
<td>Reading English before Latin</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>Rote for Youth: Reason for Years. English</td>
<td>31</td>
</tr>
<tr>
<td></td>
<td>Writing invented before Reading</td>
<td>32</td>
</tr>
<tr>
<td></td>
<td>Skill in Writing: its value for the child</td>
<td>33</td>
</tr>
<tr>
<td></td>
<td>Write English hand first. Drawing</td>
<td>34</td>
</tr>
<tr>
<td></td>
<td>Value of Drawing. Painting?</td>
<td>35</td>
</tr>
<tr>
<td></td>
<td>Music</td>
<td>36</td>
</tr>
<tr>
<td></td>
<td>Music good for mind and body</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>Objections to Music answered</td>
<td>38</td>
</tr>
<tr>
<td></td>
<td>For child reading, writing, drawing, music</td>
<td>39</td>
</tr>
</tbody>
</table>
**Contents.**

<table>
<thead>
<tr>
<th>Chapter 6—</th>
<th>Training needed for both body and mind</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Bodily exercise needed by student</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>Exercise and health</td>
<td>41</td>
</tr>
<tr>
<td></td>
<td>What is health and sickness?</td>
<td>42</td>
</tr>
<tr>
<td></td>
<td>Dangers to health of the body</td>
<td>43</td>
</tr>
<tr>
<td></td>
<td>Use of exercise. The Student</td>
<td>44</td>
</tr>
<tr>
<td></td>
<td>Parents’ and Masters’ parts</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td>Parts of the body and their train</td>
<td>46</td>
</tr>
<tr>
<td></td>
<td>Heart, liver, brain, &amp;c.</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td>Exercises for the various parts</td>
<td>48</td>
</tr>
</tbody>
</table>

| Chapter 7— | Four Points to be treated of           | 49   |

| Chapter 8— | Exercise athletical                    | 50   |
|            | Exercise martial                        | 51   |
|            | Exercise for health                     | 52   |

| Chapter 9— | The particular exercises chosen         | 53   |
|            | Defence of the choice                   | 54   |

| Chapter 10—| Loud speaking                           | 55   |
|            | Good effects of loud speaking           | 56   |
|            | Cautions in loud speaking               | 57   |
|            | Recitations                             | 58   |

| Chapter 11—| Music and health                        | 59   |
|            |                               | 60   |

| Chapter 12—| Reading aloud                           | 61   |
|            | Reading aloud approved by Ancients      | 62   |
|            | Soft Reading                            | 63   |

| Chapter 13—| Talking                                 | 64   |

| Chapter 14—| Laughing. Weeping                       | 65   |
|            | Laughing and weeping as exercises       | 66   |
|            | Weeping no Exercise                     | 67   |
|            | Keep the Young in awe                   | 68   |

| Chapter 15—| Soundness of Wind                       | 69   |
|            | Use of holding the Breath               | 70   |
|            | Effects of holding the Breath           | 71   |
|            | Cautions                                | 72   |

| Chapter 16—| Defence of Dancing                      | 73   |
|            | Dancing: its use and misuse             | 74   |
|            | Kinds and causes of Dancing             | 75   |
|            | Ancient and modern Dancing              | 76   |

| Chapter 17—| Kinds of Wrestling                      | 77   |
|            | Cautions to Wrestlers                   | 78   |
## Contents

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>18</td>
<td>Kinds of Fencing. The Ancients</td>
<td>78</td>
</tr>
<tr>
<td>18</td>
<td>Counsels for Fencing</td>
<td>79</td>
</tr>
<tr>
<td>19</td>
<td>Tops ancient and modern</td>
<td>80</td>
</tr>
<tr>
<td>19</td>
<td>Use both Hands alike. Plato quoted...</td>
<td>81</td>
</tr>
<tr>
<td>20</td>
<td>Walking commonest and best for health</td>
<td>82</td>
</tr>
<tr>
<td>20</td>
<td>Kinds of Walking</td>
<td>83</td>
</tr>
<tr>
<td>20</td>
<td>Kinds of Walking and their effects</td>
<td>84</td>
</tr>
<tr>
<td>20</td>
<td>Walking up and down hill, &amp;c.</td>
<td>86</td>
</tr>
<tr>
<td>20</td>
<td>Choice of place : by the sea, &amp;c.</td>
<td>87</td>
</tr>
<tr>
<td>20</td>
<td>Times of Walking</td>
<td>88</td>
</tr>
<tr>
<td>21</td>
<td>Running, its importance</td>
<td>89</td>
</tr>
<tr>
<td>21</td>
<td>Vehement Running unhealthy</td>
<td>90</td>
</tr>
<tr>
<td>21</td>
<td>Moderate Running. Running backwards, &amp;c.</td>
<td>91</td>
</tr>
<tr>
<td>22</td>
<td>Of Leaping</td>
<td>92</td>
</tr>
<tr>
<td>22</td>
<td>Kinds of Leaping. Spartan women</td>
<td>93</td>
</tr>
<tr>
<td>22</td>
<td>Leaping. Skipping</td>
<td>94</td>
</tr>
<tr>
<td>23</td>
<td>Of Swimming</td>
<td>94</td>
</tr>
<tr>
<td>23</td>
<td>Swimming : where best</td>
<td>95</td>
</tr>
<tr>
<td>23</td>
<td>Swimming in salt water</td>
<td>96</td>
</tr>
<tr>
<td>24</td>
<td>Riding, ancient and modern</td>
<td>97</td>
</tr>
<tr>
<td>24</td>
<td>Trotting : Ambling : Posting</td>
<td>98</td>
</tr>
<tr>
<td>25</td>
<td>Hunting combines all exercises</td>
<td>99</td>
</tr>
<tr>
<td>25</td>
<td>Hunting on horseback and on foot</td>
<td>100</td>
</tr>
<tr>
<td>26</td>
<td>Shooting practised in Islands</td>
<td>101</td>
</tr>
<tr>
<td>26</td>
<td>Archery v. Hunting. Ascham</td>
<td>102</td>
</tr>
<tr>
<td>26</td>
<td>Prince Arthur's Knights...</td>
<td>103</td>
</tr>
<tr>
<td>27</td>
<td>Ball games ancient and modern. Handball</td>
<td>104</td>
</tr>
<tr>
<td>27</td>
<td>Handball and Football</td>
<td>105</td>
</tr>
<tr>
<td>27</td>
<td>Football and Armball</td>
<td>106</td>
</tr>
<tr>
<td>27</td>
<td>Why some classic games are left out</td>
<td>107</td>
</tr>
<tr>
<td>28</td>
<td>Rules must vary in practice</td>
<td>108</td>
</tr>
<tr>
<td>29</td>
<td>Galen's triple division</td>
<td>109</td>
</tr>
<tr>
<td>30</td>
<td>Diseases are of three kinds</td>
<td>110</td>
</tr>
<tr>
<td>30</td>
<td>When exercise helps in disease</td>
<td>111</td>
</tr>
<tr>
<td>30</td>
<td>Exercises for the weak and old</td>
<td>112</td>
</tr>
<tr>
<td>30</td>
<td>Exercise according to state of the body</td>
<td>113</td>
</tr>
<tr>
<td>31</td>
<td>Place for exercise...</td>
<td>114</td>
</tr>
<tr>
<td>31</td>
<td>Pure air</td>
<td>115</td>
</tr>
</tbody>
</table>
## Contents.

<table>
<thead>
<tr>
<th>Chapter 32—</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time of exercise</td>
<td>115</td>
</tr>
<tr>
<td>Times according to Hippocrates, &amp;c.</td>
<td>116</td>
</tr>
<tr>
<td>Time for exercise and meals</td>
<td>117</td>
</tr>
<tr>
<td>Morning best</td>
<td>118</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter 33—</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Limits in exercise</td>
<td>118</td>
</tr>
<tr>
<td>Limits. Strong and weak. Old and young</td>
<td>119</td>
</tr>
<tr>
<td>Time of year. Condition of the body</td>
<td>120</td>
</tr>
<tr>
<td>Kind of life</td>
<td>121</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter 34—</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rubbing the body</td>
<td>122</td>
</tr>
<tr>
<td>Practice of the Ancients</td>
<td>123</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter 35—</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Same trainer for body and mind</td>
<td>124</td>
</tr>
<tr>
<td>The Divine and the Physician</td>
<td>125</td>
</tr>
<tr>
<td>Against specialising</td>
<td>126</td>
</tr>
<tr>
<td>Trainer to magnify his office</td>
<td>127</td>
</tr>
<tr>
<td>Praise of health. Trainer’s knowledge</td>
<td>128</td>
</tr>
<tr>
<td>Physician the Trainer’s Friend</td>
<td>129</td>
</tr>
<tr>
<td>Importance of Groundwork</td>
<td>130</td>
</tr>
<tr>
<td>Discretion in applying Knowledge</td>
<td>131</td>
</tr>
<tr>
<td>Art general; Discretion particular</td>
<td>132</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter 36—</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys and girls. Boys first</td>
<td>133</td>
</tr>
<tr>
<td>Train tests wit. Is school for all?</td>
<td>134</td>
</tr>
<tr>
<td>Danger from too many learned</td>
<td>135</td>
</tr>
<tr>
<td>This danger universally admitted</td>
<td>136</td>
</tr>
<tr>
<td>Evils from too few learned. Choice</td>
<td>137</td>
</tr>
<tr>
<td>Sorting of wits. Dangers from misplacement</td>
<td>138</td>
</tr>
<tr>
<td>Reading and writing for all. Rich and poor scholars</td>
<td>139</td>
</tr>
<tr>
<td>Middle sort best for learning</td>
<td>140</td>
</tr>
<tr>
<td>School not for all. Choosing</td>
<td>141</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter 37—</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>All parents would have children learned</td>
<td>142</td>
</tr>
<tr>
<td>The Country must decide</td>
<td>143</td>
</tr>
<tr>
<td>Necessity a good restraint</td>
<td>144</td>
</tr>
<tr>
<td>Number of scholars kept down by law</td>
<td>145</td>
</tr>
<tr>
<td>Private opinion must yield to public</td>
<td>146</td>
</tr>
<tr>
<td>The poor and the rich</td>
<td>147</td>
</tr>
<tr>
<td>Fewer bookmen needed since Reformation</td>
<td>148</td>
</tr>
<tr>
<td>A learned paucity. Choice</td>
<td>149</td>
</tr>
<tr>
<td>Right choice in a monarchy</td>
<td>150</td>
</tr>
<tr>
<td>Ideal monarchy scholar</td>
<td>151</td>
</tr>
<tr>
<td>His patience with masters and comrades</td>
<td>152</td>
</tr>
<tr>
<td>Less clear cases. Master first chooser</td>
<td>153</td>
</tr>
<tr>
<td>Against early choice. Some dullards kept</td>
<td>154</td>
</tr>
<tr>
<td>Schoolmaster and parent</td>
<td>155</td>
</tr>
<tr>
<td>The same. Colleges not almshouses</td>
<td>156</td>
</tr>
<tr>
<td>Evils from bad elections</td>
<td>157</td>
</tr>
<tr>
<td>Catchers in Colleges</td>
<td>158</td>
</tr>
<tr>
<td>College factions warned</td>
<td>159</td>
</tr>
<tr>
<td>Influence of the great misused by the little</td>
<td>160</td>
</tr>
<tr>
<td>Abuse of patronage</td>
<td>161</td>
</tr>
</tbody>
</table>
Contents.

Bursuries. Degrees gained by favour ... ... ... ... 162
Daws as peacocks ... ... ... ... ... ... ... 163
Evils ensuing. Livings ... ... ... ... ... ... 164
Preferment to livings ... ... ... ... ... ... 165
Professions overcrowded... ... ... ... ... ... 166

CHAPTER 38—
Teaching of girls ... ... ... ... ... ... ... ... ... ... ... 166
Four reasons. First, English custom ... ... ... ... ... 167
Second, Our duty... ... ... ... ... ... ... ... ... ... ... 168
Physical education of girls ... ... ... ... ... ... ... ... 169
Third, Girls' natural towardness ... ... ... ... ... ... 170
Fourth, Good results accruing ... ... ... ... ... ... 171
Plutarch, &c., about women ... ... ... ... ... ... ... 172
Panegyric of Queen Elizabeth ... ... ... ... ... ... 173
Limits. Learning allowed ... ... ... ... ... ... ... ... 174
Choice, as with boys ... ... ... ... ... ... ... ... ... ... 175
Studies for girls. Reading ... ... ... ... ... ... ... ... 176
Writing. Music. Housewifery ... ... ... ... ... ... ... ... 177
Learning suited to station ... ... ... ... ... ... ... ... 178
How much? ... ... ... ... ... ... ... ... ... ... ... ... ... 179
Professions denied. Drawing allowed... ... ... ... ... 180
Languages, &c. To what age? ... ... ... ... ... ... ... 181
Where? and by whom... ... ... ... ... ... ... ... ... ... 182

CHAPTER 39—
Need of train in women and in gentlemen ... ... ... ... ... 183
Public training best for gentlemen. Private ... ... ... ... 184
Private education and public ... ... ... ... ... ... ... ... 185
Disadvantages of private training ... ... ... ... ... ... ... 186
The same ... ... ... ... ... ... ... ... ... ... ... ... ... ... 187
The same ... ... ... ... ... ... ... ... ... ... ... ... ... ... 188
Why prefer private to public? ... ... ... ... ... ... ... ... 189
Public school with a private tutor ... ... ... ... ... ... ... 190
Public schools and private ... ... ... ... ... ... ... ... ... 191
Studies of a gentleman ... ... ... ... ... ... ... ... ... ... 192
Gentlemen. The new rich ... ... ... ... ... ... ... ... ... 193
The new rich ... ... ... ... ... ... ... ... ... ... ... ... ... 194
Noblesse oblige ... ... ... ... ... ... ... ... ... ... ... ... 195
What makes the gentleman ... ... ... ... ... ... ... ... ... 196
Nobility and gentry ... ... ... ... ... ... ... ... ... ... ... 197
"As they be true gentlemen" ... ... ... ... ... ... ... ... 198
Virtues not tied to the person ... ... ... ... ... ... ... ... 199
Noble and gentle... ... ... ... ... ... ... ... ... ... ... ... ... 200
Learning useful to noblemen ... ... ... ... ... ... ... ... 201
A wise counsellor ... ... ... ... ... ... ... ... ... ... ... ... 202
The Divine ... ... ... ... ... ... ... ... ... ... ... ... ... ... 203
The lawyer and the physician ... ... ... ... ... ... ... ... 204
Apes ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 205
What is needed for the gentleman ... ... ... ... ... ... ... 206
The same... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 207
Travelling beyond sea ... ... ... ... ... ... ... ... ... ... 208
Travel not necessary ... ... ... ... ... ... ... ... ... ... 209
Against foreign travel ... ... ... ... ... ... ... ... ... ... 210
The same ... ... ... ... ... ... ... ... ... ... ... ... ... ... 211
Women do not travel. Queen Elizabeth ... ... ... ... ... 212
Socrates. Plato on travel ... ... ... ... ... ... ... ... ... 213
**Contents.**

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plato's traveller</td>
<td>214</td>
</tr>
<tr>
<td>His treatment on return</td>
<td>215</td>
</tr>
<tr>
<td>Plato's reception of foreigners</td>
<td>216</td>
</tr>
<tr>
<td>Doubts about travel</td>
<td>217</td>
</tr>
<tr>
<td>Gentlemen and the professions</td>
<td>218</td>
</tr>
<tr>
<td>Gentlemen's advantages</td>
<td></td>
</tr>
<tr>
<td>Must not be smatterers. Princes</td>
<td>220</td>
</tr>
<tr>
<td>Training of a Prince. Elizabeth</td>
<td>221</td>
</tr>
<tr>
<td><strong>CHAPTER 40—</strong></td>
<td></td>
</tr>
<tr>
<td>Three stages of school education</td>
<td>222</td>
</tr>
<tr>
<td>School building: 1, superior; 2, primary</td>
<td>223</td>
</tr>
<tr>
<td>3, Secondary. Buildings and hours</td>
<td>224</td>
</tr>
<tr>
<td>Boarding schools, pro and con</td>
<td>225</td>
</tr>
<tr>
<td>Grammar schools in suburbs</td>
<td>226</td>
</tr>
<tr>
<td>Master's pay dependent on diligence</td>
<td>227</td>
</tr>
<tr>
<td>Changing schools. Master's pay</td>
<td>228</td>
</tr>
<tr>
<td>Moving schools out of towns</td>
<td>229</td>
</tr>
<tr>
<td>School buildings. Times</td>
<td>230</td>
</tr>
<tr>
<td>Hours best for study and play</td>
<td>231</td>
</tr>
<tr>
<td><strong>CHAPTER 41—</strong></td>
<td></td>
</tr>
<tr>
<td>Same trainer for mind and body</td>
<td>232</td>
</tr>
<tr>
<td>Elementary master most important</td>
<td>233</td>
</tr>
<tr>
<td>Pay elementary master highest</td>
<td>234</td>
</tr>
<tr>
<td>Grammar master and his pay</td>
<td>235</td>
</tr>
<tr>
<td>Good masters stopt by bad pay</td>
<td>236</td>
</tr>
<tr>
<td>Teacher's training. University reform</td>
<td>237</td>
</tr>
<tr>
<td>A college for tongues</td>
<td>238</td>
</tr>
<tr>
<td>A college for mathematics?</td>
<td>239</td>
</tr>
<tr>
<td>Tongues too much thought of. Ascham</td>
<td>240</td>
</tr>
<tr>
<td>Sir J. Cheeke on Cambridge mathematics</td>
<td>241</td>
</tr>
<tr>
<td>Talking Latin. Mathematics</td>
<td>242</td>
</tr>
<tr>
<td>College for Philosophy</td>
<td>243</td>
</tr>
<tr>
<td>Study of words. Necessity of mathematics</td>
<td>244</td>
</tr>
<tr>
<td>Philo and Aristotle</td>
<td>245</td>
</tr>
<tr>
<td>Mathematics studied by Ancients</td>
<td>246</td>
</tr>
<tr>
<td>Mathematics and Philosophy</td>
<td>247</td>
</tr>
<tr>
<td>Law Reform. Training College</td>
<td>248</td>
</tr>
<tr>
<td>Use of the seven colleges</td>
<td>249</td>
</tr>
<tr>
<td>Sorting by age. Uniting of colleges</td>
<td>250</td>
</tr>
<tr>
<td>University Readers</td>
<td>251</td>
</tr>
<tr>
<td>University Reform. Readerships</td>
<td>252</td>
</tr>
<tr>
<td>The same</td>
<td>253</td>
</tr>
<tr>
<td>Learned Professors needed</td>
<td>254</td>
</tr>
<tr>
<td>Admission of teachers</td>
<td>255</td>
</tr>
<tr>
<td><strong>CHAPTER 42—</strong></td>
<td></td>
</tr>
<tr>
<td>Against forcing</td>
<td>256</td>
</tr>
<tr>
<td>Iils from haste</td>
<td>257</td>
</tr>
<tr>
<td>Degrees taken too young</td>
<td>258</td>
</tr>
<tr>
<td>Over-hasting. Vives</td>
<td>259</td>
</tr>
<tr>
<td>Value of time</td>
<td>260</td>
</tr>
<tr>
<td>Limit of elementary course</td>
<td>261</td>
</tr>
<tr>
<td><strong>CHAPTER 43—</strong></td>
<td></td>
</tr>
<tr>
<td>Schoolmasters' troubles. Melanchthon</td>
<td>262</td>
</tr>
<tr>
<td>Want of uniformity</td>
<td>263</td>
</tr>
<tr>
<td>Proposal of common scheme</td>
<td>264</td>
</tr>
</tbody>
</table>
Contents.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Able and ordinary teachers</td>
<td>265</td>
</tr>
<tr>
<td>Gains from uniformity</td>
<td>266</td>
</tr>
<tr>
<td>Changing schools. The common Grammar</td>
<td>267</td>
</tr>
<tr>
<td>Too many school books</td>
<td>268</td>
</tr>
<tr>
<td>Choice of books. Chrestomathies</td>
<td>269</td>
</tr>
<tr>
<td>The same. No poetic fury</td>
<td>270</td>
</tr>
<tr>
<td>Profit from uniformity</td>
<td>271</td>
</tr>
<tr>
<td>Mulcaster will write himself</td>
<td>272</td>
</tr>
<tr>
<td>Printed rules of hours, punishments, &amp;c.</td>
<td>273</td>
</tr>
<tr>
<td>Parents and punishments</td>
<td>274</td>
</tr>
<tr>
<td>Monitors. The rod needed</td>
<td>275</td>
</tr>
<tr>
<td>The rod</td>
<td>276</td>
</tr>
<tr>
<td>Socrates. Plato. Xenophon</td>
<td>277</td>
</tr>
<tr>
<td>Coat story in Cyropedea</td>
<td>278</td>
</tr>
<tr>
<td>Tarif of stripes</td>
<td>279</td>
</tr>
<tr>
<td>Great offences. Master's age</td>
<td>280</td>
</tr>
<tr>
<td>Master's calling</td>
<td>281</td>
</tr>
<tr>
<td>Conference with parents</td>
<td>281</td>
</tr>
<tr>
<td>Conference with neighbours</td>
<td>282</td>
</tr>
<tr>
<td>Teachers and neighbours</td>
<td>283</td>
</tr>
<tr>
<td>Teachers and parents. Xenophon</td>
<td>284</td>
</tr>
<tr>
<td>Conference of teachers</td>
<td>285</td>
</tr>
<tr>
<td>The same. Certainty in direction</td>
<td>286</td>
</tr>
<tr>
<td>Certainty at school and at home</td>
<td>287</td>
</tr>
<tr>
<td>Certainty at home and at Church</td>
<td>288</td>
</tr>
<tr>
<td>Advantage from certainty. Constancy</td>
<td>289</td>
</tr>
<tr>
<td>Discretion in change</td>
<td>290</td>
</tr>
<tr>
<td>Summing up</td>
<td>291</td>
</tr>
<tr>
<td>Plan of this book</td>
<td>292</td>
</tr>
<tr>
<td>Author's intention</td>
<td>293</td>
</tr>
<tr>
<td>Reason of his prolixity</td>
<td>294</td>
</tr>
<tr>
<td>His choice of subject</td>
<td>295</td>
</tr>
<tr>
<td>Advantage of ideal</td>
<td>296</td>
</tr>
<tr>
<td>Why girls' training is treated of</td>
<td>297</td>
</tr>
<tr>
<td>Wishes</td>
<td>298</td>
</tr>
</tbody>
</table>
POSITIONS CONCERNING

THE

TRAINING VP OF CHILDREN.

FIRST CHAPTER.

THE ENTRIE TO THE POSITIONS,
Conteinng the occasion of this present discourse, and the causes why it was penned in English.

HOSOEVER shall consider with any judgement the maner of training vp children, which we vse generally within this Realme cannot but wish, that the thing were bettered, as I my selfe do: though I do not thinke it good here to displaie the particular defectes, bycause I am in hope to see them healed, without any so sharp a rehersall, ("for the error being once graunted and well knowen straight way craueth helpe without aggrauation, and that way in helping must needes be most gracious, which the partie helped confesseth least greiuouse.") If I should discouer all those inconueniences, wherby parentes and maisters, teachers and learners, do but enterchaunge displeasures, if I should rip vp those difficulties, wherby the traine it selfe, and bringing vp of children is maruellously empeached, I might reuiue great gaules, and euен therby worse remedie the greifes. And though I remedied them yet the partie pacient might beare in minde, how churlishly he was cured, and though he payed well for
the healing, yet be ill apayd for the handling. Wherefore in helping thinges, that be amisse I do take that to be the aduisedest way, which saueth the man, and sowreth not the meane. If without quoting the quarrelles, I set down that right, whervnto I am led, vpon reasonable grounds, that it is both the best, and most within compass, the wrong by comparison is furthwith bewraied, and the chek gien without anie chiding.

I haue taught in publike without interrupting my course, now two and twentie yeares, and haue alwaie had a very great charge vnder my hand, which how I haue discharged, they can best judge of me, which will iudge without me. During which time both by that, which I haue seene in teaching so long, and by that which I haue tryed, in training vp so many, I do well perceiue, vpon such lettes, as both my selfe am subiect vnto, and other teachers no lesse then I, that neither I haue don so much as I might, neither any of them so much as they could. Which lettes me thinke I haue both learned, what they be, and withall conceived the meane, how to get them remoued. Wherby both I and all other maie do much more good, then either I or anie other heretofore haue don. Wherin as I meane to deale for the common good, so must I appeal to the common curtesie, that my good will maie be well thought of, though my good hope do not hit right. For I do but that, which is set free to all, to ytter in publike a priuate conceit, and to claime kindnes of all, for good will ment vnto all : as I my selfe am ready both freindly and favorably, to esteme of others, who shall enterprise the like, requiring euery one, which shall vse my trauell, either as a reader, to peruse, or as a reaper to profit, that he will think well of me, which may cause him allow: or if he do not, that yet he will be sore for me, that so good a meaning had so meane an issue.

I do write in my naturall English toungue, bycause though I make the learned my iudges, which vnderstand Latin, yet I meane good to the vnlearned, which vnderstand but English. And better it is for the learned to forbeare Latin, which they neede not, then for the vnlearned to haue it, which they know not. By the English both shall see, what I say, by Latin but the one, which were some wrong, where both haue great interest, and the vnlearned the greater, bycause the vn-
Why he writes in English.

learned haue not any but only such English helpes, the learned can fetch theirs from the same fountaines, whence I fetch mine. My meaning is principally to helpe mine owne countrie, whose language will helpe me, to be vnderstood of them, whom I would perswade: to get some thankes of them, for my good will to do well: to purchace pardon of them, if my good will do not well. The parentes and freindes with whom I haue to deale, be most what no latinistes: and if they were, yet we vnderstand that tongue best, whervnto we are first borne, as our first impression is alwaie in English, before we do deliuer it in Latin. And in perswading a knowen good by an vnknown waie, are we not to cal vnsto vs, all the helpes that we can, to be thoroughly vnderstood? He that vnderstands no Latin can vnderstand English, and he that vnderstands Latin very well, can vnderstand English farre better, if he will confesse the trueth, though he thinke he haue the habite and can Latin it exceeding well. When mine argument shall require Latin, as it will eare long, I will not then spare it, in the degree, that I haue it, but till it do, I will serue my countrie that waie, which I do surely thinke will prove most intelligible vnsto her. For though the argument, which is dedicate to learning, and must therefore of force vs the termes of learning: which be mysteries to the multitude, maie seeme to offer some darkness and difficultie in that point: yet it is to be construed, that the thing it selfe must be presented in her owne colours, which the learned can discry, at the first blush, as of their acquaintance, who must be spoken to in their owne kinde: as the vnlearned must be content to enquire, bycause we straine our termes to haue them intitled. And yet, in all my drift, for all my faire promise, I dare warrant my countrie no more, then probabilite doth me, which if it deceiue me, yet I haue it to leane vnsto, and perhaps of such pith, as might easely haue beguiled a wiser man then me. But till I proue beguiled, I will dwell in hope, that I am not, to deliuer my minde with the better courage, and therby to shew that I thinke my selfe right. For the greatest enemy, that can be to any wel meaning conceit is, to mistrust his own power, and to dispaire of his good speede where happy fortune makes cuident shew.
CHAPTER 2.

WHERFORE THESE POSITIONS SERVE, WHAT THEY BE, AND HOW NECESSARIE IT WAS TO BEGIN AT THEM.

MY purpose is to helpe the hole trade of teaching, euen from the very first foundation: that is, not only the Grammariam, and what shall follow afterward, but also the Elementarie, which is the verie infantes train, from his first entrie, vntill he be thought fit to passe thence to the Grammar schoole. My labour then beginning so low, am I not to follow the president of such writers, as in the like argumentes, haue vsed the like methode? The manner of proceding which the best learned authors do vs, in those argumentes, which both for the matter be of most credit, and for the manner of best accompt, kepeth alwaie such a currant, as they at the first laie downe certaine groundes, wherin both they and their readers, whether scholers onely, or iudges alone, do resolutely agree. Which consent enureth to this effect, that they maie therby either directly passe thorough to their ende without empeachment: or else if any difficulty do arise in the way, they may easely compound it, by retiring themselues to those primitiue groundes. The Mathematicall, which is counted the best maister of sound methode, of whome all other sciences do borrow their order, and way in teaching well, eare he passe to any either probleme or theoreme, setts downe certaine definitions, certaine demaundes, certaine naturall and necessarie confessions, which being agreed on, betwen him and his learner, he proceedeth on to the greatest conclusions in his hole profession, as those which be acquainted with *Euclide* and his friendes, do verie wel know. Wil the naturall philosopher medle with his maine subject, before he haue handled his first principles, matter, forme, priuation, motion, time, place, infinitie, vacuitie, and such other, whervnto *Aristotle* hath dedicated eight whole bookes? What shall I neede to take more paines in rehersall of any other writer, whether Lawyer, Physician, or any else, which entreateth of his peculiar argument learnedly, to prooue that I am first to plant by positions, seeing the verie diuine himselfe, marcheth on of this foote and groundeth his religion vpon principles of beleefe? I professe my selfe to be a scholer, wherby I do know this
The three Stages of Learning.

methode, which the learned do kepe, and I deale with an argument, which must needes at the first be verie nicely entertained, till prooфе give it credit, what countenaunce soeuer hope maie seeme to lend it, in the meane while. I maie therefore seeme to deale against mine owne knowledge, if I do not fortifie myselfe with such helps, as vpon probable reason, maie first purchase their owne standing, and being themselues staid in place of liking maie helpe vp all the reste.

I am specially to further two degrees in learning, first the Elementarie which stretcheth from the time that the child is to be set to do any thing, till he be removed to his Grammar: then the Grammarian, while the child doth continew, in the schoole of language, and learned tounges, till he be removed for his ripenes, to some Vniuersitie: which two pointes be both of great moment.

For the Elementarie: Bycause sufficiency in the child, before he passe thence, helps the hole course of the after studie, and insufficiencie skipping from thence to soone, makes a very weake sequele. For as sufficient time there, without to much hast, to post from thence to timely, draweth on the residew of the schoole degrees, in their best beseeming time, and in the ende sendeth abroade sufficient men for the seruice of their countrie: so to hedlong hast scouring thence to swiftly at the first, (for all that it seemeth so petie a thing,) in perpetuall infirmity of matter, procureth also to much childishnes in yeares to be then in place, when judgement with skill, and ripenes with gray-haires should carie the contenaunce. And is not this pointe then to be well proyned, where hast is such a foe, and ripenes such a freind? Where pushing forward at the first before maturitie bid on, will still force that, which followeth till at the last it marre all?

For the Grammarian: As it is a thing not vnseemely for me to deale in, being my selfe a teacher, so is it verie profitable for my countrie to heare of, which in great varietie of teaching doth seeme to call for some vuniforme waie. And to haue her youth well directed in the tounges, which are the waies to wisdome, the lodges of learning, the harbours of humanitie, the deliuerers of diuinitie, the treasuries of all store, to furnish out all knowledge in the cunning, and all judgement in the wise, can it be but well taken, if it be well perfourmed? or can it but deserue some
freindly excuse, yea though good will want good successe? If occasion fitly offered by the waie, cause me attempt any further thing then either of these two, though I may seeme to be beside my schoole, yet my trust is that I shal not seeme to be beside my selfe.

Now then dealing with these matters which appertaine to men, and must be allowed of men, if they deserue allowance, or wil be reiected by them if they seeme not to be sound, whether haue I neede to procede with consent or no? For what if some shall thinke their penny good siluer, and will not admit mine offer? neither receiue teaching at the hand of so meane a controwler? what if some other graunt, that there is some thing amisse in deede, but that my deuide is no meane to amend it? what if disdaine do worke me discredit, and why should he take vpon him? A petie companion, I confesse, but till some better do deale, why may not my petinesse fullwell take place? And if the ware which I do bring, proue marketable, why may I not make shew, and offer it to sale? Such instances and obiections wilbe offered, with whom seeing I am like to encounter, why ought I not at the first to resolue those, which will relent at the voice of reason? and so entreat the other, which make more deintie, to be drawen on, as my deutie being discharged towards the thing, by argumentes, towards them, by curtesie, if there be any strayning afterwardes themselues may be in fault?

But bycause I must applie my positions to some one ground, I haue chosen the Elementarie, and him rather then the Grammaner: for that the Elementarie is the verie lowest and first to be dealt with, and the circumstances being well applyed vnto him, may with very small ado, be transported afterward to the Grammaner or anie other else. And vnder the title of the particular circumstance, (though it seeme peculiarly to appertaine to the Elementarie, by waie of mine example, which I do applie vnto him primitiuely) yet I do trauell commonly with the the generall considerations in all persons which use the same circumstance, in anie degree of learning, as the places themselues hereafter will declare. Which I do both to ende these positiiue arguments at once, and to make the precept also somewhat more pleasant to the reader, hauing the entertainement of some forreine, but no vnfit discourse.
Matters to be discussed.

The positions therefore which I do meane, be these and such other. At what time the child is to be set to schoole. What he is to learne when he is at schoole. Whether all be to be set to schoole. Whether exercise be to be vsed as a principle in trayning. Whether young maidens be to be set to learne. How to traine vp young gentlemen. How to procure some vniformitie in teaching. Of curtesie and correction. Of priuate and publike education. Of choise of Wittes, of places, of times, of teachers, of schoole orders. Of restrayning to many bookish people, and many other like argumentes, which the nature of such discourses useth to hale in by the waie. Wherin I require my countreymens consent, to thinke as I do, and will do mine endeauour to procure it, as I can, before I deale with the particular præceptes, and schooling of children. Which while I do, as I follow the præsident of the best writers, for the methode, which I chuse, so for the matter it selfe I will vse no other argument, then both nature and reason, custome and experience, and plaine shew of euident profit shall recommend to my countrie. without either manifest appearaunce, or secrete suspiccion of a fantasticall devise: considering it were an argument of verie small witte knowing fantasticalnes to disgrace the man, and impossibilitie to displase the meane: in so necessarie a thing as I pretend this to be, to entermingle either fantastical matter, for all men to laugh at, or impossible meane, for as many to muse at. If earnest desier to haue some thing bettered, do cause me wishe the amendement, I hope that will not be accounted fantastical, vnless it be to such, as do thinke themselues in health when they are deadly sicke, and feeling no paine, bycause of extreme weaknes, do hold their freinedes halfe foolish, which wishe them to thinke vpon alteration of life.
CHAPTER 3.

Of what Force Circumstance is in Matters of Action, and how Warily Authorities be to be used, where the Contemplative Reason receiveth the Check of the Actiue Circumstance, if they be not well applied. Of the Alleadging of Authors,

Some well meaning man, when he will perswade his countrie to this or that thing, either by penne or speache, if he find any good writers authority, which fauoureth his opinion, he presumeth streight waie therby both his owne perswasion to be sufficiently armed, and his countries execution to be strongly warranted. Which his assuraunce is sometime chekt by wisdome, sometime by experience: By wisdome, which forseeth, that the circunstance of the countrie will not admit that, which he would perswade: by experience, which giving way at the first to some probability, is in the end borne back by vnfitting circunstance. So that in those cases, where authorities perswade, and circumstances controwle, such as vse writers for their credit, must feare circunstance for her chek. Bycause the misse in circunstance makes the authour no authour, where his reason is altered, and the alledger no alledger, where discretion wanteth. Seeing therefore my selfe deale with these two pointes of authoritie and circunstance, both to confirme mine owne opinion the surer, and to confute the contrarie sounder, where difference in opinion shall offer to assaile me, I thought it good in the verie entrie to say somewhat of both, considering their agreement doth promise successe, and their disagreement doth threaten defeat.

I do see many very toward wittes, of reasonable good reading, and of excellent good vtterance, both forreine abroad, and freindes at home marueilously overshoot themselves by ouerruling the circunstance, and ouerstraining authoritie. For vpon some affiaunce in their owne wittes, that they see all circunstances, and some small assurance, that the authours which they reade, do soothe all that they say: they will push out in publice certaine resolute opinions, before either their wittes be settled, or their reading ripe: which is then to be thought wisely ripe, when after the benefit of many yeares, after much reading of the most and best writers, after sound digesting of that
Consideration of Circumstance.

which they haue red, and applying it all to some certaine ende: time hath fined their judgement, and by precise observing and comparing, both what others haue said, and what themselues haue seene, hath made them maister the circumstance. Which mastering of the circumstance, is the only rule, that wisemen liue by, the only meane, that wisedome is come by, the only ods between folie and witte. The marking wherof is of so great a force, as by it eche countrie discovereth the travellour, when he secketh to enforce his forreine conclusions, and clingeth to that countryman, which hath bettered her still, by biding still at home. It discerith the young student, which is rauished with the object, eare he can discern it, and honoreth the wise learned, whose vnderstanding is so staied, as he may be a leader. The consideration of circumstance is so strong in all attemptes, where man is the subject, as it maketh of all nothing, and of nothing all. The skill to iudge of it is so lingring, and so late, bycause man is the gatherer, and so long eare he learne it, as it seemes to be reserued, till he be almost spent. It is not enough to rule the world, to alleadge authorities, but to raunge authorities, which be not aboue the world, by the rule of the world, is the wise-mans line.

I am to deale with training, must I entreat my countrey to be content with this, bycause such a one commendes it? or to force her to that, bycause such a state likes it? The shew of right deceiues us, and the likenes of vnlike things doth lead vs, where it listeth. Differences and ods discover errors, similitude and likenes lead euen wise men awrie. The great philosopher Aristotle* in fining of reason, maketh the abilities to discerne these two pointes, where thinges like be vnlike, and where the vnlike be like, two of his principall instrumentes to trie out the trueith. Which skill to discern so narrowly, as it is not in all, so where it is, there is great discretion, there will nothing be brought from authentic to practise, but that circumstance will praise, and yet hardly winne. For though circumstance in our countrie and others do seeme verie like, nay rather almost one, yet if our countrie do admit, where any ods appeareth, though it offer the relenting, when it comes to proufe, she auentureth her selfe, and we which perswade,

haue great cause to thanke her, that she will harken vnto vs, as she also will thanke vs, if she praise at the parting. Wherfore seeing the ground is so slipperie to deale by authoritie, and thersore to approove it, bycause such a one sayth it till iudgement haue subsigned, and circumstance sealed, I thought it good, as I said before, to speake somwhat therof, that I may therby stay my selke the better, marching by them, and thorough them: and also remove some scrupulous opinion, that I vse them not strangely, when I vse them so, as they wishe themselues to be vse'd.

But for the better vnderstanding, with what warynes authoritie is to be vse'd, may it please you to consider, that there be two sortes of authours wherwith we deale in our studie: wherof the one regardeth the matter only, and by ineuitable argument enforceth the conclusion. In this kinde be the Mathematicall sciences, and all such naturall philosophie, as proceedeth by necessitie of a demonstrable subiecte. The other ioyneth the circumstance with the matter, as Morall, and politike Philosophie, as the Professions, as Poetes, as histories do, when they enforce not the necessitie of their conclusion, by necessitie of the matter, though by the fourme of their argument, which concludeth of force, in matters of least force. The argumentes of those Artes and Professions, which be in this second kinde, do depende vpon apparence in probable coniecture, and be creatures to circumstance, wherein as man is the mainest subiecte, so the respectes had to man haue the raine in their hand.

Hence commeth it that lawes in seuerall landes do differ so much, that Phisicke in seuerall subiectes is so seuerall in cure, that Diuinitie in ceremonies admitteth change, where the circumstance is obsuered, and yet the truth not tainteth.

Hence it cometh that in diuersitie of states, there be diuersities of staie, whereby men gourne, bycause circumstance commaundeth. Whervnfo, he that affirmes, must still haue an eye, bycause it sheweth, what is seemely and conuenient, not in great states alone, but also in the meanest thinges of all: bycause it moderateth both what soeuer men do: and in what soeuer respect they do. In the first kinde of authours and authorities, the truth of the matter maintaines it selfe, without he said or he did: bycause it is true by nature, which staied it, not by author
which said it. And being so setled, it ministreth of it selfe no matter to debate, or at the least verie little. For in pointes of necessitie, naturally inferred, the difference of opinion is no proufe at all, that the matter is debatable, but it is a sufficient argument of an insufficient writer, if he penne his opinion, or of an vngrounded learner, if his error be in speeche, which harpeth still about some outward accident, and neuer perceth the inward substance. So that in such conclusions there is but one currant, what forceth the matter, and not what sayeth the man: what commands the immutable truth, and not what commendes the changeable circumstance. All the controuersie is in the second kinde, where circumstance is prescription, wherein the writers credite oftimes authoriseth the thing, and the truth of the thing doth make the man an authour: wherein vnles he take verie good heede, which is the alleadger, he may do his writer exceeding great injurie, by bringing him to the barre, and forcing that vpon him, which he neuer dreamed on, and harme himselfe to, who mistakeing his ground, misplaceth his building, and hazardeth his credit.

Hence commeth it, that so many fantastical deuises do trouble the world, while euerie man being desirous to breede somwhat worthy of commendacion either for shew of learning, or for shield of opinion, bringeth in the poore writers, and enioyneth them speach, where in deed they be mute: and if they could speake, they would aske the alleadger why he did so abuse them. A generall and a verie hard case in these our dayes, when the most erronious opinions be fathered vpon the most honest writers, which meant nothing lesse, then that which is threpte vpon them. In matter of Pollicy this man wrote thus, and was verie well thought of, an other in some schoole pointes gaue his censure in this sorte, and became of account. Transport the circumstance the allowance is disliked, the alleadger laughed at: and yet the worthinesse of the writer not empayred at all, when he is rightly weyed, bycause he was forced: In this kinde of argument wherein I presently deale, it is no proufe, bycause Plato praiseth it, bycause Aristotle alloweth it, bycause Cicero commendes it, bycause Quintilian is acquainted with it, or any other else, in any argument else, that therfore it is for vs to vse. What if our countrey honour it in them, and yet for all that may not vse it her selfe, bycause circumstance is her check? Nay what if the
writers authoritie be alledged without consideration of
their owne circumstance? who then offereth his countrey
the greatest wrong? is it not he which wringeth the writer,
and wreasteth his meaning? And yet such alledged there
be, which passe it ouer smoothly, till they be espied,
where then their owne weaknes appeareth, the writers
worthinesse is euident, and his wrong reuenged, by dis-
covering the wreaster. Wherfore he that will deale with
writers so, as to derive their conclusions to the vse of his
countrey, must be verie well advised, and diligently marke,
that their meaning, and his applying be both of one ground,
and also how much of their opinion his countrey will admit,
which, as she will not be forced by idle supposalles, so
pronounceth she him to be but a fleeter, who so euer shall
offer to force her that waye. If the matter be well pikt,
and properly applied, she embraceth it forthwith, and
gius it the growing. Whether I shall perfourme so much
my selfe, as I require in others, I dare not warrant, but I
will do my best, to vs my authour well, and to obserue
the circumstance, and not once to profer any thing to my
countrey, which shall not haue all those foundations, that I
promised before, so much as I can, Nature to lead it, reason
to back it, custome to commend it, experience to allow it,
and profit to preferre it.

But here by the waye, I must advertise my reader thus
much, that I thinke a student ought rather to
inuest himselfe in the habite of his writer, then
to stand much vpon his title, and authoritie, in
proofe or disprooфе, seeing who knoweth not, that all our
studies be generally detters to the first devise, and fairest
deliuerie? Therefore to auoide length therby, I will neither
vse authoritie, nor example, seeing matter is the maine, and
not the mans name, sauing onely where one mans deposi-
tion vpholdes or ouerthrowes: and the ground of the
example is so excellent in that kinde, as it were to much
vnkindenesse, not to let the person be knownen, where the
fact is so famous. I will reste vpon reason the best, where
I finde it, the next where that failes, and coniecture is pro-
bable, to proue such thinges, as reason must paterne. If
the triall be in prooфе, and experience must guide it, I will
binde vpon prooфе, and let triall be the tuche.

For with the alledged of authours, either to shew, what
I haue read or to tuche common concordes, where any
Right Reason the best Authority.

thing is to much, and nothing is enough, I meane not at all to buisie my selfe. Bycause we heape but vp witnesses, which be nothing needeful, in such cases, as be nothing doubtfull, when we vse many gaie names all agreeing in one, and none saying but so : wheras the naturall vse of testimonies is, to proue where doubt is, not to cloye, where all is cleare. In such cases for want of sound judgement, a catalogue of names, and a multitude of sentences, which say but that is sootheed, and no man denyes, are forced to the stage, to seeme to arme the alleadger, which fighteth without foe, and flyeth without feare.

In pointes of learning, which be wonne from quarrell, or resolute groundes, which be without quarrell, and neede no assurer, I referre my dealing to the judgement of those, which can trace me, where I tread and shall finde my truth, without the authours name, whom they will confesse to be well alleadged, when I saye, as he sayeth, and proue as he proueth, either by habite got by reading, or by like-nesse in judgement, though I neuer red.

If controuersie arise, and be worth the recounting the matter shall not sleepe : if it hange of the man, and without him be lame, the man shall not slyp : but otherwise, no. Those that be learned know that witnesses, and wise mens names be verie good ware, where the question is, whether such a thing be done, and they be said to know it, and that Rhetorick takes testimonies for a principall proofe, and very neare the harte, as Logick placeth them in the utmost of her argumentes, being themselfes of small pith, though their stufse be worth praise, and both bind and loose, where reason beares the swaie, and probabilitie is to purpose. I do honour good writers but without superstition, nothing addicte to titles. But for so much as Reason doth honour them, they must be content to staie without them selues, and vse all meanes to preferre her to presence, as their ladie and mistresse, whose authoritie and credit procures them admission, when they come from her. It is not so, bycause a writer said so, but bycause the truth is so, and he said the truth, the truth giues him title, and that is it, which must passe, strong enough of it selfe, and oftimes weakened in the hearers opinion, though not in it selfe, by naming the writer : which commonly proues so when the hearer is wedded vnto names, and sworn to authoritie, not so much eying the thing which is vttered, as the persons
Truth no Respecer of Persons.

title by whom it is vtttered. If truth did depend vpon the person, she would oftimes be brought into a miserable plighte, and looke rufully vpon it, being constrained to serue fancie, and to alter vpon will, wheras she is still one, and should be bent vnto, neither will her selfe bend, howsoever opinatiue people do perswade them selues.

This the learned and wise know, whose curtesie I craue as I wish them well: for whose helpe and health, I vnder-tooke this paine, whose wisedom I appeal to, if either, diffidence do wrangle, or ignoraunce do quarrel. As for the vnlearned, I must needes ouertreat them, not to stand with me in pointes, where they cannot judge themselues, if not for mine owne, yet for their sakes, which beleue me themselues, and will giue their word for me. In such pointes, as be intelligible to both, I must praie them both to waie me well, and euer to haue before them, that my will wisheth well, howsoever I perfourme, wherin will desperues well, and weaknes prayeth excuse.

CHAPTER 4.

WHAT TIME WERE BEST FOR THE CHILD TO BEGIN TO LEARNE. WHAT MATTERS SOME OF THE BEST WRITERS HANDLE, EARE THEY DETERMINE THIS QUESTION. OF LETTES AND LIBERTIE WHERVNTO THE PARENTES ARE SUBJECT IN SETTING THEIR CHILDREN TO SCHOOLE. OF THE DIFFERENCE OF WITTES AND BODIES IN CHILDREN. THAT EXERCISE MUST BE IOYNYED WITH THE BOOKE, AS THE SCHOOLING OF THE BODIE.

THE first question that of any necessitie commeth in place, seemeth to be at what yeares children be to be put to schoole: for neither would they be differed to long for leasing of their time, nor hastened on to soone, for hindering of their health. The rule therfore must be giuen according to the strength of their bodies, and the quicknes of their wittes ioynytly.
The Ideal and the Possible.

Such of the auncient writers, both Greek and Latin, as either picture vs out the platfourmes of the best framed common weales: or do lend vs the looking on of some such a paragon as in some particular kinde, they deuise to be peerless, before they call it in question, when their youth shall begin to learne, they do fetch the ground of their traine exceeding farre of. As, what regard is to be had to the infante, while he is yet vnnder his nurse. Where they moile themselues sore, with the maners and conditions of the nurse, with the fines or rudenes of her speeche: with the comelynes of her person and fauour of her face. And in controuersie about milkes, sometime they preferre the mother, if her health, her complexion, her kinde of life, will best fit for her owne: sometime they yeeld: but with great choice to the forreine nurse: if any iust circumstance do discharge the mother, whom nature vnletted seemes to charge most. Againe they examine what company is to be choosen for him, when he doth begin first to crepe abroad, wherby that good may begin betimes, which must continew longe, and is greatly furthered by choice of company, that pikked and choice play fellowes may succede after a fine and well fitted nursery. Againe, they debate in good sadnes, what an exquisite traine is to be deuised for him, when he is to go to schoole, either priuate, or publike, though they still preferre the publike as most beseeming him, which must liue among many and never be recluse. And such other considerations they fall into, which do well beseeme the bringing vp of such a one, as they did but wishe for: and we may not hope for: but by no meanes can be applyed to our youth, and our education, wherin we wishe for no more, then we hope for to haue. Nay they go further, as whether may not wishers? and appoint the parentes of this so perfect a child, to be so wise and so well learned, as is in verie deedee most consonant with their platte, but to farre surmonting the modele of my positions. Wherfore leaving those meanes, which they do but deuise, to bring vp those people, which they do but patterne, I mean to procede from such principles, as our parentes do build on, and as our children do rise by, to that mediocritie, which furnisheth out this world, and not to that excellencie, which is fashioned for an other. And yet the pretence of these so fine pictures, by pointing out so absolute a president, is,
to let us behold thereby, both wherein the best consisteth: what colours it is best known by: what a state it keepeth: and also by what ready meane, we may best approache neare it, bycause dispaire to obtaine the verie best it selve, discourageth all hope. For that missinge any one of these so fined circumstances, as our frailtie will faile either in all, or in most, then we marre the whole moule. Howbeit we are much bounde to the excellent wittes of those diuine writers, who by their singular knowledge, approaching neare to the truest, and best, could most truly, and best discern, what constitution they were of: and being of a good ciuill inclination, thought it their parte, to communicat that with their posteritie, which they from so nighe, had so narrowly decifred, as available to others, for this onely cause, if there ensewed no more of it, that in despaire of hitting the highest, yet by seeing where it lodged, with verie great praise, they might draw neare vnto it. For as it is but for paragons to mount quite aboue all, so is it worthy praise to rest in some degree, which declareth a pearcher, though abilitie restraine will, that it cannot aspire whervnto it would.

But to returne from this so exquisite, to our ordinarie traine, I perswade my selfe, that all my countreymen wisse themselues as wise, and as well learned, as those absolute parentes are surmised to be, though they be content with so much of both, or rather with so litle, as God doth allot them: and that they will haue their children nursed as well as they can, without question where, or quarrelling by whom: so as they may haue that well brought vp by nurture, which they loue so well, bequeathed them by nature. And that till the infant can gouerne himselfe, they will seeke to saue it from all such perilles, as may seeme to harme it any kinde of way, or by companie or by occasion: and that with such warinesse, as ordinarie circun-spection may, or can worke, in considerate and careful parentes. And finally that for his well schooling, they that cannot, will wish it, they that can, will haue it, with small charge if they may, if they may not with some coste, and very carefully commend the silly poore boy at his first entry, to his maisters charge, not omitting euene how much his mother makes of him, if she come not her selfe and do her owne commendacions. So that for these antecedents, as they in precisenes do passe vs, so we in possibility go
At what age should schooling begin?

farre beyond them. For our hope is at ankar, and rides in assurance, their wishe wandereth still, not like to win the rode. These and such like circumstances they handle formally as in an absolute picture, I tuche but by the waye, as being quite of an other perswasion, nothing giuen to the vnpossible, where possibilitie must take place, though the vnpossible Idea, offer great force to fancie. Wherfore I will now take my leaue of them, and retourne to my question, when children be to be set to learning. A thing in reason very worthy to be wayed, and in perfour-maunce, very like to proue good, both for health of the bodie, and helpe of the minde, and so much the rather to be well entreated, bycause it is the very first principle, which enterteneth our traine. My countrey parentes then, being so naturall to their children, both for care before schoole, and for choice in schooling, I will commend to their charge, all that which is to be considered in their first infanie, and tendrest spring, before they be thought fit, to be set to learning, which they will diligently looke to, I am very well assured. Bycause euery thing drawes liking, while it is pretie and young, and specially our owne which hath nature to sollicite, and needeth no exhorting, to haue it well cherished, where there is no daunger, but in to much dalying, neither yet any feare, but in to fond cokkering.

But in very good earnest, when shall our boye be set to schoole? In all considerations, wherein vpon the resolution, something must be executed, and done, this thing is necessarily to be first enquired, whether all, or most, or any of all the circumstances, which be incident to the execution, be in, or without the parties power, which is to execute, so as he may either proceede at his owne libertie, if nothing withstand him, or may not proceede, if he be thwarted by circumstance. For otherwise the liberty to passe on, or the restraint, to staie, being not agreed vpon, he that directs by rule may be chekt by arrest. And where he biddles on thus, circumstance maye replie, Ifayth sir no. Wherfore I leaue those parentes to their owne discretion, in whom will seekes libertie, to do as she would, and circumstance commandes her, to do as she may. The parent would haue his child begin to learne at such a time: circumstance sayes, no. He would haue him learne with such a man: some cause contrarieth. In such a place,
in such a sorte: his power is to poore, to compass that he coueteth. Be not all these lettes, and what so euer is so laid, to stop will of his will, where neither counsell can giue precept, nor the parent can execute, being so strongly ouercharged? It is euin like, as if one should saye, the freeman and the bond, be not both in one case. Preceptes be for freemen, which maie do as ye bid them, but circumstance bindes, and wilbe obeyed. Wherfore I must once for all, warne those parentes, which may not do as they would, vpon these same lettes which I haue recited, or any other like, that they take their oportunitie, when so euer it is offered, bycause occasion is verie bald behinde, and seldom comes the better. And seeing circumstance is their bridile, when they feele the raine loose, course it on a maine, and take the benefit of time, the oportunitie of place, the commoditie of the teacher, the equitie of the maner, and what so euer condition else, wherin the freedom of circumstance doth seeme to befreind them. For sawing with such a note as this is, I cannot direct them, which can giue no counsell, but where necessitie is in ward and libertie keepes the keyes.

But if the parent want nothing necessary, for his childes bringing vp, neither a place, both convenient for receit, and commodious for distance, wherin to haue him taught: nor a teacher, sufficient for cunning, and considerate, for either curtesie, or correction, who can traine him vp well: nor fit companions, as so fit a place, and so good a maister may picke out of choice, which will throng vnto him: And if the child also himselfe, haue a witte apte to conceiue, what shalbe put vnto him: and a body able to beare the trauell, which belongeth vnto learning: me thinke it were then best, that he began to be doing, when he maie well perceiue, without travaelling his braine, thorough the hardnes of the thing, and neede not be toiled to the wearines of his bodie, thorough the wise handling of his aduised maister. For being in the schoole, he may do somwhat very well, though not very much, wheras roming about, he might hap to do ill, and that very much.

At what yeares I cannot say, bycause ripenes in children, is not tyed to one time, no more then all corne is ripe for one reaping, though mostwhat about one. Some be hastinges and will on, some be
Against forcing young wits.

hardinges, and drawe backe: some be willing when their
parentes will: some but willing, when they will them selues,
as either will to do well, vpon cherishing wisely, or pleasure
to play still, vpon cokkering fondly, hath possessed their
minds.

But he that deserueth to be a parent, must dispose him-
selwe to be also a judge, in all these cases: and who is so
ill freinded, as he hath not one, with whom to conferre, to
leane by aduise, the towardnes and time of his young
sonnes schooling, if he be not able to looke into it himselfe?
They that limitte the beginning to leanne by some certaine
yeares, haue an eye to that knowledge, which it were pitie
were loste, say they, and may easely be gayned in those
young yeares. I agree with them, that it were great
pitie, to lease anything, that neede not be loste, without
great negligence, and may be well gotten, with very small
diligence, not endammaging the child. But more pitie it
were, for so petie a gaine, to forgoe a greater, to winne an
houre in the morning, and lease the whole daie after: as
those people most commonly do, which starte out of their
beds to early, before they be well awaked: or knowe what
it is a clocke: and be drousie when they are vp, for want
of their sleepe.

If the childe haue a weake bodie, though neuer so strong
a witte, let him grow on the longer, till the strength of his
bodie, do aunswered to his witte. For experience hath
taught me, and calleth reason to record, that a sharp
young witte hastened on to wounder at, for the quiknesse
of his edge, hath therby most commonly bene hastened to
his graue, thorough the weaknesse of body: to the greife
of the freindes, whose delite is cut of, and some wite of
their witte, for ouerhasting their child: Nay, what if it hath
pleased God to lend him longer life? he neuer sinketh
deepe, but fleeteth still aboue, with some quicknesse of
conceit, continuing that wonder, which he wanne in his
childhood: neuer burdened with much to ballase his head:
but still aunswering at rebounds, the fairest crop of so
hasty an haruest. Sometime his witte will grow worse,
the wonder will vanishe, the bodie will proue feeble, and
soone after perishe.

But now if he liue, with all these infirmities, of decaying
witte, decreasing wonder, puling bodie, he liues with small
comfort, in such a world of weaknesse, which vsually com-
meth of to much moisture, the corrupter of such carcasses, the most vile, and violent massacer, of the most, and best studentes, generally for want of trauell, sauing onely to their braine, which the more it is occupyed, the sorier it stilleth, and the sorer it stilleth, the sooner it killeth, the moe the more pitie. Wherfore I could wishe the wittier child, the lesse ypon the spurre, and either the longer kept from learning, for turning his edge, as a to sharpe knife: or the sklenderer kept at it, for feare of surfait, in one hunringly to haue it. Yet must not this quickling be suffered to do nothing at all, for feare he grow reasty, if that nothing be dumpishe, and heauie: or passe beyond reclaime, if it be dissolute, and wanton.

The meane conceiuer, in some strength of bodie, is the best continuer, and as he serues all places best, in his height of learning, so in all respectes, ye may venture on his schooling, when it shall please you, with but ordinarie regard.

A dull witte in a strong body, if ye like to haue it learne, as by learning ye finde it: so till some degree, it may well learne, for necessarie service in the rest of his life: and may be hastened on boldly. For the bodie can beare labour, it is so well boaned, and the witte will not cloye, it so hardly receiueth. The sharpenesse of witte, the maister will sound by memorie, and number: the strength of the bodie, the mother will marke, by complaint, and cause.

A weake witte and as weake a bodie, is much to be moaned, for the great infirmity, and can hardly be helpt, bycause nature is to weake: and therefore it must be thought on, as in a case of despaire, againe against hope: if any thing be goten, a greife to the freindes, which cannot amend it: small ioye to him selfe, which cannot auoide it.

A strong witte, in as strong a bodie, is worthy the wishing, of the parentes to bring foorth, of the teacher to bring vp. For as it is a thing of it selfe not ordinarie, so where it lighteth, it giues vs the gaze, and bides all beginnings, but that which is to soone, bycause God hath prouided that strength in nature, wherby he entendes no exception in nurture, for that which is in nature. Such spirites there be, and such bodies they haue, if they will, and may so keepe them, with orderly regard, which is extreme hard vnto them. For that oftimes they will not
Father must decide. Care of the body.

do so, but distemper their bodies with disordinate doings, when pleasures haue possessed them, and rashenesse is their ruler. Oftimes they maie not, thorough varietie and weight of important affaires, which commaundeth them too farre in some kinde of calling. But where so euer they light, or what so euer waye they take, they shewe what they be, and alwaye proue either the verie best, or the most beastly. For there can scanty be any meane in those constitutions, which are so notably framed, and so rarely endued. And therefore those parentes which haue such children must take great heede of them, as the tippes of euill, if they chuse that waye, or the toppes of good, if they minde that is best. For the middle and most moderate wittes, which commonly supplie eche corner in eche countrie, and serue most assaies, some ordinary meane will serue to order them: but where extraordinarie pointes begin to appeare, there common order is not commonly enough.

This is my opinion concerning the time, when the child shall begin to learne: which I do restraine to the strength of witte and hardnes of body: the one for to receive learning, the other not to refuse labour: and therfore, I conclude thus that the parent himselfe ought in reason to be more then halfe a judge of the entrie to schooling, as being best acquainted with the particular circumstance of his owne child. Yet I do not allow him to be an absolute judge, without some counsell, vnlesse he be a very rare father, and well able to be both a rule to himselfe, and a paterne to others. Bycause mostwhere men be most blinded: where they should see best, I meane in their owne: such a tyrant is affection, when she hath wonne the field, vnder the conducte of nature, and so imperious is nature, when she is disposed to make affection her deputie.

But now for so much as in setting our child to schoole, we consider the strength of his bodie, no lesse then we do the quicknesse of his witte, it should seeme that our traine ought to be double, and to be applied to both the partes, that the body may as well be preserued in his best, as the minde instructed in that, which is his best, that the one may still be able to aunswere the other well, in all their common executions. As for the training vp of the minde, the waye is well beaten, bycause it is generally entreated on in euery booke, and beareth the honour and title of learning.
Parents’ duty in training the body.

But for the bettering of the body, is there not any meane to maintaine it in health, and cheifly in the student, whose trade treads it downe? Yes surely, A very naturall and a heathful course there is to be kept in exercise, whereby all the naturall functions of the body be excellently furthered, and the body made fit for all his best functions. And therefore parentes and maisters ought to take such a waie, euen from the beginning, as the childes diet, neither stuffe the bodye, nor choke the conceit, which it lightly doeth, when it is to much crammed. That his garmente which oftimes burden the bodie with weight, sometimes weaken it with warmth, neither faint it with heat, nor freese it with cold. That the exercise of the body still accompanie and assist the exercise of the minde, to make a dry, strong, hard, and therfore a long lasting body: and by the fauour therof to haue an active, sharp, wise and therwith all a well learned soule. If long life be the childes blessing for honoring his parentes, why should not the parentes then, which looke for that honour, all that in them lyeth, forsee in youth that their children may haue some hope of that benefit, to ensue in their age, which cannot take effect, vnlesse the thing be begon in their youth? Which if it be not by times looked vnito, they afterwaordes become vn-capable of long life, and so not to enjoye the reward of their honour, for any thing that their parentes helpe to it, though God will be true, and performe that he promiseth, how so euer men hault in doing of their duetie. And yet tempting is pernicious, where the meane to hit right, is laid so manifest: and the childes honour to his parentes beginnes at obedience in his infancie, which they ought to reward, with good qualities for honour, and may worke them like waxe, bycause they do obey. This negligence of the parentes for not doing that, which in power they might, and in duetie they ought, giues contempt in the children some colour of justice, to make their requitall with dishonour in their age, were it not that the Christian religion doth forbid reuenge: which in presidentes of prophanisme we finde allowed, where both curtesie to such parentes, as failed in education of their children is counter-charged by lawe: and dissolute parentes by entreating ill, are well entertained of their neglected children: the vnfortunate children much moaned for their chaunce, that they came to so ill an ende: and the vn-discrete parentes more
Meet schoolroom stillness by regulated exercise. 23

rated for their charge, which they looked so ill to, wherby themselves did seeme to haue forced such an ende.

The minde wilbe stirring, bycause it stirres the body, and some good meane will make it to furnish very well, so the choice be well made, wherin: the order well laid, wherby: and both well kept, wherwith: it shalbe thought best trained. The body which lodgeth a restlesse minde by his owne reste is betrayed to the common murtherers of a multitude of scholers, which be vnholesome and superfluous humors, needlesse and noysom excrementes, ill to feele within, good to send abroad.

Neither is it enough to saye, that children wilbe stirring alwaie of themselues, and that therefore they neede not any so great a care, for exercising their bodies. For if by causing them learne so and sitting still in schooles, we did not force them from their ingenerate heat, and naturall stirring, to an vnnaturall stilnesse, then their owne stirring without restraint, might seeme to serue their tourne, without more adoe. But stilnesse more then ordinarie, must haue stirring more then ordinarie: and the still breding of ill humours, which stuffe vp the body for want of stirring, must be so handled, as it want no stilling to send them away. Wherfore as stilnesse hath her direction by order in schooles, so must stirring be directed by well appointed exercise. And as quiet sitting helps ill humors to breede, and burden the bodie: so must much stirring make a waie to discharge the one, and to disburden the other. Both which helps, as I most earnestly require at the parent, and maisters hand: so I meane my selfe to handle them both, to the helping of both.

In the meane while, for the entring time thus much. The witte must be first wayed, how it can conceiue, and then the bodie considered, how it can beare labour: and the consort of their strength aduisedly maintained. They haue both their peculiar functions, which by mediocrities are cherished, by extremities perished, hast doing most harme, euen to the most, and lingring not but some, some-
times to the best. And yet haste is most harmefull, where so euer, it setts foote, as we that teache alwaie finde, and they that learne, sometimes feele. For the poore children when they perceiue their owne weaknesse, whereof most commonly they maye thanke haste, they both faint, and feare, and very hardly get forward: and we that teach
Parents must consult with Schoolmaster.

do meet with to much toile, when poore young babes be committed to our charge, before they be ripe. Whom if we beat we do the children wrong in those tender yeares to plant any hatred, when loue should take roote, and learning grow by liking.

And yet oftmes seueritie is to fowre, while the maister beateth the parentes folly, and the childes infirmitie, with his owne furie. All which extremities some little discretion would easely remoue, by conference before, to forecast what would follow, and by following good counsell, when it is giuen before. Which will then proue so, when the parent will do nothing in placing or displacing of his childe, without former aduise, and communicating with the maister: and the maister likewise without respecting his owne gaine, will plainly and simply shew the parent or freind, what vpon good consideration he thinketh to be best. Wherein there wilbe no error if the parent be wise, and the maister be honest.
CHAPTER 5.

What thinges they be, wherein children are to be trained, eare they passe to the Grammar. That parentes, and maisters ought to examine the naturall abilities in their children, whereby they become either fit, or vnfit, to this, or that kinde of life. The three naturall powers in children, Witte to conceiue by, Memorie to retaine by, Discretion to discerne by. That the training vp to good manners, and nurture, doth not belong to the teacher alone, though most to him, next after the parent, whose charge that is most, because his commaundement is greatest, ouer his owne child, and beyond appeale. Of Reading, Writing, Drawing, Musick by voice, and instrument; and that they be the principall principles, to traine vp the minde in. A generall aunswere to all obiections, which arise against any, or all of these.

Now that I haue shewed mine opinion concerning the time, when it were best to set the child to schoole, the next two questions seeme to be, what he shall learne and howe he shalbe exercised, when he is at schoole. For seeing he is compound of a soule and a bodie: the soule to conceiue and comprehend, what is best for itselfe, and the bodie to: The bodie to waite, and attend the commaundement and necessities of the soule: he must be so trained, as neither for qualifying of the minde, nor for enabling of the bodie, there be any such defecte, as iust blame therfore may be laide vpon them, which in nature be most willing, and in reason thought most skilfull, to preuente such defaultes. For there be both in the body, and the soule of man certaine ingenerate abilities, which the wisedom of parentes, and reason of teachers, perceiuing in their infancie, and by good direction auancing them further, during those young yeares, cause them proue in their ripenesse very good and profitable, both to the parties which haue them, and to their countries, which vse them. Which naturall abilities, if they be not perceiued, by whom they should: do condemne all such, either of ignorance, if they could not iudge, or of negligence, if they would not seeke, what were in children, by nature emplanted, for nurture to enlarge. And if they be perceiued, and either missorted in place, or ill applied in
Measure of ripeness in soul or body.

choice, as in difference of iudgementes, there be many thinges practised, which were better vnproued, to the losse of good time, and let of better stufte, they do bewray that such teachers, and trainers, be they parentes, be they maisters, either haue no sound skill, if it come of infirmitie, or but raw heades, if it spring of fansie. If they know the inclination, and do not further it rightely, it is impietie to the youth, more then sacrilege to the state, which by their fault be not suffered to enjoy those excellent benefits, which the most munificent God, by his no niggardishe nature, provided for them both. If they found them, and followed them, but not so fully, as they were to receiue: if for want wherewith, it deserues pardon, if for want of will, exceeding blame: and cryeth for correction of the state by them hindred, and small thankes of the parties, no more furthered.

Wherfore as good parentes, and maisters ought to finde out, by those naturall principles, whervnto the younglings may best be framed, so ought they to follow it, vntil it be complete, and not to staie, without cause beyond staie, before it come to ripenesse, which ripenesse, while they be in learning, must be measured by their ablenes to receiue that, which must follow their forebuilding: but when they are thought sufficiently well learned, and to meddle with the state, then their ripenesse is to be measured, by vse to themselves, and seruice to their countrey, in peace, as best and most naturall, in warre, as worse, and most vnnatural, and yet the ordinarie ende of a disordered peace. For when the things, which be learned do cleaue so fast in memorie, as neither discontinuauance can deface them, nor forgetfulness abolishe them: then is abilitie vpon ascent, and when ascent is in the highest, and the countrey commaundes seruice, then studie must be left, and the countrey must be serued.

Seeing therfore in appointing the matter, wherin this traine must be employed, there is regard to be had first to the soule, as in nature more absolute, and in value more precious: and then to the bodie, as the instrument and meane, wherby the soule sheweth what is best to be done in necessity of fine force, in choice of best shew: I will remitte the bodie to his owne roome, which is peculiarly in exercises, sauing where I cannot meane the soule, without mention of the bodie, and in this place I wil entreat of the
Three Powers: Perception, Memory, Judgment. 27

soule alone, how it must be qualified. And yet meane I
not to make any anatomic, or resolution of the soule his
partes and properties, a discourse, not belonging to this so
low a purpose, but onely to pick out some natural inclina-
tions in the soule, which as they seeme to craue helpe of
education, and nurture, so by education, and nurture, they
do proue very profitable, both in priuate and publicke.
To the which effect, in the litle young soules, first we finde,
a capacity to perceiue that which is taught them, and to
imitate the foregoer. That witte to learne, as it is led, and
to follow as it is foregone, would be well applyed, by pro-
priety in matter, first offered them to learne: by considerate
ascent in order, encreasing by degrees: by wary handling
of them, to draw them onward with courage. We finde
also in them, as a quickenes to take, so a fastnesse to
retaine: therfore their memorie would straignt waye be
furnished, with the verie best, seeing it is a treasurie:
exercised with the most, seeing it is of receite: neuer
suffered to be idle, seeing it spoiles so soone. For in
defaulte of the better, the worse will take chaire, and bid it
selfe welcome: and if idlenesse enter, it will exclude all
ernest, and call in her kinsfolkes, toyes and triffles, easie for
remembraunce, heauy for repentaunce.

We finde in them further an ability to discern, what is
good, and what is ill, which ought foorthwith to be made
acquainted with the best, by obedience and order, and
dissauded from the worse, by misliking and frowne.
These three things, witte to take, memorie to keepe,
discretion to discern, and moe if ye seeke, though but
braunches to these, which I chuse for my purpose, shall ye
finde pearing out of the litle young soules: when you may
see what is in them, and not they themselves. Whose
abilitie to encrease in time, and infrimitie to crawle at that
time is commended to them, which first begot them, or
best can frame them. Now these naturall towardnesses
being once espied, in what degree they rise, bycause there
is ods in children by nature, as in parentes by purchase,
they must be followed with diligence, encreased by order,
encouraged by comfort, till they come to their proofe.
Which proofe trauell in time will perfourme, hast knitles
up to soone, and vnperfit, slownesse to late, and to weake.

But for the best waie of their good speede, that witte
maie conceiue and learne well, memorie retaine and hold
fast, discretion chuse and discern best, the cheife and chariest point is, so to plie them all, as they may procede voluntarily, and not with violence, that will may be a good boye, ready to do well, and lothe to do ill, neuer fearing the rod, which he will not deserue. For wheresoever will in effecting, doth ioyne with abilitie to conceiue, and memorie to retaine, there industrie will finde frute, yea in the frowne of fortune. By discretion to cause them take to that, which is best, and to forsake that, which is worst, in common dealings is common to all men, that haue interest in children, parentes by nature, maisters by charge, neighbours of curtesie, all men of all humanitie: whom either priuate care by custome, or publike cure by commaundement of magistrate and lawe, doth compell in conscience to helpe their well doing, and to fray them from ill, wheresoever they meete them, or when so euer they see them do that, which is naught. And therfore that dutie to helpe them in this kinde for their manners, is incident to maisters but among others, though somwhat more then some others, as to whom it is most seemely, bycause of their authoritie, and most proper, bycause of their charge, whom knowledge best enfourmeth to embrow them with the best: and power best assisteth, to cause them embrace the best: euen perforce at the first, till acquaintaunce in time breede liking of it selfe.

But this maner of them is not for teachers alone, because they communicate therin, as I haue said already, both with naturall parentes, to whom that point appertaineth nearest, as of most authoritie with them, and with all honest persons, which seing a child doing euill, are bid in conscience, to terrifie and check him as the quality of the childes offence, and the circumstance of their owne person doth seeme best to require.

Wherfore reserving for the teacher so much as is for his office, to enstruct the child what is best for him in matter of manners, and to see to it, so much as in him lyeth: to set good orders in his government, to see them alwaye well, and one waye still executed and perfourmed, I referre the rest to those, whom either any vertuous consideration of them selues, or any particular dutie, enioyed by lawe, doth charge with the rest, either by priuate discipline at home, or by publike ordinaunce abroade, to see youth well brought vp that waye: to learne to discern that which is
well from ill, good from bad, religious from prohane, honest from dishonest, commendable from blame worthy, seemely from vnseemely, that they may honour God, serue their countre, comfort their freindes, and aide one an other, as good countreymen are bound to do. But how to handle their conceit in taking, and their memorie, in holding, bycause that appertaineth to teachers wholly: (for all that the parentes and freindes, wilbe medlers some-time, to further their young impes:) I will deale in that, and shew wherin children ought to be trained, till they be found fit for Grammer: wherin neverthelesse, both the matters, which they learn, and the manners, which they are made to, serue for ground to vertue, and encrease of discretion.

As I might verie well be esteemed inconsiderate, if I should force any farre fet diuises into these my principles, which neither my countre knew, nor her custome cared for, so dealing but with those, and resting content with those, which my countre hath seuered to her priuate vse, and her custome is acquainted with of long continuaunce, I maye hope for consent, where my countre commendeth, and looke for successe, where custome leades my hand, and feare no note of noueltie, where nothing is but auncient.

Amongst these my countreys most familiar principles, reading offereth herselfe first in the entrie, chosen Reading. upon good ground continued upon great profe, enrowled among the best, and the verie formost of the best, by her owne effectes, as verie many so verie profitable. For whether you marke the nature of the thing, while it is in getting, or the goodnesse therof when it is gotten, it must needs be the first, and the most frutefull principle, in training of the minde. For the letter is the first and simplest impression in the trade of teaching, and nothing before it. The knitting and jointing wherof growth on verie infinitely, as it appeareth most plainely by daily spelling, and continuall reading, till partely by vse, and partely by argument, the child get the habit, and cunning to read well, which being once gotten, what a cluster of commodities doth it bring with all? what so euer any other, for either profit or pleasure, of force or freewill, hath published to the world, by penne or printe, for any ende, or to any vse, it is by reading all made to serue vs: in
religion to loue and feare God, in law to obey and please men: in skill to entertaine knowledge, in will to expell ignorance, to do all in all, as hauing by it all helpes to do all thinges well. Wherfore I make reading, my first and fairest principle of all other, as being simply the first in substaunce, and leaning to none, but leading all other, and growing after so great, as it raungeth ouer all, being somwhat without other, other nothing without it: and a thing of such moment, as it is vainely begun, if it be not soundly goten, and being once sound it selfe: it deliuereth the next maister from manifest toile, and the childe himselfe from maruellous trouble, from feare where he failes not, from staggering, where he stops not, with comfort where he knowes, with courage, where he dare, a securitie to the parent, a safty to eche partie. I wishe the childe to haue his reading thus perfect, and ready, in both the English and the Latin tongue verie long before he dreame of his Grammar.

Of the which two, at whether it were better to begin, by some accident of late it did seeme somewat doubtful: but by nature of the tongues, the verdit is giuen vp. For while our religion was restrained to the Latin, it was either the onely, or the onelyest principle in learning, to learne to read Latin: as most appropriate to that effect, which the Church then esteemed on most.

But now that we are returned home to our English abce, as most naturall to our soile, and most propter to our faith, the restraint being repealed, and we restored to libertie, we are to be directed by nature, and propertie, to read that first, which we speake first, and to care for that most, which we euer vse most; bycause we neede it most: and to begin our first learning there, where we haue most helpes, to learne it best, by familiaritie of our ordinarie language, by ynderstanding all usuall argumentes, by continuall company of our owne countreymen, all about vs speaking English and none vttering any wordes but those, which we our selues are well acquainted with, both in our learning and living.

There be two speciall, whether ye will call them rules, or notes, to be obscucred in teaching, wherof the first is: That thinges be so taught, as that which goeth before, may induce that, which followeth by naturall consequence of the thing
Rote for Youth: Reason for Years. English.

it selfe, not by erronious missorting of the deceiued chuser, who like vnto an vnskillfull hoste oftines misplaceth euen the best of his questes, by not knowing their degrees.

The second is, that those thinges be put vnto children, which being confessed to be most necessarie, and most proper to be learned in those yeares, haue lest sense, to their feeling, and most labour, without fainting. For can any growne man so moile him selfe, without to much cumber, with either the principles of Grammer, or cunning without booke, as a child will, the ones memorie being empty, the other being distracte with diuersitie of thoughtes? Reason directes yeares, and roate rules in youth, reason calls in sense and feeling of paine, roate runnes on apase and mindeit nothing else but either play in the ende, or a little praise for a great deale of paines. Now praise neuer wearies, nor paine euer but wearies, and play pleaseth children with any, yea the greatest iniquitie of circumstance, whether the weather lowre, or the maister frowne, so he will giue them leave to go. Though the Latin tongue be already dischargd of all superfluities, exempt from custome, to chaunge it, and laid vp for knowledge, to cherish it: and of long time hath bene smoothed both to the eye, and to the eare: "yet in course of teaching it doth not naturally draw on the English, which yet remaineth in her les vnrackt and not fined, though it grow on verie faire. Our spelling is harder, our pronouncing harsher, our syllabe hath commonly as many letters, as the whole Latin word hath. So that both consequence, and hardnesse preferre the English." Euen here must memorie begin her first traine, and store her selfe with such stuffe, as shall laie the best foundation to religion and obedience, which beginning in these yeares, will crepe on very strongly and no lesse soundly: so that the child cannot but proве very good in age, which was so consideratly entred in his youth. What the thinges shall be, wherein both reading must trauell, and memorie must make choice, I will shew in mine Elmen-atarie wherein the whole education before Grammer shalbe comprised.

Next to reading followeth writing, in some reasonable distance after, bycause it requireth some strength of the hand, which is not so soone staied nor so stiffe to write, as the tongue is stirring and redy to read. And though writing in order of traine do succede reading,
Writing invented before Reading.

yet in nature and time it must needes be elder. For the penne or some other penlike instrument did carue and counterfeit the letter or some letterlike deuide first rawly and rudely, neither all at once: then finely and fully, when all was at once: and therby did let the eye beholde that in charact, which the voice deliuered to the eare in sounde, which being so set downe to vtter the power and knitting of the articulate voice, and afterward observed to expresse them in deede, caused writing be much vsed as interpreter to the minde, and reading be embrased as expounder to the penne, and expressing that in force, which the penne set downe in fourme. Wherby it must needes follow, that raw and rude charactes, were the primitiue writing, which being expressed what they did signifie brought forth reading: and that experience vpon triall of their vertues made so much of them both, as she recommended them to profit, to haue them appointed for principles in the training vp of youth. So that reading being but the expresser of the written charactes must needes acknowledge and confesse her puniship to writing, of whom she tooke both her being and her beginning.

To limite any one cause how writing began, or to runne ouer the inuentours of thinges to finde out who deuised it first, were to gesse at some vncertaine, though probable coniecture, without any assurance, to build on, as the thing it selfe is of small importaunce, for any to tarie on. It is more then likely, wherof so eu er the first charact came, that necessitie caught hold of it, to serue her owne tourne, and so enlarged it still, till it came to that perfection which we see it now in. I will neither paint out reading with such ornamentes, as it needes not, neither praise writing with such argumentes, as it craues not. For it is praise enough to a good thing to be confessed good, and what so eu er is said more, is doubtfully to ground that, which is determinatly graunted, and to seeke for defence when the forte is surrendred. After that reading was reduced into forme, and brought to her best, she fined her foundresse, and is thherefore aboue all praise, bycause she makes the eye, the paragon sense, by benefit of that object. And writing it selfe hath profisted so much, since it hath bene perfited, as it now proues the proppe to remembraunce, the executour of most affaires, the deliuerer of secretes, the messager of meaninges, the inherittance of posteritie,
Skill in Writing: its value for the child.

whereby they receiue whatsoever is left them, in lawe to liue by, in letters to learne, in euidence to enioy. To come by this thing so much commended, so, as it may bring foorth all her effectes redily, and roundly, these notes must be kept. That the maister learne himselfe and teach his scholer a faire letter and a fast, for plainsesse and speede: That the matter of his example be pithie, and proper, to enrich the memorie with profitable prouision: and that the learning to write be not left of, vntil it be verie perfit: bycause writing being ones perfectly goten doth make a wonderful riddance in the rest of our learning. For the master may be bould to charge his child with writing of his geare, when he findes him able, to dispatch that with ease, what so euer is enioyed him. Neither shall that child euer complaine of difficultie after, which can read and write perfectly before. For first he hath purchased those two excellent faire winges, which will cause him towre vp to the top of all learning, as Plato in the like case of knowledge, termeth Arithmetick and Geometrie* his two wings wherwith to flie vp to heauen, from whence he doth fetch the true direction of his imprisoned ignorant. Secondly he hath declared eare he came to that cunning, that his wit would serue him, to proceede on further, as his winges will helpe him, to flie on faster. For in deede during the time, of writing and reading, his witte will bewraie it selfe, whether it may venture further vpon greater learning, or were best to stay at some smaller skil, vpon defect in nature. But if the child can not do that redily, which he hath rather looked on, then learned, before he remoue from his Elementarie, while his maister conceiues quickly, and he perceiues slowly, there is verie much matter offered vnto passion, wheron to worke. Which commonly brusteth out into much beating, to the dulling of the childe, and discouraging of the maister: and bycause of the to timely onset, to litle is done in to long a time, and the schoole is made a torture, which as it brings forth delite in the ende, when learning is helde fast, so should it passe on verie pleasantly by the waye, while it is in learning: And generally this I do thinke of perfiting, and making vp, as children go on: (seing the argument it selfe doth draw my penne so forcibly forward,) that it must needes be most

perfectly good. For what if oportunitie either to go any
further at all, or at least to go so on, as their freindes did
set them in, be suddenly cut of, either by losse of freindes,
or lacke in freindes, or some other misfortune? were it not
good that they had so much perfectly, as they are practised
in? which being vnperfectly had, will either stand them in
very small steeode, or in none at all. To write and read
wel which may be jointly gotten is a prety stocke for a
poore boye to begin the world with all.

The same reasons which moued me to haue the child
read English before Latin, do moue me also, to
wishe him to write English before Latin, as a
thing of more hardnesse, and redier in vse to
aunswered all occasions. Thus farre I do thinke that all my
countreymen will ioyne with me, and allow their children
the vse, of their letter and penne. For those that can write
and read may not gainsaie, least I aske of them why they
learned themselves? If they that cannot, do dislike that
they haue not, I will aske of them, why they wishe so oft
for them?

Some controuersie before the thing be consideratly
thought on, but none after, may arise about this
next, which is to draw with penne or pencill, a
cosen germain to faire writing, and of the selfe same
charge. For penne and penknife, incke and paper, comp-
passe and ruler, a deske and a dustboxe will set them both
vp, and in these young yeares, while the finger is flexible,
and the hand fit for frame, it will be fashioned easely.
And commonly they that haue any naturall towardnesse
to write well, haue aknacke of drawing to, and declare
some euident conceit in nature bending that waye. And
as judgement by vnderstanding is a rule to the minde to
discern what is honest, seemly, and suitable in matters of
the minde, and such argumentes as fall within compass of
generall reason exempt from sense: so this qualitie by
drawing with penne or pencill, is an assured rule for the
sense to judge by, of the proportion and seemelines of all
aspectable thinges. As he that knoweth best, how to kepe
that himselfe, which is comely in fashion, can also best
judge, when comelinesse of fashion is kept by any other.
And why is it not good to haue evrye parte of the body:
and evry power of the soule to be fined to his best? And
seing that must be looked vnto long afore, which must
serue vs best alwaye after, why ought we not to ground that thoroughly in youth, which must requisite vs againe with grace in our age? If I or any else should seeme to contemne that principle, which brought forth Apelles, and that so knowen a crew of excellent painters, so many in number, so marucilous in cunning, so many statuaries, so many architectes: nay whose vse all modelling, all mathematikes, all manuaries do finde and confesse to be to so notorious and so needefull: both I and that any else might well be supposed to see very litle, not seing the use of that, which is laboured for sight, and most delitefull to see. Neither is the deuise mine, as if it were, repentance hath repulse. For what so euere I do allow in others, which for the deuise do deserue wel, I deserued not ill, in mine opinion, if I were my selfe the first deuiser therof. That great philosopher Aristotle in the eight booke and third chapter of his Politikes, and not there onely, as not he alone, ioyneth writing and reading, which he compriseth vnnder this worde, γραμματική, with drawing by penne or pencill, which I translate his γραφική, both the two of one parentage and petigree, as thinges peculiarly chosen to bring vp youth, both for quantitie in profit, and for qualitie in vse. There he sayeth, that as writing and reading do minister much helpe to trafficque, to householdrie, to learning, and all publicke dealinges: so drawing by penne or pencill, is verie requisite to make a man able to judge, what that is which he byeth of artificers and craftes men, for subsaunce, forme, and fashion, durable and handsome or no: and such other necessarie seruices, besides the delitefull and pleasant.

For the setting of colours I do not much stand in, howbeit if any dexterity that waye do draw the child on, it is an honest mans liuing and I dare not condemne that famous fellowship: which is so renowned for handling the pencill. A large field is here offered to praise the praiseworthy, and to paint them out well, which painted all thinges so well, as the world still wondereth at the hearing of their works. But the praise of painting is no part of my purpose at this time, but the appointing of it among the training principles, being so aunciently allowed, so necessarie in so many thinges, so great a ground to so gallant a misterie, as that profession is, wherof Apelles was: and last of all, so neare a cosen to the fairest writing, whose cradlefellow it is.
Music.

Musicke maketh vp the summe, and is deuied into two partes, the voice and the instrument, wherof the voice resembleth reading: as yealding that to the eare, which it seeth with the eye: and the instrument writing, by counterfeting the voice, both the two in this age best to be begun, while both the voice and the iointe be pliable to the traine. The voice craueth lesse cost to execute her part, being content with so much onely, as writing, and drawing did prouide for their furniture, when they began their houshold. The instrumente seemeth to be more costly, and claimes both more care in kepingle, and more charge in compassing. For the pleasauntnesse of Musick there is no man that doth doubt, bycause it seemeth in some degree to be a medicine from heauen, against our sorowes vpon earth. Some men thinke it to be too too sweete, and that it may be either quite forborne, or not so much followed. For mine owne parte I dare not dispraise it, which hath so great defendours, and deserueth so well, and I must needes allow it, which place it among those, that I do esteeme the cheife principles, for training vp of youth, not of mine owne head alone, but by the advise of all antiquitie, all learned philosophie, all skilfull training, which make Musick still one of the principles, when they handle the question, what things be best, to bring youth first vp in. If I had sough occasion of raunging discours which I still auoide, but where the opening of some point, doth lightien the thing, and may delite the reader, whom flatte and stearn e setting downe, by waye of aphorisme, would soone weary, (though many not of the meanest would allow of that kinde exceeding well:) I might haue found out many digressions long agoe, or if I had taken holde of that which hath bene offered, I haue mette with many such, since I began first to write: but of all, in all sortes I do finde any, wherin speche might so spreede all the sailes, which she hath, and the penne might vse, all the pencilling, which she can: as in painting out the praise and ornamentes of Musick. The matter is so ample, the ground so large, the reasons so many, which sound to her renowne: the thing it selfe so auncient, and so honorable, so generall, and so priuate, so in Churches, and so without, so in all ages, and in all places, both highely preferred, and richely rewarded: the princesse of delites, and the delite of princes: such a pacifier in passion, such a maistres to the minde, so
Music good for mind and body.

excellent in so many, so esteemed by so many, as even multitude makes me wonder, and with all to staie my hand, for feare that I shall not easely get thence, if I enter once in. I will not therefore digresse: bycause there is better stuffe in place, and more fit for my purpose, then the praise of Musick is. The Philosophers, and Physicians, do allow the straining, and recoylonyg of the voice in children, yea though they crie, and baule, beside their singing, and showting: by the waie of exercise to stretche, and kepe open the hollow passages, and inward pipes of the tender bulke, whereby Musick will prowe a double principle both for the soule, by the name of learning, and for the body, by the waye of exercise, as hereafter shall appeare.

But for the whole matter of Musick, this shalbe enough for me to say at this time, that our country doth allow it: that it is verie comfortable to the wearyed minde: a preparative to perswasion: that he must needes haue a head out of proportion, which cannot perceiue: or doth not delite in the proportions of number, which speake him so faire: that it is best learned in childehood, when it can do least harme, and may best be had: that if the constitution of man both for bodie and soule, had not some naturall, and nighe affinitie with the concordances of Musick, the force of the one, would not so soone stirre vp, the cosen motion in the other. It is wonderfull that is writen, and strange that we see, what is wrought therby in nature of Physick, for the remedying of some desperate diseases.

And yet there groweth some miscontentment with it, though it be neuer so good, and that not only in personages of whom I make small account, but in some verie good, honest, and well disposed natures, though to stearnly bent, which neuerthelesse, for al their stearinnes, wil resigne ouer their sentence, and alter their opinion, sometimes of themselues vpon deeper meditation, what the thing in it selfe is, sometime by inducement, when they fal in with other which are better resolued: but most cheifly then, when Musick it selfe consideratly applied, hath for a while obtained the fauorable vse of their listning eares. The science it selfe hath naturally a verie forcible strength to trie and to tuche the inclination of the minde, to this or that affection, thorough the propertie of number, wheron it consisteth, which made the Pythagorian, and not him alone to plat the soule out so much vpon number. It
• is also very pleasant for the harmonie and concent, wherby the hearer discouers his disposition, and lettes pleasure playe vpon the bitte, and dalye with the bridle, as delite will not be drowned, nor driuen to hidebare. For which cause Musicke moueth great misliking to some men that waye, as to great a prouker to vaine delites, still laying baite, to draw on pleasure: still opening the minde, to the entrie of lightnesse. And in matters of religion also, to some it seemes offensiue, bycause it carieth awaye the eare, with the sweetnesse of the melodie, and bewitcheth the minde with a Syrenes sounde, pulling it from that delite, wherin of duetie it ought to dwell, vnto harmonicall fantasies, and withdrawing it, from the best meditations, and most vertuous thoughtes to forreine conceites, and wandring deuises. For one aunswere to all, if abuse of a thing, which may be well vsed, and had her first being to be well vsed, be a sufficient condemnation to the thing that is abused, let glotonic forbid meat, distempering drinke, pride apparell, heresie religion, adulterie mariage, and why not, what not? Nay which of all our principles shall stand, if the persons blame, shall blemish the thing? We read foolish bookes, wherat to laugh, nay wherin we learne that, which we might and ought forbeare: we write strange thinges, to serue our owne fansie, if we sway but a little to any lewde folly: we paint and draw pictures, not to be set in Churches, but such as priuate houses hide with curtaines, not to saue the colours, but to couer their owners, whose lightnesse is discouered, by such lasciuious obiectes. Shall reading therfore be reft from religion? shall priuate, and publike affaires, lease the benefit of writing? shall sense forgoe his forsight, and the beautifier of his obiect? Change thou thy direction, the things will follow thee more swiffe to the good, then the other to the bad, being capable of both, as thinges of vse be, and yet bender to the better. Mans faulfe makes the thing seeme filthie. Applie thou it to the best, the choice is before thee. It is the ill in thee, which seemeth to corrupte the good in the thing, which good, though it be defaced by thy ill, yet shineth it so cleare, as it bewraieth the naturall beautie, even through the cloude of thy greatest disgracing. • Musicke will not harme thee, if thy behauiour be good, and thy conceit honest, it will not miscary thee, if thy eares can carie it, and sorte it as it should be. Appoint thou it well,
For child reading, writing, drawing, music.

it will serve thee to good purpose: if either thy manners be naught, or thy judgement corrupt, it is not Musick alone which thou doest abuse, neither cannest thou auoide that blame, which is in thy person, by casting it on Musick, which thou hast abused and not she thee. And why should those people, which can use it rightly, forgoe their owne good, or haue it with embasing to pleasure some peuise, which will not yet be pleased? or seeke to heale sores, which will force still, and never skinne, though ye plaster them daily, to your owne displeasure. But am I not to tedious? This therfore shall suffice now, that children are to be trained vp in the Elementarie schoole, for the helping forward of the abilities of the minde, in these fower things, as commaunded vs by choice and commended by custome. Reading, to receiue that which is bequeathed vs by other, and to serue our memorie with that which is best for vs. Writing to do the like thereby for others, which other haue done for vs, by writing those thinges which we daily use: but most of al to do most for our selues: Drawing to be a directour to sense, a delite to sight, and an ornament to his objectes. Musick by the instrument, besides the skill which must still encrease, in forme of exercise to get the vse of our small ioyntes, before they be knitte, to haue them the nimbler, and to put Musicianes in minde, that they be no brawlers, least by some swash of a sword, they chance to lease a jointe, an irrecouerable i ewell vnaduisedly cast away. Musick by the voice, besides her cunning also, by the waye of Phisick, to sprede the voice instrumentes within the bodie, while they be yet but young. As both the kindes of Musick for much profit, and more pleasure, which is not voide of profit in her continuing kinde. All foure for such vses as be infinite in number, as they know best, which haue most knowledge and the parentes must learne, to lead their children to them: and the children must beleue, to winne their parentes choice, which may be in all, if they themselues liste, if they liste not, in no more then they like, their restraining conceite neither bridling, nor abbridging any other mans entent, which seeketh after more. And though all young ones be not thus farre trained, yet we may perceiue, that all these be vsed, in particular prooves, and not to be refused in generall trade, where all turnes be serued, by setting foort[h] of all things that be generally in use, though not generally used. Thus
Training needed for both body and mind.

much of these things at this time, which I do meane by Gods grace to handle in their owne Elementarie, as precisely and yet, as properly, as euer I can.

CHAPTER 6.

OF EXERCISES AND TRAINING THE BODY. HOW NECESSARIE A THING EXERCISE IS. WHAT HEALTH IS, AND HOW IT IS MAINTAINED: WHAT SICKNESSE IS, HOW IT COMMETH, AND HOW IT IS PREUENTED. WHAT A PARTE EXERCISE PLAYETH IN THE MAINTENAUNCE OF HEALTH. OF THE STUDENT AND HIS HEALTH.

THE soule and bodie being coparteners in good and ill, in sweete and sourre, in mirth and mourning, and havinge generally a common sympathie, and a mutuall feeling in all passions: how can they be, or rather why should they be seuered in traine? the one made stronge, and well qualified, the other left feeble, and a praye to infirmitie? will ye haue the minde to obtaine those things, which be most proper vnto her, and most profitable vnto you, when they be obtained? Then must ye also haue a speciall care, that the bodie be well appointed, for feare it shrink, while ye be either in course to get them, or in case to vse them. For as the powers of the soule come to no proofe, or to verie small, if they be not fostered by their naturall traine, but wither and dye, like corne not reaped, but suffered to rotte by negligence of the owner, or by contention in chalenge: euen so, nay much more, the bodie being of it selfe lumpishe and earthy, must needes either dye in drossinesse, or liue in loosenesse, if it be not stirred and trained diligently to the best. And though the soule, as the fountaine of life, and the quickner of the body, may and will beare it out for some while, thorough valiauntnesse of courage: yet weaknesse will not be alwayes dissembled, but in the ende will and must bewraie her owne want, euen then perauenture, when it were most
Bodily exercise needed by student.

pittie. Many notable personages for stomachke and courage, many excellent men for learning and skill, in most and best professions have then left their liues, thorough the plaine weaknesse, of their contenmned bodies, when they put their countries in most apparent and gladsome hope of rare and excellent effectes, the one of valiantnesse and manhood, the other of knowledge and skill. Seing therfore there is a good in them both, which by diligent endeuour may be auaunced to that, for which it was ordained, and by negligent oversight, doeth either decaye quite, or proues not so well, as otherways it might, I maye not slightly passe over the bodies good, being both so neare, and so necessarie a neighbour unto the soule: considering I haue bestowed so much paines already, and must bestow much more, in the seruice of the soule: nay rather considering I deale with the bodie but once, and that onely here, wheras I entreat of the soule, and the furniture therof in what so ever I shall medle with, in my whole course hereafter. If common sense did not teach vs the necessitie of this point, and extreme feebleenes did not force men to confesse, how great feates they could do, and how actiue they would proue, if their weake limmes and failing ioyntes, would aunswere the lusty courage, and braue swinge of their fierie and fresh spirites: I would take paines to perswade them by argumentes, both of proofe in experience, and of reason in nature, that as it is easie, so it were needefull to helpe the body by some traine, not left at random to libertie, but brought in to forme of ordinarie discipline, generally in all men, bycause all men neede helpe, for necessarie health, and ready execution of their naturall actions: but particularly for those men, whose life is in leasure, whose braynes be most busied, and their wittes most wearied, in which kinde studentes be no one small part, but the greatest of all, which so vse their mindes as if they cared not for their bodies, and yet so neede their bodies, as without the strength and soundnesse wherof, they be good for nothing, but to moane themselues, and to make other maruell, why they take no more heede, how to do that long, which they do so well, being a thing within compasse of their owne care, and knowledge. For who is so grosse, as he will denie that exercise doth good, and that so great, as is without comparison, seing olde Asclepiades is by Galene confuted, and stawled for an asse: as Erasitratus also his
Exercise and health.

dissembling friend? or who is so sore tied either to studie, or to stocks, as he cannot stirre himselfe if he will, or ought not if he may? But the matter being confessed, euen by the most idle, and vnweildy to be healthfull and good, I shall neede no more reason, to procure assent, and allowance for exercise. My whole trauell therfore must be to finde out, and set foureth, what shalbe requisite to the perfourmaunce of this point, concerning the traine and exercising of the body, that it may prove healthy, and liue long: and be ready to assist, all the actions of the minde.

Wherin therfore consisteth the health of the bodie, and how is it to be maintained vntill such time, as nature shall dismantle, and pull it downe her selfe? To aunswere this question, and withall to declare, how great an officer to health exercise is: I will first shew, wherein health doth consiste, and how diseases do come: then how health is maintained, and disease avoided: Last of all how great a parte is appointed for exercise to plaie in the perfourmaunce therof, bycause I saye, and not I alone, but Galen also that great Physician, neither Galen* onely, though sufficient alone, but all that euer liued, and were cheife of that liuerie, that who so can applie the minde well with learning, and the bodie with exercise, shall make both a wise minde, and a healthfull bodie in their best kinde. Wherfore seing I haue set downe wherin the traine of the minde doth consist, so much as the Elementarie course doth admit, and must perfourme, and so farre as these my Positions require at this time, whose profession is not to tary, though it tuche them: I wil now handle that other part of exercise, wherwith the bodie is either to be kept in health, or to be helpt to health: and that not onely in the Elementarie, to whom this treatise should seeme to aunswere, but also in the generall student during his whole life: which must alwaye rule himselfe by those circumstances, which direct the application of exercise, according to time age, &c. and shalbe handled herafter.

There be in the bodie of man, the force of foure elementes, fire and aire, water and earth, and the pith of their primitiuie, and principall qualities, heat and couldnesse, moysture and drynesse, which the Physicians call the similiarie partes, of

* 1. De sani. tuen.
What is health and sickness?

the similitude and likenesse that they haue, not the one to the other, but the partes of eche to their owne whole, bycause euerie least part, or degree of these great ones, beare the name of the whole, as euerie part or parcell of fier, is called fier, no lesse then the whole fier, of water, water, of aier, aier, of earth, earth, and euerie degree of heat, is heat, of cold, is cold, of moysture, is moysture, of drynesse, is drynesse, though greater and smaller, lesse and more, be epithetes vnto them, as either their quantitie, or qualitie doth sprede or close.

There be also in the same bodie certaine instrumentall partes, compounded and consisting in substance of the similiarie, which the bodie doth vse in the executing of the naturall functions, and workinges therof. Now when these similiarie partes be so tempered, and disposed, as no one doth excede any other in proportion to ouerrule, but all be as one in consent to preserue: and the instrumentall partes also be so correspondent one to an other, in composition and greatnesse, in number and measure, as nature thorugh the temperature of the first, may absolutely vse the perfectnesse of the last, to execute and perfourme without let or stoppe, what appertaineth to the maintenaunce of her selfe: it is called health, and the contrarie, disease, both in the whole bodie, and in euery part therof. In the whole bodie by distemperation of the whole, in some part, by composition, out of place, and disioynted, by greatnes, being to bigge or to small: by measure, being misshapen and fashionles: by number, being to many and needlesse: or to few, and failing. This health whether it be in the middle degre, wherein all executions be complete without any sensible let: and no infirmitie appeareth, that the bodie feeles with any plaine offence: Or if it be in the perfectest degree, which is so seldom, as neuer any saw, bycause of great frailty, and brittlenesse in our nature: it neuer continueth in one estate, but altereth still, and runnes to ruyne, without both speedy and daily, nay without hourely reparation.

The causes which alter, and chaunge it so, be somtime from within the bodie, and were borne with it: somtime from without, and yet not without daunger. From within, the verie propertie and pithe of our originall substance, and matter whence we grew, altereth vs first, which as it beginneth, and growth in moysture, so it endeth, and
Dangers to health of the body.

stayeth in drynesse, and in the ende decayeth the bodie with to much drynesse, which extreame though naturall withering, we call olde age, which though it come by course, and commaundement of nature, yet beareth it the name, and title of disease, bycause it decayeth the bodie, and deliuereth it to death. From within also, the continuall rebating, and falling awaye of somewhat from the bodie, occasioneth much chaunge, nay that is most cause of greatest chaunge, and killeth incontinent by meere defect, if it be not supplyed.

To these two causes of inward altercation, there aunswere two other forreine causes, both vnholesome, and perillous, the aire, which enuironneth vs, and violence, which is offered vs. The former of the two, decaing our health with to much heat, cold, drynesse, and moysture of it selfe: or by noysomnesse of the soile, and corruption in circumstance. The second, by strong hand brusing, or breaking, wounding or wiping awaie, of some one part of the bodie, or els killing the whole consort of the bodie with the soule, and taking awaye life from it. These foure overthrows of our bodies and health, olde age, waste, aire, and violence, finde by helpe of nature, and arte, certaine oppositions, which either diuert them quicke, if they maye be auoided, or kepe them of longer, if they maye be differred, or mittigate their malice, when it is perceiued. For forreine violence, foresight will looke to, where casualtie commaundes not, and cannot be foreseen. For infection by the aire, that it do not corrupte and marre so much as it would, wisedome will prouide, and defende the bodie from the injuries, and wronges therof. That olde age grow not on to fast, circunspectnes in diet, consideration in clothes, diligence in well doing, wil easely prouide, both for the minde not to enfect, first it selfe and then the bodie: and for the bodie not to enforce the minde, by too impotent desires. That waste weare not, meat takes in chardge, to supplie that is drye, and decayeth: drinke promiseth to restore moysture, when it doth diminishes: the breath it selfe, and arteriall pulse, looke to heating and cooling. And Physick in generall professing foresight to preuent euills, and offering redresse, when they haue done harme, so not incurable, doth direct both those and all other meanes. Now in all these helpes, and most beneficail aides of our afflicted nature, which deuiseth all meanes to
Use of Exercise. The Student.

saue her selfe harmelesse, and deliteth therin, when she is discharged of infirmities, to much stulles and stiffies, to litle straites and pines, both vnnde the naturall. To much meat cloyes, to litle faintes, both perishe the principall. To much liquor drowns, to litle dryes, both corrupt the carcasse. Heat burns, cold chilles, in excessse both to much, in defect both to litle, and both causes to decaie. Mediocrity preserueth not onely in these but in whatso-euer els.

But now what place hath exercise here? to helpe nature by motion in all these her workinges, and wayes Exercise. for health: to encrease and encourage the naturall heat, that it maye digest quickly and expell strongly: to fashion and frame all the partes of the bodie to their naturall and best hauiour: to helpe to rid neede-lesse, and superfluous humours: refuse and reiected excrementes, which nature leaues for naught, when she hath sufficiently fed, and wisheth rather they were scene abrode, then felt within. And be not these great benefites? to defend the body by defeating diseases? to stay the minde, by strengthening of her meane? to assist nature being both daily, and daungerously, assailed both within and without? to helpe life to continue long? to force death, to kepe farre a louse?

Now as all constitutions be not of one and the same mould, and as all partes be not moued alike, with any one thing: so the exercises must alter, and be appropriate to each: that both the constitution may be continued in her best kinde, and all the partes preserved to their best vse, which exercises being compared among themselves one to an other, be more or lesse, but being applied to the partie kepe always in a meane, when they meane to do good. Concerning students, for whose health my care is greatest, the lesse they eate, the lesse they neede to voide: and therfore small diet in them, best preuenteth all superfluities, which they cannot auoide, if their diet be great and their exercise small. Their exercise must also be very moderate, and not alter to much, for feare of to great distemperature in that, which must continue moderate: and with all it should be ordinarie, that the habit may be holesome, and sudden change giue no cause of greater inconuenience. Wherfore to auoide distemperature the enemie to health, and so consequently to life, and to
maintaine the naturall constitution so, as it may serue to
the best, wherein her dutie lyeth, and liue to the longest,
that in nature it can, besides the diet, which must be small,
as nature is a pickler, and requires but small pittaunce:
besides clothing which should be thin euen from the first
swadling to harden, and thick the flesh: I do take this
traine by exercise, which I wishe to be ioyned with learning,
to be a marueilous furtherer.

But for diet to auoide inward daungers, and clothing to
auert outward injurys, and all such preuentiones, as are not
proper to teachers, though in communitie more proper
then to any common man: I set them ouer to parentes,
and other well willers, which will see to them, that they
faile not in those thinges: and if they do, will fly to
Physicians, by their helpe to salue that, which themselues
may forsee. For exercises I will deale, which to commend
more then they will commend them selues, when I shall
shew both what they be, and the particular profites of euer
one of them, which I chuse from the rest, were me thinke
verie needesse, and cheifly to me, which seeme sufficently
to praise them, in that I do place them among principles
of prerogatiue. But as in the soule I did picke out certayne
pointes, whervnto I applyed the training principles: so
likewise in the bodie, may I not also seuer some certayne
partes, whervnto my preceptes must principally be con-
formed? that shall not neede. For as in the soule the
frute of traine doth better and make complete euен that
which I tuched not, and so consequently the whole soule:
so in the bodie, those exercises which seeme to be appointed
for some speciall partes, bycause they stirre those partes
most, do qualifie the whole bodie, and make it most actiuе.
Wherefore as there I did promise not to anatomise the
soule, as neither dealing with Diuines nor Philosophers: so
do I not here make profession to shew the anatomie of the
bodie, as medling neither with Physicians nor Surgeans,
otherwise then any of them four can helpe me in exercise.
To the which effect, and ende, I will onely cull out from
whence I can, such speciall notes, as both Philosophers,
and Physicians do know to be most true, and both the
learned, and vnlearned, will confesse to be for them: and
such also, as the training maisters may easely both helpe,
and encrease in their owne triall. For both reason, and
rule, do alwaye commaunde, that the maister be by, when
exercise is used, thorough whose overlooking the circumstance is kept, which helpeth to health, and the contrarie shunned, which in exercise doth harme. In the elder yeares, reason at the elbow must serve the student, as in these younger, the maisters preference helpes to direct the child.

But to ioyne close with our traine. What partes be they in our bodie, vpon whom exercise is to shew this great effecte? or what be the powers thereof, which must still be stirred, so to say, and establish the perpetuitie of health, not in themselues alone, but in the whole bodie, by them? Where ioyntes be to bend, where stringes to tye, where synewes to stirre, where streatchers to straine, there must needes be motion: or els stifnesse will follow, and vnweildynesse withall: where there be conduites to conuey the blood, which warmeth, canales to carie the spirite, which quickneth, pipes to bestow the aire, which cooleth, passage to dismisse excrements which easeth, there must needes be spreading, to kepe the currant large, and eche waie open, for feare of obstructions, and sudden fainting. Where to much must needes marre, there must be forcing out, where to litle must needes lame, there must be letting in: where thickning threatens harme, there thinning finis the substance: where thinning is to much, there thickning must do much, and to knit vp all in short, all those offices, wherunto our bodie serueth naturally, either for inward bestowing of nourriture, and maintenaunce of life: or for outward motion, and executions of vse, must be cherished and nusled so, as that they do by nature well, and truely, they may do by traine, both long, and strongly. I shall not neede to name the partes, all in one ruk, as of set purpose, which be known by their effectes: and the exercises also themselues will shew for whom they serue. But for example first in the partes let vs se, whether we can discern them by their working, and properties, that therby the exercise may be pickte, which is most proper to helpe such effectes.

1. Who doth not streight waye conceive, that the lunges or lightes be ment, when he heareth of an inward part, which prouideth winde for the harte, to allay his heat, and to minister some clammy matter vnto it, whence he may take aire, most fit for his functions, and not at the sudden be forced to vse any forreine?
2. Or who doth not by and by see, that the harte is implied, when he heareth of an other inward part, which is the spring, and fountaine, of the vitall spirite and facultie, the seat and sender out of naturall heat, the occasion and cause of the arteriall pulse, which by one arterie, and way, receiueth cooling from the lunges, by an other, sendeth the vitall spirite, the hote, and hurling blood, thorough out the whole bodie?

3. Or who is so grosse, as not to gesse at the liuer, when he heareth of an other inward part, which is the cheife instrument of nurriture, the workhouse of thicke and grosse blood: that feedeth the life and soule: when it desireth meat, and drinke, and what is els necessarie: which conueth blood thorough the veines to nurrish all partes of the bodie, with the naturall spirit in it, if there be any, verie darke and heauie?

4. Nay hath he any braine, which seeth not the braine plainly laid before him, when he heareth a part of mans bodie named, which breedeth a sowlish, and life spirite, as most pure, so most precious, and rather a qualitie then a bodie, and vseth it partly to further the working of that princely, and principall part of mans soule, wherby he vnderstandeth and reasoneth: partly to helpe the instrumentes of sense, and motion, by meane of the sineues, neuer suffering them to lacke spirite: which is the cheife and capitall cause, why these instrumentes do their duties well? And so forth in all the partes aswell without, as within sight, whose properties when one heareth and finding that they be helped by such a motion he can forthwith say, that such an exercise is good for such a part.

1. Now againe for exercises. Who hearing that moderate running doth warme the whole body, strengtheneth the naturall motions, prouoketh appetite, helpheth against distilling of humours and catarres, and driueth them some other waie:

2. Or that daunsing beside the warmth, driueth awaye numnesse, and certaine palsies, comforteth the stomachke, being cumbred with weaknes of digestion, and confluence of raw humours, strengtheneth weake hippes, faintishing feete:

3. Or that ryding also is healthfull for the hippes and stomachke: that it cleareth the instrumentes of all the
senses, that it thickneth thinne shankes: that it stayeth loose bellies:

4. Or that loud speaking streatcheth the bulke exerciseth the vocalle instrumentes, practiseth the lungues, openeth the bodie, and all the passages thereof:

5. Or that loud reading scoureth all the veines, stirreth the spirites thorought out all the entraulles, encreaseth heat, suttileth the blood, openeth the arteries, suffereth not superfluous humours to grow grosse and thicke: who, say I, hearing but of these alone in taste for all, or of all together by these alone, doth not both see the partes, which are preserued, the exercise which preserueth, and the matter wherin?

Wherfore seing exercise is such a thing, that so much enableth the bodie, whom the soule hath for companion in all exploites, a comfort being lightsome, a care being lothesom, a courage being healthy, a clog being heauie, I will, bycause I must, if I meane to do well, plat forth the whole place of exercising the bodie, at ones for all ages.

CHAPTER 7.

THE BRAUNCHING, ORDER, AND METHODE, KEPT IN THIS DISCOURS OF EXERCISES.

BYCAUSE the speciaall marke wherat I shoote, is to bring the minde forward to his best, by those meanes which I take to be best, wherin I must of force continue verie long, as in my principall and cheife subiecte, and in no place sauing this, entreat of the bodie, but onely how to apply that to it, which I pitche downe here: I thynke it good therefore in this place to perfite, and handle at full the whole title of exercises with all the circumstancies belonging thervnto, so sufficiently and fully, as my simple skill can aspire vnto: and as the present occasion of a position or passage vseth to require, leauing
that which I do not medle with, to those that shall profess the thing, ether for their owne, or for their childrens health, wherein I will kepe this methode and manner of proceeding. 1. First I wil note somewhat, generally concerning all exercises. 2. Secondly I will chuse out some especiall exercises, which vpon good consideration I do take to be most proper, and propitious to schooles, and scholers. 3. Thirdly, I will applye the circumstances, required in exercise to euerie of them, so neare as I can, that there be no error committed in the executing. For the better the thing is, if it hit right, the more dangerous it proueth, if it misse of that right. 4. Last of all I will shew the training maister, how to furnish himselfe thoroughly, in this professed exercising: bycause he must both applie the minde with learning, and the bodie with mouing, at diuerse times, refreshing himselfe, with varietie and chaunge.

But in handling of these foure pointes, I meane to rippe vp no idle question: I terme that idle, where health is the ende, and the question no helpe to it, but cause to discours, and delaye of precept. Such questions be these: who first found out the arte of exercise called Gymnastice, or whether it belong to the Physician or no: being a preser-vatiue to health: or who first deuised the particular exercises: or who were most famous for the executing therof, and a number of such like discoursory argumentes, which learned men hauing leasure at will, as a schoole-maister hath not, and willing to wade farre, as my selfe could wish, haue mined out of the bowelles of antiquitie, and entraules of authoritie, sometimes sadly, and saing in deede much, vpon euident and apparent testimonies, sometimes simply, and surmising but some such thing, by very light and slight coniectures: oftimes supported by bare guesse, at some silly word, or some more naked warrant. Wherfore to the matter.
CHAPTER 8.

OF EXERCISE IN GENERALL AND WHAT IT IS. AND THAT IT IS ATHLETICALL FOR GAMES, MARTIALL FOR THE FIELDE, PHYSICALL FOR HEALTH, PREPARATIUE BEFORE, POSTPARATIUE AFTER THE STANDING EXERCISE: SOME WITHIN DAORES, FOR FOULE WHETHER, SOME WITHOUT FOR FAIRE.

ALL exercises were first devised, and so in deede serued, either for games and pastime, for warre and servise, or for suretie of health and length of life, though somtime all the three endes did concurre in one, sometimes they could not. For why might not an healthfull, and a sound body, both serue in the fielde for a soldiar, and in the sand for a wrastler? But we seldom reade, that the athleticall constitution whose ende was gaming, whose exercise was pastime, whose diet was vnmeasurable for any man to vse, did either deliuer the world an healthfull body, being strained beyond measure, or a courageous soldiar, being vnweildy to fight, as one compounded and made of fat and fog, brawnie and burdensous.

The athleticall and gaming exercises, were in generall assemblies, to winne some wager, to beare awaie the prise, to be wondered at of the world, or to set forth the solemnities of their festiuall servise, and ceremonies in the honour of their idoles: or in publike spectacle to adourne and set forth, the triumphant and victorious shewes, the sumptuous and costly deuises of their princes and states. Wherin we reade, that particular men haue shewed such effectes of strength, and sturring, by the helpe of exercise, and traine, as nature her selfe could neuer attaine vnto, though she furthered the feat, and got her selfe the worst, both by empairing of health, and hastning on of death, thorough straining to much. It is more then marueilous to thinke on, and yet we finde it of verie good recorde, what and how incrediblle weight, both of liuing creatures, and massier mettal, one mans force hath bene noted to haue borne, by being only vsed to that burthen. Would any man beleue it, if it were not of good writen credit, that one Milo so strutted himselfe, so pitcht

E 2
Exercise martial.

his feet, so peyed his bodie, as he remained vnremoueable from his place, being haled at and pulde by a number of people. Actuittie hath wroght wonders, swiftnesse incredibele thinges, and what propertie what not? where nature and ambition were backt with exercise and good will, to do but one thing well.

For the use of warre, and defence, it is more then evident, that exercise beares the bell: Can one haue a bodie to abide cold, not to melte with heat, not to starue for hunger, not to dye for thirst, not to starue at any hardnesse, almost beyond nature, and aboue common reache, if he neuer haue it trained? will nimbleness of limmes awaie with all labour, surpass all difficulties, of neuer so divers, and dangerous groundes, pursue enemies to vanquish, reske freinds to saue, retire from danger without harme, thrust it selfe into daunger without daunger, where no traine before made acquaintance with trauell? Wherypon called the Romaines their whole armie Exercitus, but bycause it consisted of a valiant number of exercised and trained men? which were not to secke at a sudden, bycause they had vsed armes before? how could common weales where the territory was but small, and the enhabitantes few, haue still deliuered themselves from mightier assailantes, then they seemed defendantes? or in continuall threates, of ileous neighbours, how could they still haue kept their owne, if that small territorie, had not bene thoroughly employed, and that petie paucitie gallantly trained? wherby it was able for hardnesse and sufferance to abide what not? For actuittie and manhood, to haue mastered whom not? or at the least had good meanes, not to receive any foile, where only the huger number, and the vntrained multitude, were to trie the masterie in field against them?

For health it is most manifest that exercise is a mighty great mistresse, whether it be to confirme that which we haue by nature, or to procure that which we haue not by nature: or to recouer that by industrie, and diligence, which we haue almost lost, by misfortune and negligence. The exercises which do serue to this healthy end, do best serue for this my purpose, and though an healthfull body be most apt and actiue, both for gaming to get wagers, and for warring to winne victories, yet in my exercises, I neither meane to dally with the
gamester, not to fight with the warrier, but to marke which
way I may best saue studentes, who haue most neede of
it: being still assailed by those enemies of health, which
waxe more eager and hoat, the more weake and cold that
exercise is.

This exercise of ours by forme of definition, is said to be
a vehement, and a voluntarie stirring of ones
body, which altereth the breathing, whose ende
is to maintaine health, and to bring the bodie
to a verie good habit. Doth not exercise at this her first
entry offer to performe so much as I did vndertake for
her? health of the body, and an healthy habit of all the
limmes: which two effectes, bycause they be good, who
doth not desire them? and being got by exercise, why is it
not in price? and being reducible to order, why should it
not be in traine? They that write of exercise, make three
degrees in it, wherof they call the first a preparatiue, in
Greek παρασκευαστικών, the next simply by the name of
exercise γυμνάσιον the third a postparatiue, in Greek
ἀποθεραπευτικών. The preparatiueserued,not to passerudely,
and roughly into the maine exercise, without qualifying
the bodie by degrees before, bycause sudden alteration
workes ill disposition. The postparatiue or apothera-
peutike followeth the maine exercise, to reduce the body
by gentle degrees, to the same quietnesse in constitution,
wherin it was, before it was so moued. Which two pointes
bycause they rest most in the maisters consideration,
which is to ouersee the traine, I commit them to his care:
so to applie his cunning as he shall see cause in exercising
his charge. And yet herein I entend to helpe him, when I
shall handle the circumstances which direct exercises.

The third degree, which is enclosed betwene these two,
is that same exercise, which I praise so much,
and vpon whom the other two waite, wherof, as
writers make to many, and to finely minced distinctions, so
I make account but of one at this time, wherof I do make
two braunches, or spieces, the one to be vsed within dores,
and the other abroade, that whether the weather be faire
or fowle, the exercise in some kinde may neuer faile.
CHAPTER 9.

OF THE PARTICULAR EXERCISES, WHY I DO APPOINT So MANIE, AND HOW TO JUDGE OF THEM, OR TO DEUISE THE LIKE.

I WILL not here runne thorough all the kindes of exercises that be named either by Galene or any other writer, wherof many be discontinued, many be yet in use, but out of the whole heape I haue pickt out these for within dores, lowd speaking, singing, lowd reading, talking, laughing, weaping, holding the breath, daunsing, wrastling, fensing, and scourging the Top. And these for without dores, walking, running, leaping, swimming, riding, hunting, shooting, and playing at the ball. Wherof though the very most be vsed oftimes, not in nature of exercises, but either of pleasure, or necessitie, yet they be all such, as will serue well that waie, and be so made account of among the best writers, that deale in this kinde: and for that some of them maye be said to be most proper to men, and farre aboue boyes plaie: you must remember, that I deale for all studentes, and not for children alone, to whom it is in choice, besides all these to deuise other for their good, as circumstance shal lead them. There may also be reasons, to perswade some men to dislike of, I do not thinke all, but I suppose some, of these thinges, which I do appoint, as both commendable and profitable exercises, with whom I will not here striue, but desire them to iudge of me, without prejudice, and to stay their sentence, vntill they see in what sorte I allow them. For knowing the cause of offence, I might seeme very simple, if I should simply allow that, which is disallowed vpon reason, and not misliked without manifest shew of probable cause: and so to reserve the thing, as I did not remoue the blame. They must also thinke that nothing is abused, but that both may and ought to be well vsed, which well, they must vse, and refuse the ill: seeing where misuse draweth blame, there right vse deseueth praise.

Therfore I wishe those that be of yeares, and abilitie to guide themselues to call circumstance to counsell, and consideraition to aduise. For as consideration shapeth the
circumstance, so circumstancce is a thing, which maketh all that is done, either to please or displease: to be sent awaie with a cutting checke: or to be bid tarie, with a cheary contenaunce. As for the child in whom wisdom wanteth, to way with discretion, what it is that he doeth, the maister alone must supplie all wantes, or beare all blames, though it be but a simple recompence, to blame wante of consideration, when harme is receiued. Some man may also say, what needes so many, and misuse the multitude. Of many to chuse some, is vsuall in all choice, and where store is, why should choice be stinted? he may lessen the number, that alloweth but of one, and I haue pickt out the likest, to satisfie all in diversities of liking, who so shall like any of these, may use them with me, or vpon the like ground, may devise himselfe other. In handling of eche of these, I will first shew for what partes, to what end, and in what manner, they be profitable and holesome being moderatly vsed: then for whom, and with what daunger, they be strained to the contrarie.

CHAPTER 10.

OF LOWD SPEAKING. HOW NECESSARIE, AND HOW PROPER AN EXERCISE IT IS FOR A SCHOLLER.

THE exercise of the voice which in Latin they name vociferatio, in Greek ἀναφωνησίς, as them φωνασκόι, which were the training maisters, in English maye be tearmed lowd speaking, of the height: for though it use all the degrees, which be in the voice, yet is it most properly to take his name, of the lowdest and shrillest, as the most audible in sound, and therfore fittest to giue the name, as all thinges els receiue theirs, of some one qualitie of most especiall note. The auncient Physicians entertaine it among exercises, bycause it stirreth the bulke, and all those instrumentes, which serue for the deliucrie of voice, and utterance of speeche: bycause it aideth, dilateth, and
comforteth the lunges in his windworke, it encreaseth, cleanseth, strengtheneth, and fineth the naturall heat: it maketh the sound and soueraigne partes of the bodie strong and pure: and not lightly to be assailed by any disease: it mendeth the colour, and cheareth the countenaunce. Now that it hath these properties they do proue by naturall argumentes. That it practiseth and stirreth the inward partes, and vocal instrumentes, no man may denie, which will confesse, that the mouth alone, is the onely port and passage for speeche. That it encreaseth the naturall heat, the breath it selfe doth most euidently declare, bycause it is alwaye exceeding warme, when one exerciseth the voice, it is so thronged and crussshed with taking in and letting out. That it cleanseth and cleareth, there be two causes to proue: the one is, bycause it maketh the flesh more fine and thynne, and smoother to the hand, not onely thorough stretching and straining the skinne, but by remouing excremente, which naturally thicken and make rugged. The other is, for that by mouing the vocal instrumentes the inward moysture consumeth and wasteth, as it doeth appeare by that thicke and grosse vapour, which proceedeth out of his mouth that speaketh alowd, and other congealed excremente resting of olde in other passages, which this exercise expelled from the inward partes. That it both fines and strengthens the naturall heat, hereby it is more then plaine. For that the inward vessels and pipes be scoured thereby, and sundry superfluities expelled both at the nose, and mouth, which as they darkened, weakened, and thickned the naturall heat, when they were within the bodie: so being dismissed themselues, they leaueth it pure, fine, and strong, whereby the partes being sound and cleare more strength growthen on to healthward, and lesse to disease. Hervpon it falleth out, that this exercise of the voice, must needs be a singular helpe for them, which haue their inwarde partes troubled with moysture, and be of cold constitution, as also for such, as be troubled with weaknesse, or pewkishnesse of stomacke, with vomiting, or bytter rifting, with hardnesse of digestion, with lothing of their meat, with feeding that feedes not, with faintnesse, with naughty constitution, that corrupteth the blood, with dropsies, with painfull fetching their breath, or but then easely, when they sit vpriight, with consumptions, with any long disease, in the breast or midrife, with apostemes
Cautions in loud speaking.

which are broken within the bulke, with quartane agues, with fleame, and also for all those, which be on the mending hand, after sicksnesse: for those that are troubled with the scurfe, or Egyptian lepre, called *Elephantiasis*, or whose bellies be so weake, as they cannot avoide, but watry and thin excremenites, for the hikup, for the voice, and her instrumentes, whether naturally resolued, or casually empaired.

Now as this exercise adusiedly, and orderly vsed, is verie good for those effectes in these partes, so rashly and rudely ventured vpon, it is not without daunger of doing harme, and cheifly to those which neuer vsed it before: it filleth the head and makes it heauie, it dulleth the instrumentes of the senses, which are in the head. It hurtes the voice, and breaks the smaller veines, and is verie vnwholesome for such, as are subject to the falling sicksnesse, bycause it shaketh the troubled partes too sore: it is daungerous when one is troubled with ill, and corrupt humours, or when the stomacke is cumbred, with great and euydent crudities, and rawnes, bycause thorough much chafing of the breath, and the breath instrumentes, it disperepleth, and scattereth corrupt humours, thorough out the whole bodie. And as the gentle exercising of the voice, who oft enterlacing of graue soundes, is wholesome, so to much shrilnesse straynes the head, causeth the temples pante, the braines to beate, the eyes to swell, the eares to tingle. Further it is verie vnwholesom after meat, bycause the breath being chafed partly by reason of late eating, partly by lowdnesse of the voice as it passeth thorough, gawlleth the throte, and so corrupteth the voice. It is also enemie to repletion, to wearinesse, to sensualitie: for that in those people, which are subject to those infrinities, the great and forcible straining of the voice, doth oftimes cause ruptures and conuulsions, so that the commodities, and incommodities of the exercise do warne the training maister to vse it wisely and with great discretion. The vse of it for the motion is this, that I haue said, but for the helpe of learning, it is to some other verie good and great purpose, to pronounce without booke, with that kinde of action which the verie propertie of the subject requireth, orations and other declamatory argumentes, either made by the pronouncer him selue, or borowed of some other, but cheifly the hoatest *Philippik, Catilinarie,*
and *Verrine* argumentes, and the rest of that race, either out of many Greeke oratours, or our one and onely Latin *Tullie*, and whether ye list to prose alone, or to be bold with Poetes, and vse their meeter, *Caelius Aurelianus* an auncient *Romane* Physician, though borne at *Sicca* in *Aphricke* speaking of this exercise vseth these wordes. They did vtter their beginninges or prohemes with a gentle and a moderate voice, their narrations, and reasoning discourses with more straining, and louder: their perorations, and closinges, with a descent, and fall of the voice. And is not that to my saying?

The manner of this exercise, which *Antyllus* a verie olde Physician doth shew in *Oribasius*†, that wrate his booke vnto *Iulian* the apostate, whose Physician he was, agreeth also with mine opinion. For hauing appointed certaine preparaties for nimbling, and spreding the vocall powers, he sayth, that such, as exercised the voice, did first begin lowe, and moderatly, then went on to further strayning, of their speeche: sometimes drawing it out, with as stayed, and graue soundes, as was possible, sometimes bringing it backe, to the sharpest and shrillest, that they could, afterward not tarying long in that shrill sound, they retired backe againe, slacking the straine of their voice, till they fell into that low, and moderate tenour, wherwith they first began. Which wordes do not onely shew, that it was thus vsed, but also how the voice is to be vsed, in this exercise generally. But vpon what matter, and argument was all this paines bestowed? Those which were vnlearned said such things as they could remember, which were to be spoken aloud, and admitted any change of voice in the vttering, now harshe and hard, now smoothe and sweete. Those that were bookish recited either *Iambike* verses or *Elegies*, or such other numbers, which with their currant care the memorie on, but all without booke, as farre surmounting any kinde of reading. I haue dwelt the longer in this exercise, bycause it is both the first in rancke, and the best meane to make good pronouncing of any thing, in any auditorie, and therfore an exercise not impertinent to scholers.

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* Libro. 1. *Xpovioy, cap. 5. de fureore. † Lib. 6, cap. 8. De sanit. tuen.
CHAPTER II.

OF LOUDE SINGING, AND IN WHAT DEGREE IT COMMETH TO BE ONE OF THE EXERCISES.

It were to much to wishe, that Musick were the most healthy exercise, as it is the most pleaasunt profession, bycause either to much delite would drowne men in it alone, or to much cloying would cause it be quite contemned. Wherfore as it may not diminish other of their due, by occupying to much roome, so by change after other, and distance in it selfe, it continueth in her owne credit. For both varietie refresheth, and distance reneweth, where still the same dulles, and continuance wearies. As Musick is compounde of number, melodie, and harmonie, it hath nothing to do with gymnastick and exercise, but serveth in that sense either for delite and pleasure, and exerciseth desire: or in some respectes concerneth the manering and training vp of youth in matter of knowledge, as I said before. Whervnto I was induced not onely by argument, and nature of the thing, but by great authorities of Plato, and Philo, of Aristotle and Galene, and whom not? out of all antiquitie, which both allow of the thing in nature, and admit it in pollicie, into the best common weales, as a great worker of much good. But for as much as singing vseth the voice for her meane, and the voice instrumentes for her vterraunce, and medleth with all sortes, and degrees in sounde base, meane, and triple, which in deliuerie do labour, and travuell the pipes, it is receiued among exercises of health, though it be not so forcible, nor can pearce so farre, as loude speaking doth, which doth not much care for any fine concent, so it vitter strongly, and straine within compasse: wheras Musick to the contrary standes not much vpon straining or fullnesse of the voice, so it be delicate and fine in concent. And yet in Aristotles opinion, it both exerciseth, and preserueth the naturall strength bycause it standeth vpon an ordinate, and degreed motion of the voice. We finde in our owne experience,

* Pla. 2, 3, 4, de Repub. Phil. περὶ τῆς εἰς τὰ προαδείματα σωμάτων.
† Aristot. 8, polit.
‡ Galen. 1. De sanit. tuen. § 19 part. probl. 38.
that it sturreth the voice, spreadeth the instrumentes therof, and craueth a cleare passage, as it also lightneth the laborer, and encreaseth his courage, in carying of burdens.

It was vsed in the olde time Physicklike, to stay mourning and greife, for the losse of deare freindes, or desired things. In curing diseases, which rise vpon some distemperature of the minde, the temperature of time judiciailly applyed, hath bene found both a straunge and a strong remedie. Alwaye prouided, that whether ye say loud, or sing loud, ye neither say to long, nor sing to much, for feare of a worse turne, if any entraill teare, with to much straining, as some times hath proued to true, for the afflicted partie. But to make an ende of Musick at this time, though it be neither so strong, nor so stirring an exercise, yet it hath made a great purchace, that it is allowed for one, and therby esteemed a double principle, of more value, where her force is more, in matters of the minde, of very good worth, though of much lesse worke in the health of the bodie. Which seeing it is an exercise within dore, it gaineth with the place a good footing to grow fairer: for whether ye allow it for a cunning exercise, or an exercised cunning, it exerciseth cunning, and encreaseth by exercise.

CHAPTER 12.

OF LOUDE AND SOFT READING.

READING is a thing so familiarly knowne, as there needeth no great proove, that it exerciseth the voice, and therwith all the health, wherof the Physicians admit two kindes, into the raunge of exercises, which be furtherers to health. The one quicke, cleare, and straining, the other quiet, caulme, and staing. The cleare and straining kinde of reading, bycause it stirreth the breath, not sleighty nor superficailly, but sheweth what it can do, in the verie fountaine and depth of all the
entrailles, it encreaseth the naturall health, maketh the blood suttle and fine, purgeth all the veines, openeth all the arteries, suffereth not superfluous humours to thicken, neither to congeale and freese to a dreggie residence within any of those places, which do either receive and lodge, or distribute and dispose, the meat and nurriture. Whervpon *Cornelius Celsus* an eloquent Romain Physician accounteth it one of the finest and fairest exercises. To prove that it is holesome for the head, what more credible witnesses neede we, then *Cælius Aurelianus*†, a diligent Physician, and *Annesus Seneca*‡ a deepe Philosopher? Cælius holdeth this kinde of *reading* to be verie soueraine not onely in headaches, but also in frensies and troubled mindes. Seneca vsed it to stay the rewme, and distillation from the head, which troubled him sore, as a man being both of eager conceit, and earnest studie, where by the waye, Cælius giueth this note, whether ye meane to reskew the patient, from the headache, or the frantike from madnesse, by this exercise of *reading*, that the matter which is read, be pleasaunt and plaine, and nothing hard to vnderstand, to cause the witte to muse. For that such obiectes do no lesse trouble the weake braine, then sore shaking or hard legging doth the wearied body. Moreover cleare *reading* and loude, doth refreshe not onely the inward partes of the breast, but the stomack also: and comforteth it in feebleness, bycause therby phelgmatike excrementes, are without paine both thinned and consumed: whervpon it is held to be verie holesome, to mend a feeble voice, to helpe the colicke, occasioned by cold humours, and to check some consumptions. And to that ende the young *Plinie* writeth, that his vnkle did vse it. When I haue said that it is also good for the drie cowghe, I neede not say any more good of it here. *Auicen*§ the Arabian and princely Physician speaking herof, sayth that in the beginning, this *reading* must be soft and caulme, then mount by degrees, and when the voice seemeth to be in his strength, growing, and long, that then it is hie time, to staie for that time, nor to straine till ye sticke, but to leave with some list, and abilitie to do more. The quiet and staid kinde of *reading*, sauing that the working is weaker, doth the best that it can, about all this that is

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* Lib. 1. c. 2. † Libro 1. *Xρονία* cap. 1.
‡ Lib. 11. Epist. 97. § Lib. de remed.
Soft Reading. Talking.

said: and in one pointe it hath obtained a prerogatiue aboue the loude, that it is admitted and allowed streight after meat, when the other is licensed and allowed to depart. The maister may so use these two exercises of reading and speaking as besides the health of the bodie, wherunto they are deputed, they may prove excellent and great deliuierers of cunning, and well beseeme the schoole: as to much in either doth trouble the scholer to much, which yet boyes would defend, by the countenaunce of a commended exercise, were it not, that in boyes exercises, I do require the maisters presence, who will refourme that exercise against their will to his owne discretion. Thus much concerning this exercise, wherby the training maister may perceive, both what the learned have thought of it, and how much the learners are like to gaine by it.

CHAPTER 13.

OF MUCH TALKING AND SILENCE.

TALKING in Latin Sermo, as it is accounted an exercise for succouring some partes, so both for eagernessse, and heat, in the nature of speeche, though not of passion, it comes farre behinde others, and is therfore registred among the meane, and weake exercises. It is thought verie fit for such, as be drousely gien: which haue their senses daunted, either thorough dreaming melancholie, or dulling phleame. For such kinde of people by talking be cleared, their mindes awaked, their senses freed from the burden of their bodies. That talking spendes phleame there is no plainer proofe, then that they which talke much spit stil, which as it commeth partly from the head, partly from the stomacke, partly from the chest: so it declareth, that those partes delite in speeche, and receive comfort from speeche, which makes roome for health, where reume kept residence. But as in these cases, it is counted healthfull: so hath it a force to fill the
head, with somewhat more then dinne, and to make it dumpishe. And therefore in aches, and distemperatures of the head, clattering is commended to the cloakbag by Physick. It is also a poyson to the pained eyes: ill for them that voide blood either at the nose or from the bulke. Whervpon in any such bleading silence is enjoyned. And as silence is a meane both to stay bleading, and to slake thirst, so talking dryes the toungue and prouockes thirst, openeth the passage, and promoteth bleading. In so much as *Pliné* writeth, that one *Mecenas Messius*, a noble Romain, betooke him selfe to voluntarie silence, the space of three yeares, to staie the casting of blood, which he fell into by reason of some straine. To be short, as silence remedyeth the cough and hikup: so talking pulleth downe, and paines the patient, when agues grow vpward, and be in the encrease. Herevpon I conclude, that talking hath great meane either to make or marre, not onely for the subiect, wheron the toungue walketh, but also for the obiect, wherein health resteth.

CHAPTER 14.

OF LAUGHING, ANDEEPING. AND WHETHER CHILDREN BE TO BE FORCED TOWARD VERTUE AND LEARNING.

If *laughing* had no more wherfore to be ouerrouled in the catalogue of exercises, then *weeping* hath, they might both be crossed out. And yet as they be passions, that tende in some pointes, to the purging of some partes, so some may thinke it, a verie strange conceit, to laugh for exercise, or to wepe for wantonnesse. For as laugh one may, with an hartie good will, so wepe none can, but against their wil, to whom it is allotted in the nature of an exercise, and not quite questuarie, as to those wailing women, which wepte for the deade, whom they knew not aliue. There be manie and very easie, and

* Lib. 27, cap. 6.
Laughing and weeping as exercises.

much desired meanes, to make one laugh though they haue small cause, and lesse deuotion to be mery at all, but to make one weepe, is stil againe the haire. For ill newes or matter to weepe for, neither children, nor olde folkes, will thanke you at all. If you meane to make them weepe for ioye, or crye for kindennesse, that is an other matter. If the maister should beate his boye, and bring no cause why, but that he sought to haue him weepe, so to exercise him to health, and to ridde him of some humours, which made him to moist, the boye would beshrew him, and thinke his maister beate him so, to exercise himselfe, though at the verie conceit of his maisters mad reason, he might brust out in laughing straignt after his stripes, and so become a patrone to the contrary exercise: a great deale more gracious and more desired in nature, whose enemie greife is, and weeping also: as a plaine argument of an vn-pleasaunt guest. Howbeit seing they be both set downe, by the name of pettie, and pretie exercises, let them haue that is giuen them, seeing they are thought to stirre, and cleare some partes: laughing more and better: weeping lesse and worse. And therfore the more children laugh for exercise, the more light some they be, the more they weepe if it be not in iest, so much the worse in very good earnest. For I can hardly beleue that much laughter can auoide a foole, if it be not for exercise, which is also somewhat rare: or that but a foole can weepe for exercise, which deserues the bat, to make him weepe in earnest.

But for laughing in the nature of an exercise and that healthful, can there be any better argument, to prove that it warmeth, then the rednesse of the face, and flush of highe colour, when one laugheth from the hart, and smiles not from the teethe? or that it stirreth the hart, and the adiacent partes, then the tickling and panting of those partes themselves? which both beare witnesse, that there is some quicke heat, that so moueth the blood. Therfore it must needs be good for them to vse laughing, which haue cold heades, and cold chestes, which are troubled with melancholie, which are light headed by reason of some cold distemperature of the braine, which thorough sadnesse, and sorrow, are subiecte to agues, which haue new dined, or supped: which are troubled with the head ache: for that a cold distemperature being the occasion of the infirmitie, laughing must needes helpe them, which
Laughing and Weeping as Exercises.

moueth much aire in the breast, and sendeth the warmer spirites outward. This kinde of helpe wil be of much more efficacie, if the parties which desire it, can suffer themselves to be tickled vnder the armepittes, for in those partes there is great store of small veines, and little arteries, which being tickled so, become warme themselves, and from thence disperse heat thorough out the whole bodie. But as moderate laughing is holesome, and maketh no too great change, so to much is daungerous, and altereth to sore. For besides the: immoderate powring, and pressing out of the spirites: besides to much mowing and heating, it oftimes causeth extreme resolution and faintnesse, bycause the vitall strength and naturall heat driue to much outward. Wherupon they that laugh do sweat so sore, and haue so great a colour, by the ascending of the blood. And as the naturall heat, and fire it selfe do still couet vpward, as to their naturall place, so must it needes be, that the lower roomes lie open, and emptie in their absence, wherby whether soeuer motion be marred, the naturall heat dyeth, and the vitall force faileth. Besides this, no man wil denie, but that this kinde of laughing, doth both much offende the head, and the bulke, as oftimes there- with both the papbones be loosened, and the backe it selfe perished. Nay what say ye to them that haue dyed laughing? where gladnesse of the minde to much enforcing the bodie, hath bereft it of life.

For weeping in the nature of an exercise, there is not much to be said, but that it is accompanied with Weeping.
crying, sobbing groning and teares, wherby the head, and other partes are rid of some needlesse humour: though the disquieting do much more harme, then the purging can do good, and the humour were a great deale better avoided some other waye. Wherof some children seeme to be exceeding full, when feare of beating makes them straine their pipes. Aristotle must bcare both most blame for this exercise, if it displease any, and most praise, if it profit any, who, in the last chapter* of the seuenth booke of his politikes writeth thus of it, and for it. That they do not well which take order, that children straine not themselves, with crying and weeping, bycause that is a meane to their growing, in the nature of an exercise.

* 7 Polit. cap. vlt.
Weeping no Exercise.

And that as holding the breath doth make one stronger to labour: so crying and weeping in children, do worke the same or the like effectes. And yet me thinke it should be no exercise, by the verie definition. For if it were vehement, yet is it not voluntarie, and though it did alter the breath, yet it bettereth not the bodie, howsoever it serue the soule.

But seeing the gymnastikes haue it, let vs lend it them for their pleasure, though we like it not for our owne. It is generally banished by all Physicians as being the mother to manie infirmities, both in the eyes and other partes: neither if it could be avoided in schooles were it worthy the looking on: being the heauy signe of torture and trouble. And though it sometime ease the greiued minde to shedde a few teares, as some for extreme anguish cannot let fall one, yet children would be lesse greiued if they might shedde none, as some hold it a signe of a verie shrewd boye, when he deserues stripes, not to shew one trikle. Some Physicians thinke by waye of a conserue to the minde, that it ought to be vsed in schooles sometimes, though not voluntarie, yet in forme of an exercise to warme shrewd boyes, and to expell the contagious humours of negligence, and wantonnesse, the two springes of many streaming euilles: as playing would be daily, at some certaine houres, then to vse these exercises, when bookes be out of season.

The greatest patron of weeping that I finde, leauing Heraclitus to his contemplation of miseries, is a soure centurion in Xenophon,* which sat at the table with Cyrus in his pauilion. He commendeth weeping, wherto he had no great deuotion, to discountenaunce laughing which he saw allowed, and his reason is: bycause awe, feare, correction, punishments, which commonly haue weeping, either companion, or consequent, be vsed in pollicy, to kepe good orders in state, and good manners in stay, wheras laughing is never, but vpon some foolish ground. And yet both laughing for exercise may be for a good objecte, and occasion to make laughter, may well deserue praise, when the minde being wearied either about great affaires that are alreadie past, or about preuenting of some anquish which is to ensue, doth call laughing to helpe, to ease the

* Lib. 2 παυσ. 
one, and to auert the other. And this kinde of weeping, which the soldiar settes out so, concerneth no exercise, though it commonly follow all vnpleasaunt exercises, where the partie had rather be idle with pleasure, then so occupied to his paine: but it tendeth to the impression, or continuing of vertue in the minde: which should be so much the worse, bycause that waye it seemeth vnwilling, where feare is the forcer, and not free will. Which free will is the principall standard to know vertue by, which is voluntary, and not violent: as it is not the beast meane, to bring boyes neither to learning, nor to vertue.

Socrates in Plato* thinketh, that an absolute witte in the best sorted kinde, and aboue all common sorte, for ciuill societie, ought not to be forced, as in deede what needes he, being such a paragon? and that free will in such a one so sifted is the right receit of voluntarie traine. But we neither haue such common weales, as Socrates sets forth, nor such people to plant in them, as Socrates had, which he made with a wish: nor any but subiecte to great infirmities, though some more, some lesse, by corruption in nature, which runneth headlong to vnhappinesse, and needeth no beating for not being nought. And therefore we must content our selues with that which we haue, and in our countrey which is not so absolute, in our children which be no Socraticall saintes, in our learning which will not proue voluntarie, if the child playe voluntarie we must use correction and awe, though more in some, then some, bycause in ilenesse there be steps, as in excellencie oddes. Wherof there is no better argument then that which this verie place offereth, not for the soldiars saying, which so commendeth awe, bycause his authoritie is to campishe, though he that brought him in, and platted the best prince were himselfe no foole: but for mine owne collection. For if one neede not to beat children to haue them do ill, wherunto they are prone, we must needes then beat them for not doing wel, where nature is corrupt. Onelesse we meeete with one, that will runne as swift vphill against nature, to do that which is good, as we all runne downe bancke, with the swinge of nature, to do that which is ill. Which when I finde, I will honour him, as I do none, though I do oft beare with some, in whome there appeareth but some shew

* 7 De Rep
of such a one. If vnder doing well, ye comprehend not learning, ye must needes comprise vertue, and make her meane violence, against all both heauenly Diuinitie, and earthly Philosophie, with whom all vertues be voluntarie, when reason is in ruffe: but not in children euen for compassing of the best effectes, whom custome and traine must now and then force foreward, to be ready for reason, when she maketh her entrie, which requireth some yeares. For howsoever religion, wisdome, dutie, and reasonable consideration do worke in riper age, sure if awe be absent, in the younger yeares, it will not be well. And who can tell, what euen he that vnder lawe is most obsequious and ciuill, would of him selfe proue, if lawe, which emportes awe, would leaue him at libertie?

CHAPTER 15.

OF HOLDING THE BREATH.

THOUGH all men can tell, what a singular benefit breathing is, whervnder the vse of our life is comprehended: yet they can best tell, which haue it most at commaundement. For as they liue with others, in societie of common dealinges, so they can execute any thing by the bodie, farre better then others, whether it be politike in the towne, or warlike in the fielde. And all exercises haue this ende, most peculiar and proper, by helping the naturall heat, to digest the good nurriture, and to auoide the offall, thorough out the whole bodie. Which what is it els, but to set the breathing at most libertie, being best discharged of impediment and let? And as the libertie of breathing maketh the soldiar to abide in fight long, the runner to continue his race long, the daunser to endure his labour long; and so forth in the rest, which must either haue breath at their will, or els shrink in the midest: so the restraint and binding of the breath, euen where it is most at will, (for else it could not abide the re-
Use of holding the Breath.

straint,) hath his commoditie, by waye of exercise to assist our health.

Now in breathing there be three thinges to be considered, the taking in, the letting out, and the holding in of the breath, wherof euerie one hath his private office to great effect, in the vpholding of health, and maintaining of life. For when we take in our breath, by the working of the lungues thorough such passages, as be appointed for the vse of breathing, we conueigh and fetch in aire into the roomy and large places of the bulke, to coole the harte and fine the spirites. When we let out our breath by those same passages, by which we tooke it in, we discharge the hart of a certaine smoky substance engendred in it, which is conueyed thence, thorough the same hollow, and roomie places of the bulke. When we hold and kepe in our breath which is of iudgement, and not of such neede as the other two, and done vpon cause to helpe nature therby: we must neither fetch aire inward, nor sende those smokie excre- mentes outwarde, bycause the belly and breast muscles and such fleshy partes as be about the ribbes being violently and vehemently strained and stretched, do for the time as it were mure vp, and stop the passage. This keeping in of the breath, by reason of the straine offered to those partes, and heating of the bowells, is therfore heeld for one of the vehement exercises, as it is also a post- paratiue, called before apotherapeutike, bycause after maine stirringes it helpeith to expell those residences, which lynger within the bodie as being lothe to depart: and furthereth those, that are in good waye, and make hast to be gone. They that vsed this exercise by waye of traine to health, did it in two sortes: for either they strayted onely those muskles, which appertaine to the breast and bulke, and let those be at libertie which belong to the midrife and belly, that the excrementes might haue the readier waye downward, being once forced on: or they strayned both all the partes, and all their muscles at one time, that the bowelles also which are beneth the midrife might enioye the benefit of the exercise, and be as ready to discharge, as the other to driue downe. But for the better and more daungerlesse performing therof, they were wont to swadle the chest, the ribbes, and the belly. Bycause the holding of ones breath vnaduisedly and with to much strayning causeth ruptures and diuers other infirmities in
the interiour vesseles of the bodie. Their meaning was hereby, sometime to strengthen the inward and naturall heat being encreased by exercise: sometime to helpe the breathing partes: sometime to discharge the breast and bellie of needlesse burden. For the breath being so violently strayted, when it findeth issue forceth his owne passage, and caryeth with him some finish and thinne excrement, either driuing it before, if it lye in his waye, or drawing it with him, if he catch it by the waye. Being of it selfe such a strainer, and expeller, it is good for to open the pipes, to fine the skinne, to driue out moysture from vnder the skinne: to warme, to strengthen and to scour the spirituall and breathing partes, to make the places of receit more roomy, to encrease strength in labour, to helpe the eare in listening, to remoue coldnes or inflations from the entrailles, to stay the hikup and the cowgh: which commeth of some cold distemperature in the windepipes, to remedie the colick, the weaknesse of stomacke, the want or difficultie of breath. So that all those ought to esteeme of it, which haue their breathing and spirituall partes either cold or weake, or cloyed with excrementes, or whose bodies can either with much adoe or with none at all expell and ridde superfluous humours, or that be cumbred with much gaping and yawning, with resolution or weaknesse of the tongue, or any vocalle instrument. If it were to be perceiued by no waye els, verie children let vs see, that holding of the breath doth stirre and strengthen that power in vs, wherwith we expell superfluyties. For let them staye their breath either laughing long, or weeping fiercely, or vpon some such other occasion, and they will either presently or verie shortly after, disburden themselues one waie or other, by ordure, vrine, or some other matter at the nose and eares. Now as this exercise is healthful to manie in good order: so contrariwise to some in disorder it is verie daungeraus, bycause oftimes while the breath is to forcibly stopt, the arteries in the iawes, and baulles of the eyes swell so, as they will never come in temper againe. It filleth the head also with a grosse and stuffing humour, as maie easely be seene by the swelling of the vaines and arteries in the neck, by the puffing about the eyes, by the rednesse of the face, and by the strutting of the whole head, all which be manifest signes of repletion. It is daungeraus for those which be subject to the falling sick-
Cautions.

Cautions, because it increaseth the disease by that recourse, which the blood hath vp into the head: as also to them which spit or cast vp blood, for that both the sound and whole inward vesseles do burst with stretching, if they be but weake: or being broken once before, and healed againe, they will then breake out againe, by reason of heat which is increased in the hollow of the breast, and the ouerstraining of the said vesseles withall. Moreover such as from their birth haue small entraulles and thinne, or the rim of their bellie tender and weake: or that be troubled with renting and ruptures must in no case minde this exercise, bycause it straineth those partes to sore, and lightly teareth them, as it proueth oftimes to pitiful true in young children, which by holding their breath to long, either weeping or otherwise, oftimes breake either the rim of their belly, or the call of their cuds, wherby the bowelles and guttes falling downward, they become miserably tormented with incurable ruptures and burstinges: If trumpetters, and those that play vpon winde instruments were asked the question, whether they feel not the effect herof somtime, they would shake the head, and so sooth the demaunde, though they said no more. They do write of Milo* the Crotoniate, a great champion in those achleticall exercises, that he vsed to binde his forehead, his breast, and his ribbes with verie strong tapes, and would neuer let his breath goe, till the vaines were swelled so full, as they burst the tapes. But this fellow had no fellow in any of those pastimes. It was he that bare the bull vpon his shoulder in the Olympian assemblie by vsing to cary him of a little young calfe. So great thinges be easely compassed, if they be set in hand with, when they be but litle, or medled with, by litle and litle. The best waye to auoide perill in this exercise is to beginne gently, and so to grow on by degrees, and to leaue be times before extremitic bidde hoe, and while ye be yet able to do more, neither to force nature to the furthest.

CHAPTER 16.

OF DAUNSING, WHY IT IS BLAMED, AND HOW DELIURED FROM BLAME.

DAUNSING of it selfe declareth mine allowance, in that I name it among the good and healthfull exercises: which I must needes cleare from some offensiuue notes, wherewith it is charged by some sterne people: least if I do not so, it both continue it selfe in blame still, and draw me thither also with it, for allowing of a thing, that is disliked, and by me not deliuered from just cause of misliking, which by my choice do seeme to defend it. And yet I meane not here to rippe vp, what reading hath taught me of it, though it seeme to haue serued for great vses in olde time, both athletical for spectacle and shew: militare for armour and enemie: and Physicall for health and welfare: so many and so notable writers, make so much and so oftimes mention therof in all these three kindes. Some dedicate whole volumes to this argument onely, some enterlace their brauest discourses with the particularities therof, and those no meane ones. And in deede a man, that neuer red much, and doth but marke the thing cursorily, would scant beleue, that it were either of such antiquitie, or of such account, or so generally entreated of by learned men, all those their writinges stil sounding to the praise and aduancement therof: howsoever in our dayes either we embase it in opinion: or it selfe hath giuen cause of iust embasement, by some peoples misvse. Many sortes of it I do reade of, but most discon- tinued, or rather quite decayed, that onely is reserved, which beareth oftimes blame, machance being corrupted by the kinde of Musick, as the olde complaint was: machance bycause it is vsed but for pleasure and delite onely, and beareth no pretense or stile of exercise, directly tending to health, which is our peoples moane now in our dayes. For where honest and profitable reasons be not in the first front, to commend a thing, but onely plea sant and delite-ful causes, which content not precise surueiours, there groweth misliking, the partie that exerciseth, not pretending the best, which is in the thing, and the partie that accuseth, marking nothing else but that, which maye moue offence.
The sad and sober commodities, which be reaped by
daunsing in respect of the motion applied to health be
these, by heating and warming, it driueth awaie stifnes
from the ioyntes, and some palsilike trembling from the
legges and thighes, whom it stirreth most, it is a present
remedie to succour the stomacke against weaknesse of
digestion, and rawnesse of humours: it so strengtheneth
and confirmeth aching hippes thinne shanke, feele feete,
as nothing more: in deliering the kidneys or bladder
from the stone, it is beyond comparison good: but now
such as haue weake braines, swimming heads, weeping
eyes, simple and sory sight, must take heede of it, and
haue an eye to their health, for feare they be disie when
they daunce, and trip in their turning, or rather shrinke
downe right when they should cinquopasse. Such as haue
weake kidneys and ouerheated, may displease them selues,
if it please then [them] to daunce, and encreas their
diseases, by encreasing their heat.

The daunsing in armour, called by the Greekes πυρπυχή,
as it is of more motion in exercise, so it worketh more
nimblenesse in executing, when ye deale in the field with
your enemies. These be the frutes which are reaped by
daunsing well and orderly vsed, for the benefit of health,
and the contrary displeasures, which are caught by it,
thorough inconsiderate applying of it, by the partie which
is not made for it. The blames which it beareth
be these. That it reuelleth out of time, where-
with Physick is offended: That it serueth
delite to much, whereat good manners repine. For these
two faultes there is but one generall aunswere: that
daunsing is healthfull, though the daunser vse it not
healthfully, as other things of greater countenaunce be verie
good, though the professours do not so, as their professions
do enioine them. For the first in particular, the rule of
health condemnes not daunsing, but the mistyming of it:
that it is vsed after meat, when rest is most holesome:
with full stomacke, when digestion should haue all the
helpe of naturall heat: that to please the beholders, such
as vse daunsing do displease them selues. And sure if
daunsing be an exercise, as both all antiquitie doth com-
mand it for, and I my selfe do allow of it by that name: it
would by rule of Physick go before meat, and not be vsed
but long after, as a preparatiue against a new meale: and
Kinds and causes of Dancing.

a disburdener of superfluities, against a surcharge of new
diet: Howbeit there be in it some more violent measures
then some: and in beginning with the most staydest and
most almanlike, and so marching on, till the springing
galliard and quicker measures take place, choice in euerie
one, vpon knowledge of his owne bodie, and his emptiness
or saturitie maye helpe health, though the custome of eche
countray commaunde not onely health, though to her
harme, but euens the verie science which professeth the
preseruation of health, if desire egge delite, to shew it selfe
in place. Wherevpon the second blame of daunsing, doth
especially builde, and take her hold.

To keepe thinges in order, there is in the soule of man
but one, though a verie honorable meane, which is the
direction of reason: to bring things out of order there be
two, the one strongheaded, which is the commaundement
of courage, the other many headed, which is the enticement
of desires. Now daunsing hath properties to serue eche of
these, exercise for health, which reason ratifith, armour for
agilitie, which courage commendeth, liking for allowance,
which desire doth delite in. But bycause it yeildeth most
to delite, and in most varietie of pleasures, desire ministreth
most matter to blame, daunsing by pleasing desire to much,
hath pleased reason to litle, and when reason objeecteth
inconueniences, it turneth the deafe side, and followeth her
owne swinge. For when the tailour hath braued, where
nature hath beawtified: when amiablenesse of person hath
procured agilitie by cunning, what gallant youthes in
whom there is any courage, can abide not to come to shew,
hauing such qualities so worhy the beholding? here will
courage shew her selfe, though repentance be her port,
here will desire throng in prease, though it praise not in
parting. All this doth confesse that daunsing is become
seruant to desire, though not daunsing alone: and yet
companions in blame be no dischargers of fault. What
then? for the generall, seing thinges which man vseth,
cannot be quite free from misuse, it is halfe a vertue to
winne so much, as there be as litle misuse, as may be: and
to charge the partie that deserues blame, with hinderance
of health, with corruption of manners, with ill losse of good
time: which if he care not for, the precept may passe,
though he passe not for it. But howsoever daunsing be or
be thought to be, seing it is held for an exercise, we must
Ancient and modern Dancing.

thinke there is some great good in it, though we protecte
·not the ill, if any come by it. Which good we must seeke
·to get, and praine those maisters, which fashion it with order
·in time, with reason in gesture, with proportion in number,
·with harmonie in Musick, to appoint it so, as it may be
·thought both seemely and sober, and so best beseeme such
·persons, as professe sobrietie: and that with all, it may be
·so full of nimblenesse and actuitie, as it may proue an
·exercise of health, being vsed in wholesome times, and not
seeking to supplant rest, as the rule of health at this daie
complaineth. And generally of all ages, me thinke it
beseemeth children best, to enable, and nimble their
jointes therby, and to stay their ouermuch deliting therin
in further yeares. The very definition of it declareth, what
it was then, when it was right, and what it is now, when it
seemes to be wronge, if right in such thinges be not
creature to vse, and maye change with time, without
challenge for the change. They define daunsing to be a
certaine cunning to resemble the manners, affections, and
doinges of men and women, by motions and gestures of
the bodie, artificially deused in number and proportion.
This was to them a kinde of deliuerie, to vter their mindes,
by signes and resemblances, of that which came nearest to
the thing, and was most intelligible to the lookers on. But
now with vs, there is nothing left to the dauncer ordinarily,
but the bare motion, without that kinde of hand cunning
(for so I terme their \( \chi\epsilon\rho\omicron\omicron\omicron\omicron\omicron\omicron\)) bycause the skill seemed
then to rest most in the vse of the vpper partes, and
gesturing by the hand. The credit of our daunsing now is
to represent the Musick right, and to cause the bodye in
his kinde of action to resemble and counterfet that liuely,
which the instrument in his kinde of composition deliuereth
delicately: and with such a grace to vse the legges and
feete, as the olde daunsers vsed their armes and handes.
And as in the olde time both men, wymen and children
did vse daunsing to helpe and preserue their health, to
purchase good hauioyr and bearing of their bodies: so in
these our dayes, being vsed in time, by order, and with
measure, it will worke the same effectes of health, hauioyr
and strength, and may well auoide the opinion of either
lewdnesse, or lightenesse. Thus much for daunsing, as the
motion is for health, and the meaning for good.
CHAPTER 17.

OF WRASTLING.

FOR wrastling as it is olde and was accounted cunning sometimes, so now both by Physicians in arte, and by our countreymen in use, it seemeth not to be much set by, being contemned by the most, and cared for but by the meanest. Yet the auncient Palestra a terme knowen to the learned, and joined with letters, and Musick, to proue the good bringing vp of youth as a most certaine argument of abilitie well qualified, fetcht that name of the Greeke παλη, which we in English terme wrastling, and was alwaye of good note, as wrastling it selfe in games gat victories, in warre tried forces, in health helpt hauior, in the bodye wrought strength, and made it better breathed. Clemens Alexandrinus* which liued at Rome in Galenes time in the third booke of his Pædagogue, or training maister, in the title of exercise, reiecting most kindes of wrastling yet reserueth one, as verie well beseeming a ciuill trained man, whom both seemelinesse for grace, and profitablenesse for good health, do seeme to recommende. Then an exercise it is, and healthfully it may be vsed: if discretion ouerlooke it, our countrey will allow it. Let vs therefore vse it so, as Clement of Alexandria commendes it for, and make choice in our market. Wherfore not to deale with the catching pancraticall kinde of wrastling, which vsed all kindes of hould, to cast and overcome his aduersarie, nor any other of that sort, which continuance hath reiected, and custome refused, I haue picked out two, which be both ciuill for vse, and in the vsing vpright without any great stouping, the one more vehement, the other more remisse. The vehement vpright wrastling chafeth the outward partes of the bodie most, it warmeth, strengthneth, and encreaseth the fleshe, though it thinne and drie withall. It taketh awaie fatnesse, puffs, and swellinges: it makes the breath firme and strong, the bodie sound and brawnie, it tightes the sinews, and backes all the naturall operations. If they that wrastle do breath betwene whiles, it prouoketh sweat, bycause the humours, * παλη. 3. De exercitijs.
which were gathered together by rest, are egde out by exercise. If they go on still without intermission, it dryeth vp the bodie in such sort as the sonne doth. It is good for the head ache, it sharpneth the senses, it is enemie to melancholie, it whetteth the stomacke being troubled with any cold distemper. And bycause the attempts to get vantage in wrastling be very eager and earnest whereas the whole bodie is warmed and set in a heat, it must of force be good for the bellie, being anoyed and cumbred with any kinde of cold. Now contrarie it is daungerous to be delt with in agues, as to vehement and conspiring with the quierer, in naturall moysture as to filling, where it spreadeth. For the necke and iawes perilous whom it harmes by roughe handling, and strangethleth by much ouer-straining. For the breast and bulke not of the best, as either bursting some conduit, or stopping some windcourse. Weake kidneis, and wearie loynes may be but lookers vpon wrastlers. They that be gawled or byled within, may neither runne nor wrastle, for eagering the inward, being in way to amendement, or in will to proue worse. If weake legges become wrastlers, of their owne perill be it, for they do it without warrant. The remisse kinde of vpright wrastling, as it is a more gentle exercise, so it breadeth much flesh, and is therfore verie commodious for such as be vpon the recouerie after sicknesse, as a kinde of motion, which without any danger, bringeth strength and stowtnesse. It is freind to the head, bettereth the bulke, and strengtheneth the sinewes. Thus much for wrastling, wherin as in all other exercises, the training maister must be both cunning to iugde of the thing: and himselfe present to preuent harme, when the exercise is in hand.
Kinds of Fencing. The Ancients.

CHAPTER 18.

OF FENSING, OR THE VSE OF THE WEAPON.

The vse of the weapon is allowed for an exercise, and may stand vs at this daie now liuing, and our posteritie in great stede, as wel as it did those which went before vs. Who vsed it warlike for valiantnesse in armes, and actiuitie in the field, gamelike to winne garlandes and prices, and to please the people in solemne meetinges: Physicklike to purchace therby a good hauiour of body and continuance of health. Herof they made three kindes, one to fight against an aduersarie in deede, an other against a stake or piller as a counterfet aduersarie, the third against any thing in imagination, but nothing in sight, which they called σχοιναμαξία, a fight against a shadow. All these were practised either in armes, or vnarmed. The armed fensing is to vehement for our trade, let them trie it, that entend to be warriers, which shall finde it their freinde, if they meant to follow the fielde, where, as in all other thinges vse worketh maisterie. But we scholers minde peace, as our muses professe that they will not medle, nor haue to do with Mars. All these sorts of fensing were vsed in the olde time, and none of them is now to be refused, seing the same effectes remaine, both for the health of our bodies, and the helpe of our countries. That kinde of fensing or rather that misuse of the weapon, which the Romane swordplayers vsed, to slash one an other yea euen till they slew, the people and princes to looking on, and deliting in the butcherie, I must needes condemne, as an euident argument of most cruell immanitie, and beyond all barbarous, in cold blood, to be so bloodie. For their allegation, to harten their people against the enemie, and not to feare woundes: no not death it selve in the verie deadly fight, that caryeth small countenaunce, where the Athenian* comes in, which in cokfights and quailefights, did so harten their people: bycause those birdes will fight till they fall: without either embrewing their youth with blood, or acquainting their citisens eyes with such sanguinarie spectacles.

A thing complained on in the time when it was vsed,

* Solon apud Lucianum in Αναχιροτε.
Counsels for Fencing.

even by them which behelde it, as Plinie* doth note: and by the Christianes which abhorred it, as Cypriane† cryeth out of it in moe places then one. But for the credit and countenaunce of the exercise, that was then vsed, and is now to be continued, Plato‡ a man whose authoritie is sacred among Philosophers and studentes, in his dialogue surnamed Laches, where he handleth the argument of fortitude and valiantnesse, encourageth young men to learne the use of their weapon: as being an exercise which needeth not to make curtsie to go with the very best and brauest in his parish: either for travelling or strengthening the bodie, besides the cunning of it selfe. The profites which health receiues by all these three kindes be these. He that exerciseth him selfe either against an aduersarie, or against a post or pillar as deputie to his aduersarie heateth himselfe thoroughly, maketh way for excrementes, prouoketh sweat, abateth the abundance of flesh, strengtheneth his armes and shoulders, exerciseth his legges and feet marueilously. He that fighteth against a stake stirreth the bodie, plucketh the flesh downe, and straynes the iuyce awaye, a peculiar freind to the armes and handes: It refresheth the wearied sense, it setleth the roming humours, it redresseth the fainting and trembling of the sinewes, it deliuereth the breast from his ordinarie diseases: it is good for the kidneyes: and the great gutte called κωλον, it furthereth such cariage as must be conueighed downward. The same effects hath the fight against the shadow or the shadowish nothing, but that it is a little more valiant to light vpon somewhat then to fight against nothing. But of all these three, the exercise against an aduersarie is both most healthfull, and most naturall to aunswered all assaies: and specially to canuase out a coward, that will neither defend his freinde, nor offend his foe: the cheife frute that should follow fensing. This is the opinion of the best writers concerning fensing, or skill how to handle the weapon: no worse in it selfe, though it be sometimes not worthily vsed, as it is no lesse profitable, then hath bene said afore: though it shake and shiuer weake heades, swimming braynes, and ill kidneys. The mo reasons any man can bring of him selfe for any of these exercises, the more he fortifieth my choice, which point them but out slightly.

* Lib. 28, cap. 1, & lib. 36. cap. vlt. † Epist., Lib. 2. ‡ Plato in Lachete.
CHAPTER 19.

OF THE TOP AND scourge.

HE that will deny the Top to be an exercise, differently capable of all distinctions in stirring, the verie boyes will beate him, and scourge him to, if they light on him about lent, when Tops be in time, as euerie exercise hath his season, both in daie and yeare, after the constitution of bodies, and quantities in measure. Of this kinde of Top, that we vse now a dayes, both for young and olde people, to warme them in cold weather, I finde nothing in writing, bycause hauing no yron ringes, nor pinnes, it can neither be the Greek κρίκος, nor τροχός, though the running about be bold to borrow the last name trochus. For they whirled about, and along, with a maruellous great, though a pretie noyse, and were pastimes for men euen in the midst of sommer, when our Tops be bestowed, and laid vp against the spring. It resembleth the Latin Turbo most, and the Greeke βέμβιξ. The place of Virgil in the 7. of his Æneis, where he compareth Amata the Queene in her furie to this Turbo which the boyes scourged about the wide haule: declareth both what Turbo is, and whose play it was, and that it best resembleth our Top. Of βέμβιξ there was an old Greek Epigram, which maketh it either the like or the same with our Top.

Οἶδ' ἄρ ὑπὸ σκυτάλησι θοὰς βέμβικας ἔχοντες,
 Ἐσφεφον ἐυρείη παιδες ἐνι τρίόδῳ.

Which is to say, that children when they had their whirling gigges vnder the deuotion of their scourges, caused them to troule about the broad streates. The harme this exercise may bring must be to the head and eyes, thorough stouping to much forward, or to the backe and shoulders by bending to much downwardes, otherwise it warmeth the bodie, and worketh all the effectes, which those exercises do that either by mouing the legges or armes most, and with all the whole bodie in degree, enlarge and stirre the naturall heat either to prouoke appetite, or to expel superfluities. The more roome the Top hath to spinne in, the better for the legges and feete, the bigger it is, the better for the armes and handes. The vprighter one scourgeth,
Use both Hands alike. Plato quoted.

the better for all partes, whom neither bending doth crushe, nor moysture corrupt. It were to be wished, that it were whipt with both the handes, in play to traine both the armes, seing vse makes the difference, and no infirmitic in nature. As both Plato wishing the same professeth it to be most true and our experience teacheth vs, both in left handed people, which vse but the left, and in double right handed which vse both the handes a like, and beare the name of the right hand as the more common in vse. But bycause the place of Plato concerning the left hande is verie pithie to this purpose though I vse not to auouch much in the Grecke tounge, yet me thinke I maye not overpasse it. In the seventh booke of his lawes, allowing the indiffernt vse of our feete and legges, he complayneth of to much partialitie vsed towards the armes and handes, in these wordes, τά γε περι πόδας τε καὶ τὰ κάτω τῶν μελῶν οὐδὲν διαφέροντα πρὸς τῶν πόνους φαίνεται. Τὰ δὲ κατὰ χεῖρας ἀνωλα τροφῶν καὶ μητέρων ὁδὸν χωλοὶ γεγοναμεν ἐκαστὶν. τῆς φύσεως γὰρ ἑκατέρων τῶν μελῶν σχεδὸν ἰσορροποῦσης, αὐτοὶ διὰ τὰ ἡθη διάφορα αὐτὰ πεποιηκαμεν ὤκ ὀρθῶς χρωμενοι, &c. For the performance of any kinde of labour there is no difference, sayeth he, in the legges, and lower partes. But for our armes, thorough ignoraunt nurses and mothers, we be euer one of vs halfe lamed. For wheras naturally both the armes be almost of equall strength, thorough our owne default we make the difference. And so he passeth on still prouing the vnnatural handling of the left hande, when it is left weaker then the right hande is.

These be the exercises which I terme within dores, bycause they may be practised at home vnder couert, when we cannot go abroad for the weather: though all may be vsed abroad, if the roome and the weather do serue abroad. Wherein I take it, that I haue kept Galenes* rule in chusing these exercises, and that they be all both pleasant, profitable and parable, the perfect circumstances of all good and generall exercises, not to be costly to compasse, nor vnpleasant to loth them, nor vnprofitable to leaue them. Those that require more libertie of roome, to raunge at will, or to forrage in the field, be these, which I noted before, walking, running, leaping, swimming, riding, hunting, shooting, and playing at the ball.

* Lib. de parua pila.
CHAPTER 20.

OF WALKING.

AMONG those exercises which be vsed abroade, what one deserueth to be set before walking, in the order and place of traine: what one haue they more neede to know, which minde, the preseruation and continuance of health? what one is there, which is more practised of all men, and at all times, then walking is? I dare saye that there is none, whether young or olde, whether man or woman, but accounteth it not onely the most excellent exercise, but almost alone worthy to beare the name of an exercise. When the weather suffereth, how emptie are the townes and streates, how full be the fieldes and meadowes, of all kindes of folke? which by flocking so abroad, protest themselues to be fauourers of that they do, and delite in for their health. If ye consider but the vse of our legges, how necessarie they be for the performaunce of all our doings, nature her selfe seemeth to haue appointed walking, as the most naturall traine, that can be, to make them discharge their dutie well. And sure if there be any exercise, which generally can preserue health, which can remedie weaknesse, which can purchase good hauior, considering it is so generall, and neither excludeth person nor age, certainly that is walking. Herevpon Physicians when they entreat of this argument, vse alwaye to giue it, the place of preferment and birthright in this kinde. The auncient Princes, and common weales so highly esteemed of it, as in the places appointed for exercise, whether within their great buildinges, or without, they seemed to minde no one thing more: and still prouided walking roomes, to serue for all seasons and times of the yeare, some couert and close, some vncouert and open, some secret and hidden. The reason why they thus regarded walking, was great, for as it seemeth to be, so it is in verie deede wholly consecrate to the vse of health.

Is it euer red that the athlets or gamesters vsed walking for an exercise: either in sportes, or in theaters, or in the solemnising of their sacred ceremonies, whervnto they serued? did either Plato* handling this argument, or any

* 3 De Rep.
Kinds of Walking.

good writer else saye that walking was any waye to traine vp soldiers withall? Onely Vegetius* sayeth in his discourse of warfare, that it were good for soldiers to accustomed themselues to walke quickly and proportionately, for their better breathing: and Augustus Cesar, and Adrian the Emperours, did ordeine by constitution, that soldiers both horsemen and footmen should monthly be led abroad to walke and that not only in the plaine fieldes, but in all kindes of soile, to be able by that acquaintance with groundes, to make difficultie at none. So that walking seemeth to be onely institute both by nature and custome for the use of health: and that in the traine of health, no other thing deserueth better place than it doth: bycause no other thing besides health layth claime vnto it.

Herof there be two kindes, the one vsed after vehement exercises, the other, which beareth the name of the exercise itselfe. Concerning the former of the two, I haue but thus much to saye: bycause the latter is my peculiar subject. That it commeth in place, when other exercises are dismissed, and finished, after purgations ministred by counsell of Physick, after great vomiting: that it is good to refresh the wearied minde: to alter and bring in order the spirites: to loose that which is strayed, to scour the chest: to make one fetch his breath at ease: to strengthen the instrumentes of the senses, to confirme the stomacke, to cleare and fine the bodie: and not to suffer it after travaile to melt or decaie, but to purge and cleanse it: and that, which is of most account, to dissolve and bannish awaye all affections that procure any feeling of weariesomnes, or disturbance to the bodie.

The second kinde of walking hath three sortes vnder him. Whereof the first beareth his name of the kinde of motion, how: The second of the place, where: The third of the time, when the walking is vsed.

Which three also haue particular braunches vnder eche of them, as hereafter shall appeare.

Walkinges which take their names of the motion now, be either swift or slow, vehement or gentle, much or little, moderate, or sore, long and outright, or short and turning: now bearing vpon the whole feete, now vpon the toes, now vpon the hecles.

* Lib. 1, cap. 9 & penul.
Kinds of Walking and their effects.

Of all these diversities in walking the moderate is most profitable, which alone of all, that I reekened, hath no point either of to much, or of to litle, and yet it is both much, and strayning, which be the two properties of an healthfull walke. It is good for the head, the eyes, the throte, the chest, when they be out of frame: so the partie spit not blood. For distilling from the head, for difficultie of breath, for a moyste and pained stomache, wherein the nurriture either growth bitter or corrupteth: for the iaundise, costifnesse, fleeting of the meat in the stomache, stopping of the vrine, ache of the hippes, and generally for all such, as either neede to prouoke any superfluitie from the vupper partes downward, or to send that packing, which is already in waye to depart. Now to the contrarie it is naught for agues, bycause it encreaseth heat, and so consequently the disease: for the falling euill, for hauking vp of blood: and in the time when one is making water.

Swift walking doth heat sore and abateth the flesh, whervon to ease the colicke, and to take awaie grossenesse, it is accounted a verie good meane.

Slow walking hath the same effectes, that the apotherapeutike hath. And therfore it is good for sickly weake olde men, and those which delite in, or neede walking after meate, to setle it better in the bottome of their stomache: or that be newly awaked from sleepe, or that prepare themselues to some greater exercise, or that feele any ache in any part, or that haue drie bodies. When one hath the head ache it is good to walke first slowly, and after a while a little faster, and stronger, strutting out the legges. Slow walking is also good against the falling sickness: bycause without any shaking to the head, it fetcheth the humours downward, where it thinneth and disperseth them, and warmes the whole bodie, without endamming it. Finally in quartane agues, when the fit is past, in leprosies, for tetters, ringewormes, cankars, and to procure casie fetching of ones breath, it is verie soueraine.

Vehement or to sore and to eager walking is best for cold folkes, and therfore good to drive away trembling or quaking, it encreaseth puffing and blowing, and yet dissolueth, and disperseth winde. But it is ill for weake heades and feete, and such as are in
Kinds of Walking and their effects.

daunger of the gout. For both the gout and the hippe ache do oft times come of to much and to sore walking. As to the contrarie gentle walking vpon soft straw, or grasse, or vpon euen ground is good for any gout or inward exulceration, before meat, but not after. For weariness is their principall enemie: which heateth and enflameth their jointes to sore: and thereby causeth them to draw stil more matter from the partes further of, to feede their continuall fluxe.

Much and oft walking is good for them that haue a distempered bulk or head: that perceiue small nurriture in their lower partes, that in their exercises neede more vehement stirring.

Little walking is good for them, that vse no bathing or washing after exercise, which must needs walke after meate, to send it downe, to the bottom of their stomacke, and for those which finde some heauinesse in their bodies.

Long and outright walking is nothing so troublesome as the short, that maketh many turnes. It is good for the head, and yet it sucketh vp humours, and dryeth to fast.

Long and quicke walking is goode to staye the hikup or yeaxing.

Short and soone turning wearyeth sooner: and troubleth the head sorer.

Circular or walking round about maketh one disie, and hurteth the eyes.

In walking to strout the legges, and beare vpon the heele, is verie good for an ill head, a moyst bulke, a strayned bellie, and for such of the lower partes, as prosper not, yea, though the partie feede well: and generally for all those, in whome superfluities steeme vpward.

To beare vpon the toes hath bene proved good for ill eyes, and to staye loose bellies.

Bearing vpon the whole feete is alwaye incident to some of the other kindes, and therefore ioyneth with eche of them in effectes.

Walking which taketh the name after the place, is either on hilles and high groundes, or in valleies and lowe groundes: againe the lowe ground is, either euen, or vneuen: either vnder couert, or abroad: in the sunne, or in the shade. When one walketh vp against the hill, the bodie is maruellously wearied, by-
Walking up and down hill, &c.

cause all the sway and poize of it presseth downe those partes, which are first moued. And for all that such motions be heauie and slow, yet they cause one sweat sooner and sorer, and staye the breath more, then the walking downhill doeth: bycause heauie thinges bearing naturally downward, are forced vpward against nature. Whervpon heat which beareth the bodie vp, as in comming downe it trauelleth not of his owne nature, so preasing vpward it is burthened with the bodie, whereby it both encreaseth it selfe, prouoketh sweat, and stayeth the breath. This kinde of walke afore meate is good for the bulke, which hath not his breath at commandement. Demosthenes* strengthened his voice by it, pronouncing his orations alowd, as he walked vp against the hill, whereby he gat the benefit of breathing, to deliuer his long periodes, without paine to himselfe, or breach to his sentence. The knees are most toiled in this kinde of walking, being forced backward contrarie to their nature, and therfore to their griefe.

Walking downhill draweth superfluity from the head more than the other doeth: but withall it is enemy to feeble thighs, bycause they both moue the legges, and support all the whole weight of the bodie aboue. The change and varietie of the motion causeth that kinde of walking to be best liked, which is sometime vphill, sometime downhill.

When ye walke vpon euen or vneuen ground, ye walke either in medowes or grassie places, or in rowgh and bramibly, or in sandie and soft. If ye walke in a medow, it is without all contradiction most for pleasure, bycause nothing there anoyeth, nothing offendeth the sense, and the head is fed both with varietie of sweet odours, and with the moysture of such humour, as the medow yeeldeth.

Rough, bramibly, and bushy groundes stuffe the head.

Sandie, and cheifly if it be any thing deepe, bycause the walking in it stirreth sore, confirmeth and strengtheneth all the partes of the bodie: and fetcheth superfluities mightily downward. This was one of Augustus Cesars remedies, as Suetonius† writeth, to helpe his haulting and weake legges. For to cleare the vpper partes of that which cloyeth them, there is nothing better then to trauell in deepe sande.

* Plut. in Demost.
† In Augusti vita. cap. 80.
Choice of place: by the sea, &c.

Walking in a close gallerie is not so good, because the ayre there is not so fresh, free, and open, but pent, close, and grosse: and thercfore stuffeth the bodie, onelesse the gallerie be in the vuppermost buildinges of the house, where neither any vapour from the ground can come: and the ayre that commeth is pure and cleare.

The close walkes, which were called cryptoporticus were not of choice but of necessitie, when extremitie of weather would not let them walke abroad.

Walking in an open place, and cheifly greene, is much better and more wholesome, then vnder any couert. First of all for the eyes, because a fine and subtile ayre comming from the greene to the bodie, which is more penetrable bycause of stirring, scourreth awaye all grosse humours from the eyes, and so leaueth the sight fine and cleare. Further, bycause the bodie in walking waxeth hoat, the aire sucketh humours out of it, and disperseth whatsoever is in it more then it can well beare.

Now in walking abroad there is consideration to be had to the soile. For walking by the sea side ye thinne and drie vp grosse humours, by riuers and standing waters ye moyst. Howbeit both these two last be naught, and specially standing waters. Walking not neare any water, as it is not so good as the walke by the sea, so it is much better, then walking neare any other water. Walking in the dew moystes and harmes.

If ye walke in a place where birdes haunt, it is of great efficacie to cleare by the breath, and to disburden the bodie so, as if ye did walke in some higher ground. If there be no winde where ye walke, it cleareth by breath, it disperseth excrements, it slakes and nippes not, and is good for colicks that come of a cold cause. If there be winde, the Northern causeth coughing, hurtes the bulke, and yet confirmes the strength, soundes the senses, and strengthens the weake stomacke. The South-winde filles the head, dulles the instrumentes of sense, yet it looseth the bellie, and is good to dissolue. The Westwinde passeth all the rest, both for mildenesse and wholesomnesse. The Eastwinde is hurteful and nippes.

It is better walking in the shade then in the sunne: as it is naught for the headache to walke...
either in the cold or in the heat. And yet it is better to walke in the sunne, then to stend in it, and better to walke fast, then slowly. Of all shades, those be the best which be vnder walles or in herboures. It is verie daungerous walking neare vnto dewye trees, for feare of infection by the sappie dew: bycause dew in generall is not so wholesome, it abateth the flesh, as wynen that gather it vp with wooll or linnen clothes for some purposes do continually trye. Now if the dew come of any vnwholesome matter, what may it proue to? The best walking in shadowes simply is vnder myrtle and baye trees, or among quicke and sweet smelling herbes, as Wilde basell, penyroyall, thyme, and mynt, which if they be wild and of their owne growing be better to wholesome the soile, then any that be set by hande: but if the better cannot be, the meaner must serue. Againe in this kinde of of walke the faire and cleare aire lighteneth, scoureth, fineth, procureth good breathing, and easie mouing. Darke and cloudie aire heavuyeth, scoureth not by breath, and stuffeth the head.

Walking which is termed after the time, is either in winter or summer: in the morning or in the euening, before meat or after. The most of these differencies will appeare then playnest, when the time for all exercises is generally appointed, in consideration of circumstance, as shall be declared vnder the title of time. In the meane while walking whether in the morning or euening, ought still to go before meat.

The morning walke looseth the belly, dis-patcheth sluggishnes, which comes by sleep, thinneth the spirits, encreaseth heat, and pro-uketh appetite. It is good for moyst constitutions, it nimbleth and quickneth the head, and all the partes in it.

The euening walke is a preparative to sleepe, it disperseth inflations, and yet it is ill for a weake head. Walking after meat is not good but only for such as are vsed vnto it. Yet euen they maye not vse it to much. It is good also for them, which otherwise cannot cause their meat go downe to the bottome of their stomacke.

And thus much for walking, both regarding the manner of the motion, the place where, and the time when. Which circumstances though they be many and diuers: yet to
Running, its importance.

purchase the commodities, which walking is confessed to be very full of, they must needs be cared for: considering our whole life is so dealt with, as if we hastened on death, against the which, this exercise may be rightly termed an antidote, or counterreceit.

CHAPTER 21.

OF RUNNING.

THE manifest services which we receiue by our legges and feete, in warre for glorie, to pursue or saue, in game for pleasure to winne and weare, in Physick for health to preserue and heale, do giue parentes to understand, that they do suffer their children to be more then halfe maymed, if they traine them not vp in their youth to the use and exercise therof. To polishe out this point with those effectuall reasons, which auance and set forth nature, when she sayeth in plaine terms, that she meanes to do good: or with those argumentes, wherwith the best authors do amplifie such places, when they finde nature so freindly and forward, (as the anatomistes which suruey the workmanship of our bodie, and histories, which note the effectes of swiftnesse, do wonder at nature, and wish exercise to helpe her, for that which they see) were to me nothing needefull, considering my ende is not the praise, but the practise of that which is praiseworthy: neither to tell you, what Alexander the Macedonian, nor what Papyrius the Romain did by swifte foote, nor that Homere gaue Achilles his epithete of his footmanship, but to tell you that running is an exercise for health, which if reason cannot winne, wherof every one can judge, sure historie will not, where the authors credit may be called in question as to much fauoring the partie whom he praiseth, wherefore I will leaue of all manner of by ornamentes, wherwith such as be in loue with running do vse, to set it forth, and directly fall to the severall kindes there of which differ one from an other, both in the mouing it selfe, and also in the manner of the mouing
whervpon the effectes, which follow must needes proue
diuers according to that diuersitie. Running of it selfe is
helde by the Physicians generally to be a swift exercise
which needeth neither much strength, nor great violence,
and in what sorte so euer it is usd, it is ill for agues.

1. The first kinde of running which beareth his name of
the verie motion vehement swift, and withall outright, hin-
dereth health, rather then helpeth it: and if it helpe it any
wayne, it is in that it abateth the fleshinessse, and corpulence
of the body: which if it chaunce to be moyst, swift running
will empty it of humours, and stay it also quickly. It hath
bene found so wholesome in some diseases of the splene or
mylt, as Astius a learned Physician writeth, that he knew
some which by walking and running onely were deliuered
from all greife and peine there. But it is verie vnwholes-
some for such as haue ill heades. Whervpon Aristotle* in
his Problemes, asking the question why running which is
thought to driue all excrementes downward, if it be vehement
and swift should be offensiue to the head, not in men and
wymen alone, but also in beastes, aunswereth thus: that the
swift motion, bycause it strayneth the strength, and stayeth
the breath, heates the head with all, and swelles the veines
therein: so that they draw vnto them forreine meane as cold
or heat: and besides that, it enforceth what so euer is in the
breast to ascend vpwarde, whereby the head cannot chuse
but ake, which is the cause, that swift running is naught for
the falling euill. Galene† thinketh so basely of this kinde of
running, as he termeth it, a thing both an enemie to
health, to great a thinner of the whole bodie, and such a
one, as hath no manner of manly exercise in it. Besides
this, it putteth him which runneth so vehemently in daunger
of some great conuulsion, if he fortune to encounter any
violent stop by the way.

2. The second kinde of running which taketh his name
of the gentle and moderate mowing, warmes the body very
well, strengthens the naturall actions, prouokes appetite,
helpe and turnes revmes, and catarres, some other waye.
And therfore it is commended for a remedie against the
swiming of the head, against the drie cough, if ye holde
your breath withall, against exulcerations in the inner side
of the iawes, and the distortion or writhing of the mouth,
which the Greekes call κυκκον στάσμα. For though at the

* 5. para. probl. 9. † De parua pila. lib.
Moderate Running. Running backwards, &c. 91

first it seeme to prouoke defluxions and distilling of humours, yet within a small time it stayeth them: and therefore it is thought to be good for those, which are pained with the *Ischiatica*, which haue much a do to stirre their legges at the first, but after that they haue runne a while, they be so nimble and quicke, as if they had neuer felt any paine in those partes. It strengtheneth the stomacke mightely, and deliuereth the bellie from winde, and cold passions: whereby it is thought, and that not without great cause to be verie good for the colike and dropsie: it delayeth the swelling of the melt. For the gnawing of the guttes, and some diseases of the kidneis it is exceeding good, so the kidneies be not either presently, or haue not bene of late, subiect to some exulceration. To saye that it is wholesome for the legges and feete, were to make a doubt, where none can be, considering running is their proper and peculiar action. This exercise for all that it is such a freind to health: yet bringes with it some inconueniences: for it is verie laborious: it cooleth the flesh and furthereth not the feeding. And as naturally of it selfe, it breadeth no great harme, so if it meete with an ill head, or a weake bulke, or burning and hoat vrine, it helpes to draw on diuers diseases. He that hath any rupture in the twiste, or els where, must forbeare running, as those also, which haue infected liuers or gauled kidneis. If the chased deare could speake, he would desire the hunter to giue him leaue to pisse, when he pursueth him sorest, and that for but so litle respite, he would shew him a great deale more pastime: but the hunter which knoweth well that the skalding vrine will not let him runne long, wil not lend him that leasure: bycause he careth more for the frute of his owne praie, then the effect of the deaeres prayer. All the other kindes of running which follow, take their names of the manner of their mouing, wherof the first is the long outright running, which if it continue on gently though long, it warmeth the flesh, and makes it plume, and is verie good, for great feeders, though it make the bodie slow and grosse. Running streight backward, and withall not hastily, is good for the head, the eyes, the stretchers, the stomacke and the loynes. Running round about, thinnes the flesh and streaches it, but cheifly the belly, and bycause of the quicke motion, it gathereth moysture quickly. And therefore Hippocrates* wisheth them to use it, which dreame of

* Lib. de insomnijs languentium.
Of Leaping.

blacke starres, as the fore warning of some forreine disease. It troubleth the head and makes it dizie: it marreth both the bulke and the legges, and therefore would be left. He that runnes vphill straynes him selfe sore, and doth neither his bulke nor his legges any great good. He that runnes downhill makes his head giddy, shakes all within him, and tries the weaknesse, or strength of his hipples. He that runneth in his clothes sweateth sore, and warmes his flesh more: and therefore it is good for them, that haue the head ache to runne so: and those that haue somewhat to do, to fetch their breath. He that runneth out of his clothes single or naked, sweateth much, which is much more healthful how litle so euer it be, then much more, with the clothes on. Hyppocrates* likes running generally more in winter then sommer. Oribasius† in both, yea though sommer be in his prime and cheife heat. The resolution is, when most sweating is best, which Artistotle sayeth is in sommer.

CHAPTER 22.

OF LEAPING.

LEAPING should seeme to be somewhat naturall, and cheerfull, bycause at any pleasant or joyefull newes, not onely the hart will leape for ioye, but also the body it selfe will spring liuely, to declare his consent, with the delited minde, and that not in young folkes alone, but also in the elder, whom we commonly say that no ground can hold: so that leaping seemes to stand the body in such a steade for vttering of ioy, as the tongue serues the minde to deliuer her delite by spech with laughter. The cattell and brute beasts be bewraie their contentment, and well liking, by the selfe same meanes, leaping and galloping of them selues in their pasture when they be lustily disposed and in good health. Though in training of the bodie by waye of exercise, there be not so much regard had to the mirth of

* 3. Lib. de Dieta.  † 2. part. proble. 21. 33. 42.
the minde, as to the motion of the bodie: and yet being an exercise it may not be unpleasent. In which kinde it is noted to be vehement, wherein both strength is vsed to make the body spring, and swiftnesse to make it nimble: being naturally an interrupted race, as running is a continued leape. It serued the olde world in game for brauerie, and shew of actiuitie: in warfare to skip ouer ditches and hard passages, in Physicke for an exercise of health, whereby it became more stately and imperiall, bycause the first famous Romain Emperor Augustus Caesar,* being troubled with the Ischiatica and stone in his bladder, and also hauing some weaknesse in his left legge and feet, vsed this running leape, or leaping race to helpe himselfe thereby. There be diuers kindes of leaping wherof I will tuch the most likely.

1. Leaping and springing without intermission is good to encrease the naturall heat, to helpe digestion, to dispatche raw humours, though afterward it anoie the head and brest, bycause it shaketh the head verie vehemently: and by reason of much bending and so pressing the backe, it oftimes breaketh some canall in the breast or lungues. 2. To leape running is good for such diseases of the head, as haue troubled it long. It helpeth the bulke, bycause it vseth no violent bending, nor pressing of the bodie, it fetcheth downe such needles fumes, as otherwise would haue ben aspiring vpward: it cheerisheth weake legges: which prosper not by nourriture, thorough some trembling and benummed flesh. 3. Leaping as we do commonly call it and vse it, doth drue idle superfluities downward thoroghly, but bycause it shaketh the bulke to sore, both by to violent mouing and to forcible strayning, it is not good for it: though it shew a verie deliuer and an actiue bodie: both to stirre and to do any-thing else. It driueth also the stone from the kidnecies into the bladder: yet it hurteth the knees by reason of violent and continuall bending them. The Lacedemonian wymen, whose picture Callimachus the painter, for his foolish curiosity named κακοχέιρωπεχχος, as Plinie† reporteth, vsed to leape so, as their heeles did hitte their hipples, which manner of leaping doth both purge and drie. But me thineke I here some gentlewymen saye, fye vpon them Rigs. Not so. The lawes and custome of their countrey did allow, nay did commaunde them to runne, to leape, to wrastle, and to do all such exercises, both as well, as men, and also with men.

* Suetonius in Augusto cap. 83. † 34. Lib. cap. 8.
Their reason was. They did thinke the childe lame of the one side, whose mother was delicate, daintie, tender, neuer stirring, neuer exercising, not withstanding, the father were neuer so naturally strong, neuer so artificially trained. And to preuent that infirmitie in their owne youth, they exercised their wymen also, no lesse then their men. As Plato* wisheth his people in his common weale, which he patterneth for the best. Skipping againe the banck, as it helpeth the hippes, so it hurteth the breast: and the same downhill cleareth the head from superfluities, which it fetcheth downward: It strengtheneth the legges, but it shaketh the bowelles to sore, which is very dangerous, for ruptures anywhere: for the crooked swelling veines in the legge: for all gouttes: for all those, in whom the humours vpon any small occasion will fall downe to the feete: and cause them to swell.† Further in cases where it were good to let blood or to purge, if either yeares or some other impediment wil admit neither, to auoide superfluous humours, leaping will supply the roome. As it is verie ill for those which pisse blood: or be in a flixe: or haue weake or ouerheated kidneies: or that haue at that time, or not long before had, some gaule or exulceration in the kidneies. And yet though the kidneies be sound, leaping will sometime loose a veine. Eche kinde of leaping is better accomplished by holding of some weight in the hand for steddinesse, then with the hand emptie and without his ballace.

CHAPTER 23.

OF SWIMMING.

In the old time, when they would point at a fellow, in whom there was nothing to be made account of, they were wont to saye, he neither knoweth letter on the booke, nor yet how to swimme: wherby it appeareth that swimming, was both in great vse, and of great price in those daies, which either first brought forth that byword or afterward maintained it, seing he was helde for no bodie that

* 4. de Rep.  † Gal. 6. epi. commen. 3. aph. 2.
Swimming: where best.

could not, or but for a dastard which would not learne the sleight to swimme. The traine came bycause it was then best to learne, when the jointes were most pliable, and yet strong withall. The ende was either to saue themselfes in fightes by sea, or in flightes by lande, where they were to passe riuers, or to assaile enemies by water, or for other such seruices: as what if Leander say it serues for loue, and bring both Hero to witnesse, which was partaker of the euill, and Musaeus the Poete, which described their misfortune? Which considerations may recommende swimming to vs also: who may stand in neede of it, vpon the same causes, and in the like euentes that they did. But bycause it is so necessarie, it would not be vncurteously entertained, and therefore regard must be had in what water ye swimme, for if ye swimme in springs which are naturally hoat, it is stuffing, and yet good for the palsie, so he that swimmeth do vse bladders, to ease him selfe withall: and lighten his labour. To swimme in marsh waters, and pooles, infecteth both the head and all the residue of the bodie, bycause rotten, and corrupt vapours, enter the pores of the bodie, together with the moysture. It is reasonable good swimming in lakes and standing meres, which the larger they be and the clearer, the more commodious and wholesome to swimme in. But no kinde of fresh water is so good to swimme in, as the running riuier is, chiefly for them, which be in health, to whom besides many other commodities, it serueth for a preparative to sleepe. Yet it is not good abiding long in any fresh water, for feare of perishing the sinues both with cold and moysture, whose issues be the crampe, and the swimmers daunger. But nothing at all, be it neuer so good for health, be it neuer so defensible to saue, can be gotten without perill in prouing. And why should swimming dreame of securitie, and neuer thinke to drowne? Doth it not deale with water, where there is no warrant, but wise-dome to forsee? pointe the place, pointe the fight, pointe the daunger and a pointe for daunger: but where you cannot appointe the particularitie, ye cannot warrant the perill. Coles,* scaped, it was in a small riuier, and reskue at hand. Scena the centurion scaped, he was neare both shippe and shoar. Nay Casar† himselfe saued him selfe from drowning, and helde his lettres vp dric in the one hand. A signe of courage and cunning as that man had enough; but his

* Liuius. C. Ces. † Appian.
Swimming in salt water.

shippes were at hand, and it is not writen, that either he swamme alone, or any long waye. But of all daungers to drowne, there is least in the sea, where the swimming is best: for the salt water as it is thicker then the fresh, so it beareth vp the bodie better, that it may fleet with lesse labour. The swimming is salt water is very good to remoue the headache, to open the stuffed nosethrilles, and therby to helpe the smelling. It is a good remedie for dropsies, scabbes, and scurfes, small pockes, leprosies, falling awaye of either legge, or any other parte: for such as prosper not so, as they would, though they eate as they wishe, for ill stomaches, liuers, miltes, and corrupt constitutions. Yet all swimming must needs be ill for the head, considering the continuall exhalation, which ascendeth still from the water into the head. Swimming in hoat waters softeneth that which is hardened, warmeth that which is cooled, nimbleth the iointes which are benummed, thinneth the skinne, which is thickned, and yet it troubleth the head, weakneth the bodie, disperseth humours, but dissolueth them not. Swimming in cold water doth strengthen the naturall heat, bycause it beates it in: it maketh verie good and quick digestion: it breaketh superfluous humours, it warmeth the inward partes, yet long tarying in it hurtes the sineues, and takes awaye the hearing. Thus much concerning swimming, which can neither do children harme in learning, if the maister be wise, nor the common weale but good, being once learned, if either private daunger or publike attempt do bid them auenture. For he that oweth a life to his countrey, if he die on lande, he doeth his dutie, and if he drowne in water, his dutie is not drowned.

CHAPTER 24.

OF RIDING.

If any wilbe so wilful as to denie Riding to be an exercise and that a great one, and fittest also for greatest personages, set him either vpon a trotting iade to iounce him thoroughly or vpon a lame hakney to make him exer-
Riding, ancient and modern.

cise his feete, when his courser failes him. In all times, in all countries, among all degrees of people, it hath ever bene taken, for a great, a worthy, and a gentlemanly exercise. Though Aristophanes his testimonie, were naught against honest Socrates, yet it is good to proue, that riding was a gentlemanly traine, euen among the principles of education in Athens. And Virgile in the legacie sent to Latinus, describeth the same traine in the Romain children, which, sayeth he, exercised themselves on horsebacke before the towne. And Horace accuseth the young gentleman in his time as not able to hange on a horse. But to deale with stories, either Greeke, or Latin, for the Romain or other nations exercise in riding in a matter of such store, were more then needes. The Romans had their whole citie diuided into partialities, by reason of the foure factions of those exercising horsemen. Who of the foure colours, which they vseed, Russet, White, Greene, and Blew, were named Russati, Albati, Prasini, Veneti.* For the warres how great a traine riding is, I would no countrey had tried, nor had cause to complaine, nor the subdued people to be sorofull, though the conquerour do vant himselfe, of his valiantnesse on horsebacke. For health it must needs be of some great moment, or els why do the Physicians seeme to make so much of it? They saye that generally it encreaseth naturall heat, and that it purgeth superfluities, as that to the contrarie it is naught for any sick bodie, or that hath taken Physicke hard before, or that is troubled with infection or inflammation of the kidneies. They vse to deuide it into fiue kindes, Slow, quicke, trotting, ambling, and posting.

1. Of Slow riding they write that it wearieth the grines very sore, that it hurteth the buttokes, and legges, by hanging downe to long, and yet it heateth not much: that it hindreth getting of children, and breadeth aches and lame-
nesse.

2. Of quicke riding they saye, that of all exercises it shaketh the bodie most, and that yet it is good for the head ache, comming of a cold cause: for the falling euill, for deafnesse, for the stomack, for yeaxing or hikup, for clearing and quickning the instrumentes of sense: for dropsies: for thickning of thinne shankes: which was found true in Germanicus Casar† nephew to Tiberius the Emperor, which

† Suetonius.
so helped his spindle shankes. Againe quick riding is naught for the bulke: for a weake bladder, which must forebeare all exercises, when it hath any exulceration: for the Ischiatica, bycause the hippes are to much heated and weakned, by the vehementnesse of the motion. Wherupon the humours, which are styrred rest there: and either breede new or augment olde aches.

Of trotting, it is said euon as we see, that it shaketh the bodie to violently, that it causeth and encreaseth marueilous aches, that it offendes the head, the necke, the shoulders, the hippes, and disquieteth all the entrailes beyond all measure. And though it may somewhat helpe the digestion of meate, and raw humours, loose the belly, prouoke vrine, drieue the stone or grauell from the kidneyes downward, yet it is better forborne for greater euilles, then borne with for some sorie small good.

Ambling as it exerciseth least, so it anoyeth least, and yet looseth it the bellie.

As for posting, though it come last in reading, it will be first in riding, though for making such hast, it harme eche part of the bodie, and specially the bulke, the lungues, the bowells generally, the kidnees: as what doth it not allway anoy, and oftimes either breake or put out of ioynte by falles or straynes? It warmes and paires the body to sore, and therfore abateth grossenes, though a grosse man be ill either to ride post himselfe, or for a iade to beare. It infecteth the head, it dulleth the senses, and especially the sight: euon til it make his eyes that posteth to run with water, not to remember the death of his friends, but to thinke how sore his saddle shakes him, and the ayer bites him.

CHAPTER 25.

OF HUNTING.

Hunting is a copious argument, for a poeticall humour to discours of, whether in verse, with Homer, or in prose, with Heliodorus. Dian would be alleged, as so auoyding Cupide. Hippolytus, would be vsed in commenda-
Hunting combines all exercises.

The Romain Emperours did exhibit publike hunting vnto the whole people in way of pastime and pleasure. The Physicians make much of it: as being an exercise, which containeth vnder it most of the other stirring exercises, for they that hunt, walke, runne, leape, shout, hallow, ride, and what may they not do, hauing the whole country for roome, and the whole day for time, to do in what they list? And though Galene do restraine it to men of great abilitie, as if hunting were not for every man to vse, which is one of the markes, whereby to know the best exercises, that they be parable, and purchaceable even to meane purses: yet we see it in common to most, where restraint by law doth not forbid it. Neither is the charge in respect of the exercise, but in respect of the game, whereon the exercise is employed. To hunt a hare, and course a hart, to chase a bucke, and chafe a bore is not all one, neither for prouison, nor for perill though the exercise haue small oddes, which being compounded of those exercises that I named, must nedes haue the same effectes, that those exercises haue besides his owne. To warme the bodie very well, to disperse super-

* Lib de venat. 1 παυδ.  
† De par pila lib.
fluites, to abate flesh, to lessen overflowing moysture, to make one sleepe soundly, to digest meat, and raw humors, to quicken both the sight and the hearing, to keepe of old age, and finally to make the body most healthfull, and the health most lasting.

*Rases* a notable Arabicke Physician, writeth that in a great plague there remained almost none aliue in a certaine towne, saue hunters only, which escaped by reason of their preseruing exercise. And *Mitridates* that famous king vsed hunting so much for his healthes sake, as in seuen yeares space, it is written that he neuer came within house, neither in citie nor countrie. And yet hunting is not good for the head, when it is vsed with vehemence, as no other vehement exercise is.

There be but two kindes of *Hunting* to my purpose, the one on horsebake, the other one foote.

1. They that *Hunt* on horsebake, for so much as they sometime gallop, sometime ride fast, sometime hallow, sometime be stil, and varie so in most actions, seeme to trauel euerie part of their body, and therefore it is thought, that thereby the brest, the stomacke, the entrailes, the backe and legges be strengthened: but it is ill for them, which are troubled with any paine in their head, and daungerous for feare of breaking some veine in the breast: for the stone in the kidneyes, for those that be of hoate constitution of body: for weake bellicawles, and for feare of ruptures, because such thinges fall out oftentimes in hunting on horsebake: not without losse sometime of life.

2. *Hunting* on foote, hath all the commodities, and in-commodities to, that hunting on horsebake hath, sauing the daunger whereunto it is not so much subiecte. And yet the trauell of the bodie is more, the body hoater, the legges and feete more strengthened, the appetite to meat more, to make children lesse. Neither of then is good but for strong and healthfull bodies, neither can hunting be but harmefull vnto them, which vse it vnaduisedly, without consideration how they runne, by way of pleasure and ordinarie exercise, or at the suddaine of a head, for by tarying abroade all day, and feeding so vncertainely, and so vnsseasonably, there come sundrie inconueniences.

But of all *Hunting* that is still best, wherein we exercise our selues and our owne bodies most, not our hauks of

* 3 Commen. 13 tract. cap. 3.
Shooting practised in Islands.

Howndes, because exercises be meanes to make men healthfull, and other things be meanes to bring that meane about. Such a kinde of hunting was it which Chiron, Machaan, Podalyrius, Æsculapius, the parentes and patrones of physike did vse, whose delite thererin, is our warrant in choyce, bycause they being so great physicians, as physicke went then in Platoes opinion, did trie that in their owne persons, which they deliuered to posteritie for the same vse.

CHAPTER 26.

OF SHOOTING.

The physicians seeme to commend shooting for the vse of health sufficiently, in that they make Apollo and Æsculapius the presidentes and protectors of Archerie, which both be the greatest gods, and chiefest patrones of ther owne profession. And that it is a thing to be beloued, and liked, what argument is there that can be alleadged of comparable force to that of Cupide himselfe, which in the matter of loue, doth bend with his bow, and enamour with his arrow? But in sadnes to say enough of this exercise in few wordes, which no wordes can praise enough for the commodities which it bringeth to the health of the body: as it hath bene vsed by diuers nations, in diuere sorts, both on horsebacke and on foote, both for peace and warre, for healthfull exercise and pleasant pastime: so none either now doth vse it, or heretofore hath vsed it, more to health, and bettering of the body then our owne countrimen do. As if it were a thing somewhat naturall to Ilandes, bycause they of Crete and Cyprus in olde stories, they of the Indian Ilandes in new stories are noted also for neare Shooting, strong Darting, and straightslinging; whereof the Balear Ilandes seeme to take their name. Nay by all auncient monumentes Shooting should seeme to be both the elduest, and the vsualllest defence in fighting a farre of, which though it haue now, and tofore, haue had
great place in the field for warfare: yet hath it a great deale better place in our fields for welfare: and therefore the more, because it consisteth both of the best exercises, and the best effectes of the best exercises. For he that shooteth in the free and open fields may chuse, whether betweene his markes he will runne or walke, daunce or leape, hallow or sing or do somewhat els, which belongeth to the other, either vehement or gentle exercises. And whereas hunting on foote is so much praised, what moving of the body hath the foote hunter in hilles and dales, which the rouing Archer hath not in varietie of groundes? Is his naturall heate more stirred then the Archers is? Is his appetite better then the Archers is though the prouerbe helpe the hungry hunter? Nay in both these the Archer hath the vantage. For both his howers be much better to cate, and all his moving is more at his choice: because the hunter must follow his game of necessitie, the Archer neede not but at his owne leasure. For his pastime will tarystil, till he come to it, the hunters game is glad to get from him. In fine what good is there in any particular exercise, either to helpe natural heat, or to cleare the body, or to prouoke appetite, or to fine the senses, or to strenthen the sinewes, or to better all partes, which is not altogether in this one exercise? Onely regard to vse it in a meane doth warrant the archer from daunger to himselfe: and an eye to looke about, doth defende the passager from perill by him. I could here speake much, if it were not to much, to say euem so much in such a thing, being so faire a pastime, so pleasant to al people, so profitable to most, so familiar to our country, so euery where in eye, so knowne a defence, such a meane to offende, as there is no man but knoweth it to be a preservative to health, and therefore well to be numbred among the trayning exercises. And chiefly as it is use in this Iland, wherein the rouing must nedes be the best and most healthful, both for varieties of motion in diversities of soil, and by useing all archery, in exercising one kinde. For in rouing, you may vse either the butte, or the pricke by the way for your marke, as your pleasse shalbe. This exercise do I like best generally of any rownde stirring without the dores, vpon the causes before alledged, which if I did not, that worthy man our late and learned countrie-man maister Askam would be halfe angrie with me, though he were of a milde disposition, who both for trayning the
Archer to his bow, and the scholler to his booke, hath shewed him selfe a cunning Archer, and a skilfull maister.

In the middest of so many earnest matters, I may be allowed to entermingle one, which hath a relice of mirth, for in praysing of Archerie, as a principall exercise, to the preseruing of health, how can I but prays them, who profess it throughly, and maintaine it nobly, the friendly and franke fellowship of prince Arthurs knightes in and about the citie of London, which of late yeares haue so reuiued the exercise, so countenaunced the artificers, so enflamed emulation, as in thenselues for friendly meting, in workemen for good gayning, in companies for earnest comparing, it is almost growne to an orderly discipline, to cherishe louing society, to enrich labouring pouertie, to maintaine honest activity, which their so encouraging the vnder travellours, and so encreasing the healthfull traine, if I had sacred to silence, would not my good friend in the citie maister Hewgh Offly, and the same my noble fellow in that order Syr Launcelot, at our next meeting, haue giuen me a sowre nodde, being the chiefe furtherer of the fact, which I commend, and the famosest knight, of the fellowship, which I am of? Nay would not euen prince Arthur himselfe maister Thomas Smith, and the whole table, of those wel known knights, and most actiue Archeres haue layd in their chaleng against their fellow knight, if speaking of their pastime, I should haue spared their names? whereunto I am easily led, bycause the exercise deseruing such praise, they that loue so praiseworthie a thing neither can of them selues, neither ought at my hand to be hudled vp in silence.

CHAPTER 27.

OF THE BALL.

The play at the Ball seemeth compound, bycause it may be vsed, both within dores, and without. Wherof good writers haue deliuered vs thus much: that in the olde time there were diuers kindes of balles and diuers kindes of exercise therwith, according to the diuers
vse of the ball either small or great: both amongst the Romaines and Greekes, whose names I vse so much, bycause they were best acquainted both with the thinges, and with the right vse therof. Galene in his first booke of maintaining health, speaking of the Germaines, who vsed then to dippe their new borne children into extreme cold water ouer head and eares, to trie their courage and to harden their skinne, sayeth that he wrate those lessons of health and exercise, no more to the Dutch and such rude people as we also were then, then to beares, boares and lyons: but to Greekes and such people, as though barbarous in nature, yet by traine and learning, were become greekish as we now are, and the Romains then were. So that our examples be fetcht from these two nations, which either vsed the thinges most, and handled them best: or else enriched their owne tongues with all that was best, and when they had so done set them ouer vnto vs. But of all their exercises with the Ball, we haue not any so farre as I can gesse, by their notes, though we retaine the name: and yet our playing with the Ball worketh the same effectes, which theirs did, as it appeareth by their descriptions. Wherfore seeing they be so farre different from ours, and almost worne out of knowledge euen to curious coniectures, which seeke to sift them out, I will neither trouble my selfe with studying to set downe their names: nor my reader with reading to gesse what they were, and how they were vsed.

Three kindes shall content me, which our time knoweth, wherein all the properties of their balles, and all the effectes of their exercises, be most euidently seen. The hand ball, the footeball, the armeball.

1. The little hand ball whether it be of some softer stuffe, and vsed by the hand alone, or of some harder, and vsed with the rackette, whether by tennice play with an other, or against a wall alone, to exercise the bodie with both the handes, in euere kinde of motion, that concerneth any, or all the other exercises, is generally noted, to be one of the best exercises and the greatest preservations of health. In so much as Galene bestoweth an whole treatise upon the vse and praise of it, wherein he compareth it with other exercises, and preferreth it before all, for parabilitie, to be all mens game: for profitablenesse, to do all men good: for pleasauntnesse, to quicke all mens spirites, and in short knits vp the some of his conclusion thus. That the vse of
Handball and Football.

the little ball doth plant in the minde courage, in the bodie health, in all the limmes a trim and wel proportionate constitution: so it be moderately and aduisedly executed. Playing at the ball in generall is a strong exercise, and maketh the bodie very nimble, and strengtheneth all the vitall actions. The little handball is counted to be a swift exercise, without violence, and therefore the rakketters in tennyse play, if they vse it in that kinde, which is thought to be most healthfull, must shew them selues nymble without strayning, and yet it falleth out most commonly contrarie, while desire to wynne some wager makes the winners loose a benefit, which they wish for more, and would gladly get to better their health by. This playing abateth grossenes and corpulence, as al other of the same sort do: it maketh the flesh sound and soft, it is very good for the armes, the greene and growing ribbes, the back, and by reason the legges are mightly stirred ther by, it is a great furtherer to strength, it quickneth the eyes by looking now hither, now thither, now vp, now downe, it helpeth the ridgebone, by stowping, bending and coursing about: it is verie good for bellies and stomakes, that be troubled with winde or any paine which proceedeth from colde. Now to the contrary it is not good for ill and bleare eyes raw stomakes, un-digested meat, which haue more neede of rest then stirring, and for such as will soone be turnsicke, which the oft turning about of the head and eyes cannot but cause. The playing at tennyse is more coastly and strayning to aunswere an aduersary, but the playing against the wall is as healthfull, and the more ready, bycause it needeth no aduersary, and yet practiseth euery kinde of motion, euery ioyn of the body, and all without danger. Children vse this ball diversly, and euery way healthfully, in regard of the exercise: if accidentarie faultes fall out among children, in the vse of the play, the parties must beare the blame, and not the play.

The second kinde I make the Footebbali play, which could not possibly haue growne to this greatnes, that it is now at, nor haue bene so much vsed, as it is in all places, if it had not had great helpes, both to health and strenght, and to me the abuse of it is a sufficient argument, that it hath a right vse: which being reuoked to his primatiue will both help, strenght, and comfort nature: though as it is now commonly vsed, with thronging of a rude multitude, with bursting of shinnes, and breaking of legges, it be neither
ciuil, neither worthy the name of any traine to health. Wherin any man may evidently see the use of the trayning maister. For if one stand by, which can judge of the play, and is judge over the parties, and hath authoritie to com-
maunde in the place, all those inconueniences haue bene, I know, and wilbe I am sure very lightly redresed, nay they wil neuer entermedle in the matter, neither shall there be complaint, where there is no cause. Some smaller number with such overlooking, sorted into sides and standings, not meeting with their bodies so boisterously to trie their strength: nor shouldring or shuffling one an other so bar-
barously, and vsing to walke after, may vse football for as much good to the body, by the chiefe vse of the legges, as the Armeball, for the same, by the vse of the armes. And being so vsed, the Footeball strengtheneth and brawneth the whole body, and by prouoking superfluities downward, it dischargeth the head, and vpper partes, it is good for the bowells, and to driue downe the stone and grauell from both the bladder and kidneys. It helpeth weake hames, by much mouing, beginning at a meane, and simple shanke by thickening of the flesh no lesse then riding doth. Yet rash running and to much force ofentimes breaketh some inward conduit, and bringeth ruptures.

3. The third kind I call the Armeball, which was inuented in the kingdom of Naples, not many yeares agoe, and answereth most of the olde games, with the great ball, which is executed with the armes most, as the other was with the feete, and be both very great helpers vnto health. The arme in this is fensed with a wooden brace, as the shin in the other with some other thing for meeting with a shrew. The armeball encreaseth the naturall heate, maketh way for superfluities, causeth sound sleepe, digesteth meate wel, and dispatcheth raw humors, though it stuffe the head, as all vehement exercises do. It exerciseth the armes and backe chiefly, and next to them the legges, and therfore it must needs be good for such, as desire to haue those partes strong and perfit, to digest their meate at will, to distribute profit-
able iuice to the whole body, and to auidoide needlesse matter, as well by sweate, as by any other kinde of secret euacuation. And yet it is very ill for a naughtie backe, for hoat kidneyes, for sharp vrine, and generally for any that is troubled with infirmities and diseases in those parts which are strained with stirring.
Thus much concerning the particular exercises, which I haue pickt out from the rest, as most reducible to our time and countrie, wherein I haue not followed the ordinarie diuision, which the training maisters and Physicians do vse, but I deuised such a one, as I tooke to be fittest for myne owne purpose regarding our soyle and our seasons. Neither haue I rekened vp the other antique exercises, but haue let them rest with their friends and fauorers, which be long ago at rest. For the tumbling Cybistike, the thumping Pugillate, the buffeting Cestus, the wrastling Pancrace, the quayting Discus, the barlike Halteres, the swinging Petawre, and such old memorandums, they are to auncient and to farre worene from the vse of our youth: the considering whereof may rather stirre coniecture, then stai assurance, what they were, when they were. And of these which I haue named, many be farre beyond boyes plaie, for whom alone I do not deale, but for all studentes in generall, neither yet do I exclude either any age, or any person, if I may profit any else beside studentes and scholers. Neither do I tie the trayne to these exercises alone, but alway to some though not alway to one kinde. The cause and consideration must leade all, which may bring forth the like, and why not the better vpon due and wel observed circumstance? For though the general cause do direct much, yet the particular circumstance directeth more, being it self enformed in the generall judgement. The most of these notes, which I haue alleaged, were giuen in Italie, Greece & Spaine, and that climate farre distant, and much differing from our degree. Wherefore our trains vpon consideration of the degrees in soyle, in temperature, in constitution, and such like, must appropriate it selfe where the difference is apparent. Therefore both to vse these exercises which I haue named, to the best, and to deuise other by comparison and circumstance, as cause shal offer, I will runne thorough those particularities, which either make by right, or marre by wrong applying, both all that I haue said, or that can be deuised in this kinde, to preserue health.
CHAPTER 28.

OF THE CIRCUMSTANCES WHICH ARE TO BE CONSIDERED IN EXERCISE.

There be six circumstances, which leade and direct all exercises, and are carefully to be considered of, by the trayning maister. For either the missing or mistaking of any one of them, may do harme to more then one, and the vsing of them with circumspection and warynes, doth procure that good to health, which this whole discourse hitherto hath promised.

The sixe circumstances be these, the nature of the exercise which ye entend to vse: the person and body which is to be exercised, the place wherin, the time when, the quantitie how much, the maner how, whereof I do meane to giue some particular advertisements so as I do finde the learned physicians, and wise health maisters to haue handled them in their writings, yet by the way least any man either dis-paire of the good, and therefore spare the prouing, because the forme of exercise doth seeme so intricate, and there with all to much: or if he be entred in triall, and thinke he shall faile, if he misse in some litle, bycause the charge is giuen so precisely, to keepe al that is enioyned: I wish him not to thinke either the errour vnpardonable, to regard, or the thing vnauailable to health, if either all, or any one of these circumstances be not absolutely hyt. For as a perfit healthfull body is not to be found by enquirie, which is not to be hoped for in nature, bycause in so continuall a chaunge such a perfitnes cannot chaunce, our bodyes being subiect to so many imperfections: so is it no wonder for men to do what they may, and to wish for the best, though still beyond their reach. If any can come neare them, he breakes no right of vse, though he misse the rule of art, which alwaye enioyneth in the preciwest sort, but yet resteth content with that which falleth within compasse of ordynarie circum-

The reason is, art weyeth the matter abstracte, and free from circumstaunce, and therefore hauing the whole obiect at commaundemet, she may set downe her precept, according to that perfitnes, which she doth conceiue: but the execution being chekt with a number of accidentarie occurrences, which art cannot comprehend, as being to
Galen's triple division.

infinite to collect, must haue one eye to her precept, and an other to hir power, and aske consideration counsell, how to performe that with a number of lettes, and thwartings which, art did prescribe, either without any, or at the lest, with not so many.

CHAPTER 29.

THE nature and qualitie of the exercise.

THE nature of the exercise which we vse, either to recouer health and strength, if they be feebled: or to preserue them, that they feeble not, as it is verie forcible to worke this healthfull effect: so it deservueth verie circumspect consideration, in applying and fitting it to the effect: that the exercise in his degree of motion may aunswere the partie in his kinde of constitution: least by iarring that way too farre, they fall into a greater discord. Galene* examining the thinges, which do please the displeased infantes, findes out that all their naturall vnquietness is appeased by three natural meanes, which the nurse vseth, the pappe to feede, the voice to still, the arme to moue. Whervpon he concludeth that meat to nourish, Musicke to delite, motion to exercise be most naturall, which being so, then for the preseruation of nature, she must needes haue her owne motion, which agreeth best with her owne disposition. For as some exercises go before the maine to prepare the bodie, and some follow to retourne it by degrees into his former state and temper: so some be verie vehement, strong, and strainable: other verie gentle, curteous, and remisse: which must haue echone their application, accord- ing vnto the qualitie, and state of the bodie, wherunto they are to be applyed. They be also as far distinct and different, as particular circumstance can worke alteration in any respect, as their particular titles before did shew in their particular braunching and diuision. And yet therein they swarue not from the generalitie of Physicke, which leaning vpon some vnfallible groundes, yet lighteth still vpon some

* i. Sanit. tuen.
Diseases are of three kinds.

fallible euentes, which make the whole profession to seeme coniecturall, though in the best and surest kinde of con-jecture, if the professour haue studied to sufficiencie and obserued so long, till discretion haue saide, the thing is thus. I will not therfore spend any more labour, about a matter of so great confusion, but as they shall fall out, so will I apply them, that by their proper vse, their propertie maye appeare.

CHAPTER 30.

OF THE BODIES WHICH ARE TO BE EXERCISED.

IN the bodie which is to take good of exercise, there be three pointes to be considered: 1. for either it is sickly hauing his operations tainted and weake: 2. or it is healthy and without any extraordinarie and sensible taint: 3. or it is valetudinarie, neither pure sicke nor perfit whole.

To speake first of the weake and sickish bodie, it is to be noted, as hath bene already in parte marked before, that sicknesse assaileth vs three wayes: By distemperature, when either the whole bodie, or some parte therof is anoyed with vnproportionate heat, cold, drynesse, or moysture: or by misfashioning, when either the whole bodie, or some parte therof, wanteth his due forme, his iumpe quantitie, his iust number, his naturall seat: or by diuision, when any part of the bodie being naturally vnited vpon some weaknesse is dissolued and sundred. And as diseases come by one, or all these three wayes, so health doth defend it selfe by the contrarie, good temperature, good forme, good vniting of partes. It is graunted by the best though contraried by some of the soruest Physicians, that sicke bodies may be put to exercise: so it be well considered before, what kinde of weaknesse the body is in: and what kinde of helpe may be hoped for by the exercise. As for example in sicknesse which commeth by distemperature: if a bodie be distempered with to much heat, it may not be put to any great or earnest exercise, for ouer heating. If it be to drie and withered, it must forbeare much exercise for feare of ouer-
drying. If it be to hoat and dry both, or to hoat and to moyste both, it must quite abandon exercise, as in the first kinde enflaming, in the second choking. If it be cold and drie it must either neuer be exercised or verie gently. If it be cold or moyst, then exercise can do it no harme. If it be cold and moyst, it maye boldly abide exercise: which variety commeth vpon the effectes, that are wrought by exercises, either in augmenting heat, and stirring humours, or avoiding superfluities. Wherupon the generall conclusion is: that no distempered bodie may vse, any great or vehement exercise though some there be, which may venture vp on some meane and gentle kinde of stirring, whether the infirmitie concerne the whole bodie, or be so in some parte, as it shake not the whole. If the infirmitie in fashion be casuall and come by late misfortune, (for in this kinde naturall weaknesse is euer excepted) exercise maye do good, bycause it will make that streight, which was croked, that smooth, which was rugged, lay that which was swollen, raise that which was layd, emptie that which was full, fill that which was emptie, open that which was close and shut: and so forth, still working the contrarie to the defect, and thereby the amendment. If the faulte be in quantitie, great and swift exercises will abate, and pull downe the flesh, small and slow will fat and thicken it. If the fault be in number, exercise helpeth, as vehement moving driueth the stone and grauell from the straite passages of the kidneyes to the broader, and from thence downe into the bladder. If the fault be in seat, no exercise is good, bycause till the part be restored to his place and site, there is no mowing to be vsed, nor yet long after, for feare of displacing it againe. If the fault come by disvnion, exulration, or gaule, the disvniting of the nobler partes, as the braine, the stomacke, the liuer, and such other, specially if it be ioyned with any ague excludeth all exercises. The baser partes refuse not meane stirring, as the skinne being deuided and disvnited with scabbes, which come of salt and sharp humours, by motion is freed and deliuered of them. This consideration is to be had in the exercising of sicke bodies, whether the sicknesse come by distemperate of humours, by deformitie in composition, or by disvnion of partes.

Concerning valetudinariane bodies, which be neither alwaye sicke, nor euer whole, and such as be vpon recouerie after sicknesse, and aged men, whom
Exercises for the weak and old.

yeares make weake and sickish, thus I read: that exercise is verie necessarie for the two first, to strengthen their limmes, to dispatche superfluities, to stirre heat, to restore the bodie to his best habite, alwaye provided that the exercise rise from some mediocrity and slownes by degrees to that height, which the parties may well abide. For to earnest and rash exercise will empaire their health more. Olde men, as by want of naturall heat, they grow full of superfluities, so they must haue some pleasant and gentle kinde of exercise, both to stirre the heat, and to ridde awaye those needlesse necessities, which of force inferre sicknes, if they be not enforced awaye. And as they be naturally drie, so they must use no exercise, which dryeth to much. Wherein these foure circumstancies are to be considered. 1. First their strength, which being not great, requireth but quiet and gentle exercises. For though Prodicus the warie Philosopher in Plato, Antiochus the healthy Physician in Galene, Spurina the considerate counsellour in Plinie, could do straunge thinges in their olde age, by good foresight in their former yeares, yet they be no generall presidentes. 2. Secondly the forme of their bodies. For as good consti tutions, can do that meanly and pretily well in their olde age, which they did strongly and stowtly in their youth, so the weake and misfashioned are vnfit for exercise. For loude speaking will hurt to narrow bulkes, and any walking fainteth weake legges, and so forth in all imperfections of the like sorte. 3. Thirdly how they haue bene vsed: because they will better awaie with their acquainted exercises, then with other, wherunto they haue neuer bene vsed, the vehemencie and courage of their yong dayes onely excepted. 4. Fourthly what infirmities they be subiect vnto, as if their heads will soone be giddy, or their eyes sore, or if they be in daunger of sudden falling, then they must auoide all exercises which be offensive to the head. And this rule is generally to be obserued in all bodies, that the partes pacient maye not be pressed to sore.

Healthy bodies. As for healthy and strong bodies, they are to be esteemed not by absolute perfitesse in measure and rule, which will not be found, but by performing all naturall functions, without any greife or painfull let: wherof in some places there is good plentie. For as generally in so many wayes to weaknesse, our bodies neuer continuynge any one minute in the same state, perfitt health
Exercise according to state of the body.

in the absolutest degree is not to be hoped for: so in the second degree of perfection, where no sensible let is, no felt feebleness, but all ordinaries excellent, though no excellent extraordinarie, there be many bodies to be found healthfull, lustie, and lasting verie long: as the soile wherein they brede and be is of healthfulness, and wholesomnesse. Such a praise doth Galene giue to his owne, and Hipocrates* his country: Nay that is the common profe, where small diet, and much labour accompanieth necessitie in state and good constitution in body. Now these healthfull bodyes, as they dayly feede, and digest well, so to auoide superfluities, which come thereby, bycause no meat is so meete with the body, as it turneth all into nourriture, they must of necessitie pray ayde of exercise, which must be neither to violent, nor to immoderate, but sutable to their constitution, as in the private description the particular exercise bewrayeth it selfe, and generally the generall reason suffiseth such a trayner, as can vs the consideration of circumstance wisely. In exercisings of healthy bodies, there be fiue speciall things to be obserued. 1. The first is how they haue bene vsed, for looke wherewith they haue bene most acquainted, and therein, or in the like they will best continew, and with most ease. 2. The second is what age they be of, for old men must haue gentle exercises, children somewhat more stirring, yong men more then they, and yet but in a meane, bycause they are subject to more harme by violence then either children or old men, for that hauing strong and drie bodyes, thicke and stiffe flesh, fast cleauing to the bone, and the skinne stretched accordingly, they are in great daunger of strong conuulsions, and diuers ruptures, both of flesh and veines, through extremities of exercise. 3. The third is the state of their body, because fat and grosse men, may abyde much more exercise, then leane may and so in other. 4. The fourth is their kinde of liuing, for he that eateth much, and sleepeth much, must either exercise much or liue but a while. And to the contrary, the spare feeder or great waker, needeth not any such kinde of physicke. 5. The fift is the temperature of their bodyes, for small exercise satisfieth drie or hoat bodyes, in any degree of eager heat. Againe colde bodyes may away with both vehement and very much, for moyst bodyes to auoide superfluities, exercise and labour is very good, so the bodies be not hoat withall,

* 2 De tu. vali.
the humor very much and very soone turned into vapour, and that also neare to the lungues for feare of choking after much stirring. Hoat and dry admit no exercise, hoat and moyste, cold and dry admit some litile. But of all constitutions none is more helpt by exercise then the colde and moyst: because heat and clearing, the two effectes of exercise haue their owne subject whereon to worke, which must be weyed in complexions, and states of the body.

CHAPTER 31.

OF THE EXERCISING PLACES.

THAT the place, wherein any thing is done, is of great force to the well or ill performing therof, and specially in natural executions, there can be no better profe, then that we se, not onely plantes and trees, not onely brute beasts and cattell, but also euen the bodies and myndes of men to be altered and chaunged, with the varietie and alteration of the place and soyle, so that for the better exercising of the bodies to the preseruing or recovering of health, it is verie materiall to limit some certainety concerning the place. Wherin not to dwell long at this time, bycause in the common place both for learning and exercising togither, I shall haue occasion to say more of this matter: these foure qualities are to be obsuerued in the place. 1. First the place where ye exercise, must haue his ground flowred so, as it be not offensiue to the body, as in wrastling not hard to fall on, in daunsing soft, and not slipperie. How angrie would a boie be to be driuen to scourge his top in sand, grauell, or deepe rushes? and so forth in the rest: as is most fit for the body exercised, with lest daunger and best dispatch. 2. The second, that the place be either free from any wind at all, or if be not possible to auoide some, that it be not subject to any sharpe and byting winde: which may do the body some wrong, being open, and therefore ready to receiue forreine harme by the ayer. 3. Thirdly
that the place be open, and not close nor couered, to haue the best and purest ayre at will, whereby the body be-commeth more quicke and liuely, and after voyding noysom superfluities, may proue lightsome by the very ayer and soyle. 4. Fourthly that there be no contagious nor noysome stench neare the place of exercise, for feare of infecting that by new corruption, which was lately cleared by healthful motion. Generally if the place connot be so fit and fauourable to exercise, as wish would it were, yet wisedom may win thus much, that he may be as well aointed, to preuent the ill of euery both season and circumstance, as possibility can commonly performe. When great conquests had made states almost, nay in deede to wealthie, and libertie of soyle giuen them place to chuse, they builded to this end meruelous and sumptuous monuments, which time and warres haue wasted, but we which must doe as we may, must be content with that, which our power can compasse, and if the worst fall, thinke that he which placed vs in the world, hath appointed the world for vs for an exercising place, not onely for the body against infections, but also for the mynde against affections, which being herselfe well trayned, doth make the bodie yeelde to the bent of her choice.

CHAPTER 32.

OF THE EXERCISING TIME.

TIME is deuided into accidentarie and naturall, and naturall againe into generall and particular. The naturall time generally construed is ment by the spring, the summer, the haruest and the wynter: particularly by the howers of the day and night. The accidentarie time chaungeth his name still, sometime faire, sometime foule, sometime hoat, sometime colde and so forth. Of this accidentary time this rule is giuen, that in exercise we chuse, as neare as we can, faire weather, cleare and lightsome to confirme the spirites, which naturally reioice in light and
are refreshed thereby: not cloudy, darke and thicke, wherein grosse humours make the bodie dull and heauie: againe when there is either no great, or no verie noysome winde to pearce the open pored body, nor to much forreine heat to enflame the naturall: nor to much cold to stiffen it to sore.

For the natural time generally taken, Aristotle would haue the bodie most exercised in sommer, bycause the naturall heat being then least, and the bodie therefore most burdened with superfluities, then exercise most helpes: both to encrease the inward heat, and to send out those outward dettes. Hippocrates againe giuing three principall rules to be kept in exercise, to auoide wearinesse, to walke in the morning, maketh this the third to vse both more and longer exercise in the winter and cold weather, and most of his favourites hold that opinion. The reason is, bycause in sommer the heat of the time dryeth the bodie enough, so that it needeth no exercise to wither it to much, where the aire it selfe doth drie it enough. Galene a man of great authoritie in his profession, pronounceth thus in generall, that as temperate bodies are to be exercised in a temperate season which he countes to be spring: so cold bodies are in hot weather: hoat in cold, moyst in drie, drie in moyst: meaning thereby that whensoeuer the bodie seemeth to yeeld towards any distemperature, then the contrarie both time and place must be fled to for succour. Of these opinions judgement is to chuse, which it best liketh. Me thinke vpon divers considerations, they maye all stand well without any repugnance, seing neither Hippocrates nor Galene, deny exercise in sommer simply, and Aristotle doth shew what it worketh in sommer.

For the natural time particularly taken, thus much is said, that it is vnwholesome to exercise after meat, bycause it hindereth digestion by dispersing the heat, which should be assembled wholly to further and helpe digestion. And yet both Aristotle and Avicene, allow some gentle walking after meat, to cause it so much the sooner setle downe in the stomacke, specially if one meane to sleepe shortly after. But for exercise before meate, that is exceedingly and generally commended, bycause it maketh the naturall heat strong against digesting time, and driuing away vnprofitable humours, disperseth the better and more wholesome, thorough out the whole bodie, whereas after meate it filleth

* 2. Part. proble. 21. 33. 42. † 3. De diëta. ‡ 2. De tuen. vali.
it with rawnesse, and want of digestion: bycause mowing marres concoction, and letts the boyling of the stomacke. Now in this place there be three thinges to be considered.

1. First that none venture vpon any exercise, before the bodie be purged naturally, by the nose, the mouth, the belly, the bladder, bycause the contrarie disperseth that into the bodie, which should be dismissed and sent awaie: nor before the ouernightes diet be thoroughly digested, for feare of to much superfluitie, besides crudity and cholere. Belching and vrine be argumentes of perfitt or vnperfit digestion. The whiter vrine the worse and weaker digestion, the yealower, the better.

2. The second consideration is, that no exercise be medled withall the stomacke being verie emptie, and wearie hungrie, least rauening cause ouerreaching, and Hippocrates* condemne you, for linking labour with hunger, a thing by him in his aphorismes forbid.

The third consideration is not to cate streight after the exercise, before the bodie be reasonably setted. Yet corruptible carcasses, which labour to be lightened of their cariage, be allowed their vittail, though they be puffing hoat. The cause why this distance betwene mowing and meate is enjoyned, is this, for that the bodie is still a clearing, while it is yet hoat: and the excrementes be but fleeting: so that neither the partie can yet be hungrie, nor the heat entend digestion. Whervpon they counsell him that is yet hoat after exercise, neither to washe himselfe in cold water: nor to drinke wine, nor cold water. Bycause washing will hurt the open body, wine will streight way steeme vp into the head, cold water will offend the belly and lyver, yea sometime gaue the sinewes, nay sometime call for death.

What houres of the daie were best for exercise, the auncient Physicians for their soile, in their time, and to their reason, appointed it thus. In the spring about noone, for the temperatenesse of the aire: in sommer in the morning, to preuent the heat of the daie: in harvest and winter towards night: bycause the mornings be cold, the daies short, and to be employed otherwise: and the meat before that time will lightly be well digested. But now in our time, the diet being so farre altered, and neuer a circumstance the same, no time is fitter for exercise then the mornings somewhat before meate: though we entreat

* 2. Aph. 16.
the *Muses* not to wonder and muse at it, that we be so boulde with our and their common friend, I meane the *morning*, seeing we seeke to haue learning and health ioyned together. Which falling both most fit in the *morning*, doth lend vs an argument to proue that they were ill sundred, whom the samenes of time so unitheth together. In the *morning* the bodie is light, being deliuered of excrementes, strong after sleepe, free from common lettes and without any perill of indigestion, all which fall out quite contrarie in the *euening*. If any writer allow any other hose after meate, it is in some extremitie of sicknesse, not in respect of exercise: as when the weather is most lowring, and children most heauie and dumpish, why is not then the fittest time to play, by chearing the minde, to lighthen the bodie?

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**CHAPTER 33.**

**OF THE QUANTITIE THAT IS TO BE KEPT IN EXERCISE.**

ALL they which vse exercises vse them either not so much as they should, and that doeth small good, or more then they should, and that doeth much harme, or so as they should, and that doeth much good. Wher-upon he that hath skill to crie ho, when he is at the height of his exercise, wherwith nature feeleth her selfe to be best content, knoweth best wherein the best measure consisteth. But how may one know the verie pitche in exercise, and when it were best for one to crie ho? principally by these two generall limittes. 1. Wherof the first is, when a *vapour* mingled with sweat is sensibly perceiued to proceeze from the bodie: when the *vaines* begin to swell, and the *breathing* to alter. For wheras the ende of exercise is to strengthen the bodie, and to encrease the naturall heat, whereby the wholesome iuyce is digested, and distributed to the nurriture of the other partes: and vnprofitable residences discharged: if the exercise come not to these degrees of *sweat, swelling,* and *breathing*, it is to weake to worke those effectes, which it
Limits. Strong and weak. Old and young. 119

dothe second general limit is, to continue the exercise so long, as the face and bodie shall haue a fresh colour, the motion shalbe quicke and in proportion, and no wearynesse worth the speaking shalbe felt. For if the colour begin to faint, or the bodic to be gaunt, or wearynesse to wring, or the motion to shrinke, or the sweat to alter in quantitie from hoat to cold, in quantitie from more to lesse, which should naturally encrease with the exercise, then crie ho, for feare of thinning the bodye to much, of consuming the good and ill iuyces together, of weakening the naturall heat, of destroying in stead of strengthening: bycause these be evident shewes, that the bodic wasteth, cooleth and dryeth more then it should.

Now as these be generall stacies not to proceede further, but to rest when we are well: so there be other more particular, wherein there is regard to be had, to the strength or weakenes of the partie, to the age, to the time of the yeare, to the temperature of the body, to the kinde of life. For in all these measure is a mery meane, and immoderatenes a remeadilesse harme.

They that be of good strength may continue longer in exercise, then any other, without some great occasion to the contrary: though they faint, and feele some little lassitude and wearines, bycause they will quickly recouer themselves. Those that be but weake must exercise but a while, bycause any small taint in them, is long and hard to be recovered, and therefore their limit is to be warme, and to be ware of sweating.

2. As touching the difference in age. Olde men, yea though they use the same exercises, wherewith they were acquainted when they were yong, yet must leaue ear they either sweat or begin to be wareie, bycause they are drye and wythered. Men of middle age must of necessitie keepe the meane lymit, bycause too much offends them, to little doth them litle good, both hinder the state of their bodies. Youth from seuen till one and twenty, will abyde much exercising, very well: wherefore they are allowed without daunger to be hoat and chafe, to puffe and blow, to sweat, to be wareie also to some degree of lassitude: for being full of excrementes by reason of their reachles diet, they finde great ease in labour and sweat: and being strong withall, a little wearines makes them litle worse. And yet there must be great eye had to them, that they keepe within
compasse, and so much the more, the lesse they be aboue seuen yeare old. For too much exercise in those yeares marres their growing, and alters the constitution of their bodies to the worse.

3. For the time of the yeare. In Winter the exercise may be great, till the body be hotte: but yet sweat not, lest the cold do harme. In the Spring more eu'en till it sweat, in the Harvest lesse, in the Somner least: because the ayre which enuironeth the body, doth then of it selfe so wearie and weaken it, as it needeth neither sweating, nor heating, nor wearying with exercise, wherein Hippocrates and his Phisicke will preuaile against Aristotle and his Philosophie.

4. For the temperature of the body: Moyst bodies may abide much exercise, by much stirring to drie vp much moisture, so that they may sweat, and yet they must take heede of weareynes. Dry bodies may very ill away with any exercise, and if with any, it must be such as will neither cause heat nor sweat. Could bodies may moue till they be throughly warme. Hoat bodies must be deintily dealt with-all. For heat, sweat, and great chaunce of their breathing be enemies to their complexion. Hoat and dry for feare of encreasing their qualities to much must be content with either no exercise at all, or with verie litle. Cold and dry may abyde stirring in respect of their coldnes, till they be warme: but for feare of ouerdrying they must not venture vpoun sweat. Hoat and moyst must vse moderate exercise, bycause to litle dyminisheth not their superfluous moysture: to much melteth to fast, and warmth to much. Whereupon daungorous fixes ensue: so that they must needes auoid great alteration of breath, and to much warmeth. Cold and moyst may exercise them selues till they blow, till they be hoat, and till they sweat. To be short, of any constitution this may best abide exercise, to emptie it of needesse humors, to stirre the natural heat, and to procure perfite digestion. Sicke-men may not dreame of any definite quantitie in their exercises, bycause according to the variety of their infirmities, both their exercises, and the quantities thereof must be proportionally applied: so that there can be no certaine rule set for them.

Such as be newly recouered from sicknes, or that be on the mending hand, bycause their strength is feeble, their heat weake, their lymes dried vp, must content themselves with small and competent exercise, for feare of no small
inconuenience. Their limit therefore must be to stirre, but not to change breath, to warme, but not to heat, to labour, but not to be wearie: yet as their health growes, their exercisse may encrease.

5. For the kinde of life. Such as liue moderately and with great continencie, though they be not full of superfluities, and therefore neede not exercise much: yet they must not abandon it quite, least their bodies for want therof, becomming vnwildie,lease both the benefit of naturall heat, and good constitution, and auoid not such residence, as of force breedes in them, and in the ende will cause some sicknes crepe on, which comes without warning, bycause Jupiter, as both Hesiodo sayeth, and Plutarch subscribeth, hath cut her tongue out, least she tell, when she comes, for that he would haue her come stealing eare she be perceiued, as Galene also maketh the liitle vnperceiued, or for the smallnesse contenmed to be mother to all illes both of bodie and soule. Incontinence breedes much matter for exercise: and therefore requireth much, cheifly to procure sound sleepe, the captaine cause of good digestion. Such as haue not vsed exercises before, and be nouices in the trade, must first be purged, then by meane and moderate ascents, day by day be well applyed, till they come to that degree, wherein those are, which haue bene acquainted therewith before. But in all those degrees and mediocrities, immoderate exercise must alway be eschewed, as a very capitall enemie to health causing children not to prosper nor grow: lustie men to fall into vnequall distemperatures, and oftimes agues: oldmen to become dry and ouerwearied. To conclude who is it, to whom it doth not some harme, and from whom it keepeth not some great good. These be the tokens, whereby immoderate exercises be discerned, if ye feele your ioyntes to be very hoat: if you perceiue your body to be drie and vnequall: if in your trauell you feele some pricking in your flesh, as if it were of some angrie push: if after sweating your colour become pale: if you finde your selfe faint and wearie more than ordinary, which wearies, fayntnesse and pricking, occupy the credit of a great circumstance in phisicke, of Galene,* and grecke physicians called κότος of the latines and our Linacer lassitudines, and come vpon dissolution and thinning of grosse humours, being to many at that time to cleare the body of, and pricking as they passe like

* 4. De tuenda sanita.
some angrie bile within the body, whereby the body is both forced to make an end of exercise, and withall is verie wearysome, and stif oftymes after.

CHAPTER 34.

OF THE MANNER OF EXERCISING.

GALENE in the second booke of his preseruatiue to health knitteth vp three great things in verie few wordes, that who so can handle the exercises in due maner, with the apotherapeutike, or gouerning the body after exercise, and his frictions to rubbe it and chafe it as it should be, is an absolute trayner in his kinde. Wherein we may see the vse of chafing, and rubbing the body both to be verie auncient, and very healthfull, to warme the outward partes, to open the passages for superfluitie, and to make one actiue and chearie to deale with any thing afterward. It hath his place euery day at tymes, euery yeare in seasons, altering vpon circumstance, but still both needefull and healthfull, and clearith where it chafeth. For the apotherapeutike much hath bene saide already: wherefore this place must serue peculiarly for the maner of exercising.

They of old time to whom these rules were first giuen hauing all things at their will, and sparing for no cost, neither straited for want of time, which they disposed as they listed, and to whom the traine bycause of their libertic and leasure was properly bequeathed, did vse many circumstances both ear they entred into their exercise, and when they were in it, and also after that they had ended it, ear they went to meat. Which their curious course, I will briefly runne through, onely to let them see it, which can do no more but see it, bycause the circumstances of our time will skant suffer any to assay it. After that they felt their former meat fully digested, and had at leysure performed what belonged to the purging of their bodies, they disrobed themselues, and were chafed with a gentle kinde
Practice of the Ancients.

of rubber, till that the freshnes of their colour, and agilytie of their ioyntes seemed to call for exercise. Then were they oyned with sweete oyle so neatly and with such cunning, as it might sooke into their bodies, and search euerie ioynt. That being done if they ment to wrastle, they threw dust vpon the oynntment: if not, they went to the exercise, which they had most fansie vnto, which being ended they rested a while, then with certaine scrapers called Strigiles, they had all their filth scrapte of their bodies: afterward they were chafed and rubbed againe, then oyned also againe, either in the Sunne or by the fire. Then to the bath, last of all apparelling themselues they fell to their meat. And this was not one or two, nor men of might alone, but euerie one and of euerie sort, nay, shall I say it? euen of euerie sex. A long and laboriouse trauell, and an argument of much ease, and to much adoe in that, which should be more common.

But in these our dayes, considering we neither haue such places wherein, nor the persons by whose helpe, nor the leasure by whose sufferance we maye entend so delicate a tendering of our selues, and yet for all that may not neglect so great a misterie for our owne health, as exercise is, though we cannot reatch to the olde, which perhaps we neede not, smaller provision and simpler fourniture, will serue our turne, and worke the same effectes, nay may fortune better by helpe of some circumstance peculiar to our selues. Therefore for our maner and order of exercise, these few and easie considerations may seeme to be sufficient: To cleare our bodies from superfluities echewaye, to combe our heades, to wash our handes and face, to apparell our selues for the purpose, to begin our exercise first slowly, and so grow on quicker, to rebate softly, and by gentle degrees, to change our sweatie clothes, to walke a litle after, last of all our bodies being setled, to go to our meate. This is that which I promised to note concerning the six circumstances of ex- ercise.
CHAPTER 35.

An advertisement to the training maister. Why both the teaching of the minde, and the training of the bodie be assigned to the same maister. The inconveniences which ensue, where the bodie and soule be made particular subjectes to severall professions. That who so will execute anything well, must of force be fully resolved of the excellency of his owne subject. Out of what kinde of writers the exercising maister may store himselfe with cunning. That the first groundes would be laid by the cunningest workeman. That priuate discretion in any executor is of more efficacie then his skill.

I haue already spoken of the parties, which are to be exercised, and what they are to observe: nowe must I saye somwhat of him, and to him, which is to direct the exercise, and how he may procure sufficient knowledge, wherby to do it exceeding well. And yet the trainers person is but a parcell of that person, whom I do charge with the whole. For I do assigne both the framing of the minde, and the training of the bodie to one mans charge, whose sufficiencie may vere well satisfie both, being so neare companions in linke, and not to be vncoupled in learning. The causes why I medle in this place with the training maister, or rather the training parte of the common maister, be these: first I did promise in my methode of exercises so to do: secondly the late discours of exercise will somwhat lighten this matter, and whatsoeuer shall be said here, may easely be reuieued there, where I deale with the generall maister. Beside this, exercise being so great a braunch of education as the sole traine of the whole bodie, maye well commaunde such a particular labour, though in deede I seuer not the persons, where I joine the properties. For in appointing seuerall executions, where the knowledge is unitied, and the sucesse followeth by the continuall comparing of the partes, how they both maye, or how they both do best procede in their best way, how can that man judge wel of the soule, whose trauell consisteth in the bodie alone? or how shall he perceiue what is the bodies best, which hauing the soule onely committed to his care, posteth ouer the bodie as to an other mans reckening? In these cases both fantsie workes affection, and affection ouerweyneth, either best liking where it fantsieth most, or most
following, where it affecteth best, as it doth appeare in Divines, who punish the bodie, to haue the soule better, and in Physicians, who looke a side at the soule, bycause the bodie is there best. Where by the way I observe, the different effectes which these two subiectes, being seuered in charge, do offer vnto their professours. For the health of the soule is the Divines best, both for his honest delite, that it doth so well, and for his best ease, that himselfe faires so well. For an honest, vertuous, godly and well disposed soule, doth highly esteeme and honorably thinke of the professour of diuinitie, and teacher of his religion, bycause vertuous dealinges, godly meditations, heauently thoughtes, which the one importeth, be the others portion, and the best food, to a well affected minde: Whervpon in such a healthy disposition of a well both informed and reformed soule, the Divine can neither lacke honor for his person, nor substance for his purse.

Now to the contrarie the health of the bodie, which is the Physicians subject, is generally his worst, though it be the ende of his profession, which though he be glad of his owne good nature, as he is a man, or of his good conscience, as he is a Christian, that the bodie doth wel, yet his chymny doth not smoke where no pacient smarthes. For the healthfull bodie commonly careth not for the Physician, it is neede that makes him sought. And as the Philosopher sayeth, if all men were freindes, then justice should not neede, bycause no wrong would be offered: so if all bodies were whole that no distemperature enforced: or if the Divine were well and dutifullly heard, that no intemperance distempered, Physick should haue small place: Now the contrary dealinges, bycause the diuine is not heard, and distemperature not auoided, do enforce Physick, for the healing parte of it, as the mother of the professours gaine: where as the preserving part neither will be kept by the one, neither enricheth the other. In these two professions we do generally see what the seuering of such neare neighbours doth bring to passe, like two tenantes in one house belonging to seuerall lorde. And yet the affections of the one so tuch the other, as they cause sometimes, both the Divine to thinke of the body, for the better support of the soule: and the Physician to thinke of the soule to helpe him in his cure with comfort and courage. The seuering of those two, sometime shew vs verie pitifull conclusions, when the Divine diliuers the
desperate sick soule, ouer to the secular magistrate, and a forcible death by waye of punishment: and the Physician deliuereth the desperate sick bodie to the Diuines care, and a forced ende by extremitie of disease. I dare not saye that these professions might ioyne in one person, and yet Galene* examining the force which a good or ill soule hath to imprint the like affections in the bodie, would not hauie the Physician to tarie for the Phylosopher but to play the parte himselfe. Where to much distraction is, and subalterne professions be made seuerall heads, there the professions make the most of their subiectes, and the subiectes receiue least good, though they parte from most. And seuerall professing makes the seuerall trades to swell beyond proportion, euerie one seeking to make the most of his owne, nay rather vanitie his owne, as simply the highest, though it creepe very low. And therefore in this my traine I couch both the partes vnder one maister's care. For while the bodie is committed to one, and the soule commended to an other, it falleth out most times, that the poore bodie is miserably neglected, while nothing is cared for but onely the soule, as it proueth true in very zealous Diuines: and that the soule it selfe is but sillly looked to, while the bodie is in price, and to much borne with, as is generally seene: and that in this conflicte the diligent scholer in great strength of soule, beares mostwhat about him, but a feeble, weake, and a sickish bodie. Wherefore to hauie the care equally distributed which is due to both the partes, I make him but one, which dealeth with both. For I finde no such difficultie, but that either for the cunning he may compass it: or for the trauell he maye beare it, hauing all circumstances free by succession in houres. Moreover as the temperature of the soule smelleth of the temperature of the bodie, so the soule being well affected, will draw on the bodie to her bent. For will a modest and a moderate soule but cause the body obey the rule of her temperance? or if the soule it selfe be reclaymed from follie, doth it not constraine the bodie forth with to follow? So that it were to much to sunder them in charge, whose dispositions be so ioyned, and the skill of such facilitie, as may easely be attained, and so much the sooner, bycause it is the preseruing partie, which requireth most care in the partie, and but small in the trainer, as the healinge part of Physicke requireth

* i. De san. tu.
most cunning in the professour, and some obedience in the patient.

I do make great account of the parties skill, that is to execute matters which besides diligence require skill: for if he be skilfull himselfe, it almost needes not to give precept. If he be not, it altogether bootes not. If he be skilfull he will execute well, bycause he can helpe the thing, which he must execute if particular occurrence pray aide at the sudden: if he want skill he will lightly mangle that, which is wel set downe, if he be a medler. Wherefore seing I wish the executors cunning, and yet must be content to take him as I finde him: I will do my best both to instruct in firmitie, and to content cunning. I must therefore haue him to thinke, that there be two properties which he must take to be of most efficacie to make a cunning executor. The one is to be rauished with the excellencie and worthynes of the thing which he is to execute. The other is, if he may very easily atteaine vnto some singuler knowledge in so noble a subiect, which both concur in this present execution.

1. For graunting the soule simply the pre-heminence both in substance of being, and in traine to be bettered, can there be any other single subiect, (which I say in respect of a communitie directed by diuine and humaine law, that is compound, and the principall subiect of any mans dealing,) can there be any single subiect I say of greater nobilitie, and more worthy to be in loue with, either by the partie, that is to finde it, or by him that is to frame it, then healthfullnes of body? which so toucheth the soule as it shakes it withall, if it selfe be not sownd?

What a treasure health is, they that haue it do finde, though they feele it not till it faile, when want bewrayes what a iewell they haue lost, and their cost discouers how they mynde the recourie. The ende of our being here is to serue God and our country, in obedience to persons, and perfourmance of duties: If that may be done with health of bodie, it is effectual and pithie: if not, then with sorow we must shift the soner, and let other succede, with no more assurance of life, then we had made vs, without this healthfull misterie: in perpetuall change to let the world see, that multitude doth supply with number the defect of a great deale better, but to sone decaying paucity.
To liue and that long of whom is it not longed for, as Gods blessing if he know God: as the benefit of nature, if he be but a naturall man.

The state of our bodie, when we are in good health, so liuely and lusty, so comfortable and cleare, so quicke and chearie, in part and in hole, doth it not paint vs, and point vs the valew of so precioue a iewell, as health is to be esteemed?

The pitifull grones, the lamentable shrikes, the lothsome lookes, the image of death, nay of a pyning death, yea in hope of recovery: the rufull heauines, the wringing handes, the wayling friends, all blacke before blacke, when health is in despaire, do they not crie and tell vs, what a goodly thing health is, themselues being so griesy?

So many monuments left by learned men, so much sumptruousnes of the mightiest princes, so many inuention of the noblest wittes bestowed vpon exercises to maintaine this diamond, are they not sufficient to enflame the executour, being a partaker him selfe, and a distributer to others, that the subiect wherein he dealeth is both massie, most worth, and most meruelous? let him thinke it to be so, bycause he seeth it is so, and vpon that presumption proccede to his so healthfull, and so honorable an execution. In whom his owne judgement is of speciall force to further his good speede. For being well resolued in the excellencie of his owne subiect he will both himselfe execute the better, and perswade other sooner to embrace that with zele, which he professeth with judgement. If you will haue me weepe for you, saith the Poet, then weepe you first: he shall hardly perswade an other to like of that, which is his owne choice, who shall himselfe not seeme to set by it, where himselfe hath set his choise.

2. The knowledge wherewith, and how to deale therein is so much the easier, bycause it is so generall, and so many wayes to be wonne. I will not seeme to raise vp the memorie which can never dye, giuen to this traine by all both old and new histories: which prayse those vertues and valiances, which they found, but had never had matter to praise, nor vertues to finde, if exercises had not made the personages praiseworthy, whereby they did such things, and of so great admiration, as had bene vnpossible to any not so trained as they were. What Philosopher describeth the fairest forme of the worthiest
common weale, either by patterne of one person, as allowing
that state best, where one steeares all: or by some greater
multitude, as preferring that governement, where many make
much stirre: but he doth alwaye, when he dealeth with the
youth, and first trayning of that state, not onely make
mention, but a most speciall matter of exercise for health?

Who is it in any language that handleth the Padagogicall
argument, how to bring vp youth, but he is arrested there,
where exercise is enfraunchised? As for the Physicians, it
is a principall parcell of their fairest patrimonie, bycause
it is naturally subject, and so learnedly proued to be by
Galene in his booke intituled Thrasybulus, to that parte of
their profession which seeketh to preserue health, and not
to tarie till it come to ruine, with their gaine to repare it,
though it still remaine ruinous and rotten, which is so re-
pared. Therefore whensoever the maintenance of health, is
the inscription of the booke, this title of exercise hath some
evidence to shew. Further in the discours of Exercises we
finde eche where the names of diet, of waking, of sleeping,
of moveing; of resting; of distemperature, of temperature, of
humours, of elementes, of places, of times, of partes of the
bodie, of the vses therof, of frictions and chafings, of lassitude
and wearinesse, and a number such, which when the training
maister meeteth with among the Physicians, or naturall
Philosophers, what els say they vnto him, but that where
ye finde vs before the dore, ye may be bold to come in?
As for naturall Philosophy the ground mistresse to Physik
it must needs be the foundacion to this whole traine.
Hence the causes be set, which proue eche thing either good
or bad, either noysome or needfull to health. All naturall
problemataries, dipnosopistes, symposiakes, antiquaries, war-
maisters, and such as deale with any particular occurence
of exercise, if ye appose them well: you shall finde them
yours freindes. This terme Gymnastice, which employpeth in
name, and professeth in deede the arte of exercise, is the
verie seat, wheron the trainer must builde. And therefore
all either whole booke, or particular discourses in any writer
by the waie, concerning this argument, do will him to rest
there. In which kinde, for the professed argument of the
whole booke, I know not any comparable to Hieronymus
Mercurialis, a verie learned Italian Physician now in our
time, which hath taken great paines to sift out of all writers,
what so euer concerneth the whole Gymnastick and exer-
cising argument, whose aduice in this question I haue my selfe much vsed, where he did fit my purpose.

By these reasons I do see, and by some profe I haue found, that the waye to be skilfull in the preseruatiue part of Physick, and so consequently in exercises, as the greatest member therof, is very ready and direct, because it is so plaine, so large, and with all so pleasant: as it is also most honorable, because it seekes to saue vs from that, which desireth our spoile. And therefore this execution requireth a liberall courage, where the gaine is not great, but the disposition much praised. The repairers get the pence, the preseruers reason faire. And as the effect commendes the knowledge: so being of it selfe thus necessarie for all, a student may with great credit trauell in the cunning, if it were for no more but to helpe his owne health, and vpon better affection, or some gainfull offer to empart it with other. For to helpe himselfe he is bound in nature, and will do it in deede: to do good to all if he may, he is bound by dutie, and so sure he ought. But to helpe as many as he may, and himselfe to, what nature can but loue? what dutie can but like? chiefly where the thing which he must do, may be done with ease, and the good which he shall do, shall gaine him praise, besides the surplus of profit. Some will say perhaps to traine vp children, what needes so much cunning: or in so petie a matter what needes so much labour? Though I entreat of it here, where it first beginnes, yet it stretcheth vnto all, both ages and persons: neither is the matter so meane, which is the readiest meane to so great a good, but if it were meane, the meanest matter requireth not the meaneast maister, to haue it well done: and the first groundworke would be layd by the best worke-man. For who can better teach to reade, then he which for skill can command the language? And what had more neede to be exactly done then that principle, which either marreth the whole sequele, with insufficiencie, or maketh all sound, being it selfe well layd? The thing you will graunt to be of such efficacie, such an excutor you desaire of: such a man may be had, nay a number of such may be had, if recom pense be prouided to answere such sufficiencie. The common not opinion but error is, he hath cunning enough for such a small trifle. It is not that small which he hath that can do the thing well, but your skill is small, to thynke that any small skill, can do anything well. He must know
a great deale more then he doth, which must do that well, which he doth: bycause store is the deliuerer of the best effectes, neede which sheweth all at once, is but a sorie steward, and must put in band, that he hath some credit, though verie smal substance.

For the skill of the trayner I take it to be verie evident, both whence it may be had, and how plentiful a store house he hath for his provision. Thence he may haue the generall groundes, and causes of his cunning.

3. But there is a third thing yet besides these two, which is proper to his owne person, which if he haue not, his cunning is worth nought. For though he see and embrace the worthines of his subiect, though he haue gathered in his whole haruest from out of all writers, yet if he want discretion how to apply it according into that, which is most fit to the verie meanest not bowghes and braunches, but even the twigges and sprigges of the petiest circumstances, he is no skillfull trayner: but so much the more daungerable, the more helpe of learning he hath, which will bolden him to much. Therefore of these two other pointes, the one being throughly resolued on, the other perfittly obtained, and all the contemplatiue reasons well vnderstoode, he must bend his wittes to wey the particularities, whereby both the generall conclusions be brought to be profitable, and his owne judgement to be thought discrete. The want of this is the cause of such a number of discoursers, which swarm ech where, and both like their owne choice, and can say pretily well to the generall position, which is not denied to any toward yophe, but they shew themselves altogether lame in the particular applying, which is a thing that attendeth onely vpon experience and ycares. The hauing of it will prouide vs notable store of excellent executours, to all their profits, vpon whom they shall execute. Aristotle the great philosopher in all his morall discourses tieth all those vertues which make mens maners praiseworthie, and be subiect to circumstances, to the rule of foresight and discretion, whose commendation he placeth in skill of specialities to direct mens doinges. Therefore it is no dishonour to the trayner, to be reclaymed vnto discretion, which hath all those so many and so manerly vertues to attend vpon her traine. Is not death commendable, and ascribed to valiancie, when it is voluntary for the common good, by reason of the circumstance? and the
sauing of life is it not basely thought of, when it had bene better spent, considering the circumstance? Which circum-
cumstance is the line to liue by, the guide to all our doinges, the tuchestone to try a contemplatiue creature from an actiue courage.

In the course of training, a thousand difficulties not possible to be forseen by the generall direction, will offer themselues, and appose the maister, and at the sudden must be salued. What will the trainer do? runne to his booke? nay to his braines. He must remember his rule, that indi-
visibles and circumstances be beyond the reach of arte: and are committed to the Artificer whose discretion must helpe, where arte is to weake: though she giue him great light, by fitting this to that, when he hath found wherof. Arte setteth downe the exercise and all the knowen circumstances. The person brings with it some dificultie in execution, where is the succour? Arte will not relent, she can not make curtsie, her knees be groune stiffe, and her jointes fast knit, and yet curtsie there must be. The Artificer must make it, and assist his ladie, which if she had not had a man to be her meane, she herselues would haue done all, and trusting to man whom she hath made her meane, why should she be deceituyd, and her clyentes be abused, where she commendes them of trust? Children that come to schoole dwel not in one house, not in the same streate, nay not in the same towne, they cannot lightly come at one houre, they be not of one age, nor fit for one exercise, and yet they must haue some. The arte knoweth my child no more then my neighbours, but the trainer must, and stay those uncertainties vpon the arrest of discretion: being en-
structed afore hand in the generall skill though bound but of voluntarie: as the like cause shall lead the like case.

The rule is, no noysome sauour neare the newly exercised: how shall the poore boye do, that is to go home thorough stinking streates, and filthy lanes.

The rule is, change apparell after sweat: what if he haue none other? or not there where he sweateth? Here must the trainers discretion shew it selfe, either to chuse exercises that be not subject to any such extremities, or to vse them with the fewest. But I am to long, neither neede I to doubt of mens discretion, though I say thus much of it, which many haue and moe wishe for, I shall haue occasion to supplie the rest in the generall teacher.
Thus haue I runne thorough the whole argument of exercises, and shewed not onely what I thinke of them in generall, but also what be the cheife particulars, and the circumstances belonging thereunto: and according to my promise I haue delt with the training maister, and over-treated him to thinke honorably of his profession, to gather knowledge, where it is abundantly to be got: and last of all to joine discretion as a third companion to his owne admiration and sufficiency.

CHAPTER 36.

That both young boyes, and young maidens are to be put to learne. Whether all boyes be to be set to schoole. That to many learned be to burdenous: to few to bare: witnes well sorted ciuill, missorted seditious. That all may learne to write and read without daunger. The good of choice, and ill of confusion. The children which are set to learne, hauing either riche or poore freindes: what order and choice is to be vsed in admitting either of them to learne. Of the time to chuse.

Now that the thinges be appointed, wherewith the minde must be first furnished, to make it learned, and the bodie best exercised, to keepe it healthfull, we are next to consider of those persons, which are to be instructed in this furniture, and to be preserued by this exercise: which I take to be children of both sortes, male and female, young boyes and young maidens, which though I admit here generally, without difference of sex, yet I restraine particularly ypon difference in cause, as herafter shall appeare. But young maidens must giue me leave to speake of boyes first: bycause naturally the male is more worthy, and politikcly he is more employed, and therfore that side claimeth this learned education, as first framed for their vse, and most properly belonging to their kinde: though of curtsie and kindnesse they be content to lend their female in youth, the vse of their traine in part, vpon whom in age they bestow both themselues, and all the frute of their whole traine.
Train tests wit. Is school for all?

It might seeme sufficient for the determining of this case to say onely thus much: that they must needes be boyes which are to be trayned in this sorte, as I haue declared, bycause the bringing vp of young maidens in any kynd of learning, is but an accessory by the waye. But for so much as there be many considerations in the persons, both of boyes and maidens worthy the deciding, I meane to entreat of them both somwhat largely: and as neare as I can, to resolue both my selfe and my reader in some pointes of controversie and necessitie, or rather in some pointes of apparent necessitie, being out of all controversie. For the male side, that doubt is long ago out of doubt, that they be to be set to schoole, to qualifie themselves, to learne how to be religious and louing, how to gouerne and obey, how to fore cast and preuent, how to defende and assaile, and in short, how to performe that excellently by labour, wherunto they are borne but rudely by nature. For the very excellency of executions and effectes where by we do so great things, as we vonder at our selues in all histories and recordes of time, (which be but stages for people to gase on, and one to maruell at an others doings) testifieth and confirmeth that it were great pitie, that such towardnesse should be drown in vs for lacke of education, which never comes to profe, but where education is the meane. That we can proue learned, the effect doth shew, but that not vnlesse we learne, the defect declares. That our bodies can do great things, healthfull strength is witnesse to it selfe: but where weaknesse is, what doinges there be, verie want will pronounce. But now in the way of this so commended a traine, there be two great doubtes which crosse me. 1. The first is, whether all children be to be set to schoole, without restraint to diminish the number. 2. The second is, how to worke restraint, if it be thought needefull. Touching the first question, whether all children be to be set to schoole or no, without repressing the infinitie of multitude, it is a matter of great weight, and not only in knowledge to be resolued vpon, but also in deede so to be executed, as the resolution shall probably giue sentence. For the bodie of a common weale in proportion is like vnto a naturall bodie. In a naturall bodie, if any one parte be to great, or to small, besides the eye sore it is mother to some euill by the verie misfourming, wheruppon great dis-temperature must needes follow in time, and disquiet the
whole bodie. And in a bodie politike if the like proportion be not kept in all partes, the like disturbance will crepe thorough out all partes. Some by to much will seeke to bite to sore, some by to little will be trode on to much: as both will distemper: which if it fortune not to kill in the ende, yet it will disquiet where it greiues, and hast forward the ende. But though the pestering of number do one raise the most professons and partes of any common weale, and harme there where it doth so overcharge, yet I will not medle with any, but this of learning and the leaner, which I haue chosen to be my peculiar subiect. Wherof I saye thus, that to many learned be to burdenous, that to few be to bare, that wittes well sorted be most ciuill, that the same misplaced be most vnquiet and seditious.

1. To many burdens any state to farre: for want of prouision. For the rowmes which are to be supplied by learning being within number, if they that are to supply them, grow on beyound number how can yt be but too great a burden for any state to beare? To haue so many gaping for preferment, as no goulfe hath stooore enough to suffise, and to let them rone helpeles, whom nothing else can helpe, how can it be but that such shifters must needes shake the verie strongest rike in that state where they liue, and loyter without luing? which needes superfluitie fleeting without seat, what ill can it but breede? A dangerous residence it is at hoome, still seeking shiftes to liue as they may, though with enemtie to order, which neede cannot see. A perilous searcher it is abroode, to seeke to fish in a troubled water, if any cause promote their quarrell, bycause the cleare is not for them, which they haue sounded allready. Sure neede is an imperious mistres to force conclusions, whether shee build vpon fantsie and desire, which is a maniheaded neede, even before neede, and mostwhat without neede: or vpon meere lacke and want in deede, which though it haue but one head, yet that one is exceeding strong, importunate, and furiose. And shee hath at hand to salue her mischieves, a ready and an ordi-narie excuse, wherewith she will seeme to craue pardon for all that is done by needy men, as there vnto enforced by her inevitabe violence. A violent remedy, which doth not heale infections, but will alleage cause, where to haue mischieves excused and foregiuen.

Wherfore if these mens misdemeanour come of their
This danger universally admitted.

owne ill, which prouision cannot preuent, bycause in best prouision ill will be ill, so farre as it dare shew, where wealth workes wantonnes, it deserues correction and punishment. If it come of necessitie, for want of foresight in publike government, to helpe the common, from common blame, and to prouide for the priuate: it would be amended and not suffered to runne, till the harme being receiued and felt, cause the question be mouded, whether such a mischiefe proceede from priuate insolence, or publike negligence. For as the priuate is to pay, if it do not performe, when the publike hath prouided: so the publike must pardon, if for insufficient foresight, the priuate proue dissolute, and lend the state a blow. But for my number I neede not to dwell any longer in to many, for troubling all with to many wordes, seeing all wise men see, and all learned men say, that it is most necessary to disburden a common weale of vnnecessary number, and multitude in generall, which in some countries they compassed by brotheltry, and common stewes, to let the yong spring: in some by exposition and spoile of enfantes, both contrary to nature, and countermaunded by religion: but according to their policie and commaunded by their countries. In particular disposing of them that liued, they cast their account, and as the proportion of their states did suffer: so did they allote them with choice, and constrained them to obey. If such regard for multitude be to be had in any one braunch of the common weale, it is most needefull in schollers. For they professe learning, that is to say the soule of a state: and it is to perilous to haue the soule of a state to be troubled with their soules, that is necessary learning with vnnecessary learners, or the publike body with their priuate, which is the common wealth with their priuate want. For in all proportion, to much is to bad, and to much out of all proportion, and to haue to much euen of the soule, is not the soundest, where her offices be appointed and lymited in certaine. Superfluitie and residence bring sickenes to the body, and must not to much then infect the soule sore, being in a sympathie with the body? Scholers by reason of their conceit which learning inflameth, as no meane authority saith,* become to imperiall to rest upon a litle: and by their kinde of life which is allway idle they proue to disdainefull to deale with labour, vnlesse neede make them trot, or the

* S. Paul.
Turkish captivitie catch them, the greatest foe that can fall upon idle people, where labour is looked for, and they not used to it. Contentment in aspiring, which is hard to such wittes, and patience in paines which they neuer learned, be the two cognisances, whereby to discern a cuill wit, and fit to enioye the benefit of his countrey. Now of all ouer-flush in number, is not that most dangerous, which in conceit is loftie, and in life loytering, as the vnbestowed scoller by profession is?

To few be to bare and naked: bycause necessities must be supplyed, and that by the fittest. For whereas the defect of the fit enforceth supplement of the lookers on, though not the most likely, but whosoeuer they be, without further respect, then that they stand by, bycause neede bides no choyce where there is no pluralitie, and yet biddes pluralitie make choyce: there the vnsufficient servise of necessarie servises breedes much miscontentment, and more shaking to any state. And that chiefly in such pointes, as the state embraseth, and the feeble minister doth nothing but deface. So that the defeat of the generall purpose must be most imputed to the bare defect of insufficient persons. For as to many brings surfettes, so to few breedes consumptions.

3. Wittes well sorted be most cuill: This I say bycause to auoyd excessiue number, choice is one principall helpe: for in admitting to vses onely such as be fit, and seeme to be made for them, pares of the vnfit, and lessoneth the number, which yet would be lookt vnlo, euen at the verie first. For euen he that is thought most vnfit, and is so in deede, yet will griewe at repulse, vnles ye repell him by preuention, ear he come to the sense and judgement to discern what a heauie thing a flat repulse is. Which miscontentment if it range in a number, cannot be without daunger to the common body. As to the contrarie such wittes as be placed where the place needes them more then they the place, do performe with sufficiencie, and procede with contentment of the state that enstawled them. The chiefe signes of cuillitie be quietnesse, concord, agrement, fellowship and friendship, which likenesse doth lincke, vnliknesse, vndoeth: fitnesse maketh fast, vnfitnesse doth loose: proprietie beares vp, improprietie pulleth downe: right matching makes, mismatching marres. How then can cuill societie be preserued, where wittes of
vnisfit humours for servise, are in places of servise, by ap-
pointment, either vnaduisededly made, or aduisedly marred.
Is there any picture so ill favoured, being compound of
incompatible natures, as an execution is, being committed
to a contrarie constitution? If fire be to enflame, and cause
thinges burne, where water should coole, and be measne to
quench, is the place not in danger? If that wit fall to
preach, which were fitter for the plough, and he to clime a
pulpit, which is made to scale a walle, is not a good *carter*
il lost, and a good *souldier* ill placed? If he will needes
lawe it, which careth for no lawe, and professeth *justice* that
professeth no *right*, hath not *right* an ill *carrier*, and *justice*
a worse *maister*? If he will deal with *physicke* whose
braines can not beare the infinite circumstances which belong
thereunto, whether to maintaine health, or to restore it:
dothe any thing else, but seeke to hasten death, for helping
the disease? to make way to murther, in steeed of amende-
ment? to be a *butchars prentice* for a *maister* in *physike*?
And so is it in all kindes of life, in all trades of liuing, where
fitnes and right placing of wittes doth worke agreement and
case, vnfitnes and misplacing haue the contrarie companions,
disagreement and disease.

4. Againe wittes misplaced most vnquiet and
seditious: as any thing else strayned against
nature: light thinges prease vpward, and will
ye force *Fire* downe? Heauie thinges beare downward:
and will ye haue *Leade* to leape vp? An imperiall witte
for want of education and abilitie, being placed in a meane
calling will trouble the whole companie, if he haue not his
will, as winde in the stomacke: and if he haue his will,
then shall ye see what his naturall did shoote at. He that
beareth a tankarde by meanesse of degree, and was borne
for a cokhorse by sharpenes of witte, will keepe a canuase
at the Conduites, tyll he be Maister of his companie. Such
a stirring thing it is to haue wittes misplaced, and their
degrees mislotted by the iniquitie of *Fortune*, which the
equitie of *nature* did seeme to meane vnto them.

*Plato* in his wished common weale, and his defining of
naturall dignities, appointeth his degrees and honors, where
*nature* deserueth by *abilitie* and *worth*, not where *fortune*
freindeth by *byrth* and *boldnes*, though where both do ioyne
*singuaritie* in *nature*, and successe in *fortune*, there be some
rare iewell. Hereupon I conclude, that as it necessary to
preuent to great a number for the quantitie thereof: so it is more then necessarie, to prouide in the necessarie number for the qualitie thereof, wherein restraint it selfe will do much good for the one, and choice in restraint will do more for the other. Sure all children may not be set to schole, nay not though priuate circumstance say yea. And therefore scholes may not be set vp for all, though great good will finde neuer so many founders, both for the place where-in to learne, and for the number also which is for to learne: that the state may be serued with sufficiencie enough, and not be pestered with more than enough. And yet by the way for writing and reading so they rested there, what if euerie one had them, for religion sake, and their necessarie affaires? Besides that in the long time of their whole youth, if they minded no more, these two were easely learned, at their leasure times by extraordinary meanes, if the ordinarie be daintie and no schoole nigh. Euerie parish hath a minister, if none else in the parish, which can helpe writing and reading.

Some doubt may rise here betwene the riche and poore, whether all riche and none poore, or but some in both maye and ought to be set to learning. For all in both that is decided alreadie, No: because the whole question concerneth these two kindes, as the whole common weale standeth vpon these two kindes. If all riche be excluded, abilitie will snuffe, if all poore be restrained, then will towardnesse repine. If abilitie set out some riche, by priuate purses for priuate preferment: towardnesse will commendre some poore to publike prouision for publike seruice: so that if neither publike in the poore, nor priuate in the riche do marre their owne market, me thinke that were best, nay that will be best, being ruled by their wittes to conceiue learning, and their disposition to proue vertuous. But how may the publike in the poore, and the priuate in the riche, make their owne market in the education of those whom they preferre to learning? I will tel ye how. The riche not to haue to much, the poore not to lacke to much, the one by ouerplus breadeth a loose and dissolute braine: the other by vnder minus a base and seruile conceit. For he that neuer needeth by supplie of freindes, neuer strayneth his wittes to be freind to himselfe, but commonly proues retchelesse till the blacke oxe tread vpon his toes, and neede make him tric what mettle he is made of. And
he that still needeth for want of freindes being still in pinche holdes that for his heauen, which riddles him from neede, and serues that Saint, which serues his turne best, euen Neptune in shipwrackie. Wherby he maketh the right of his judgement become bond for wealth: and the sight of his witte blinde for desire, such slauerie workes want, vnlesse Gods grace proue the staye, which is no line to common direction, though it be our onely hope, by waye of refuge. Now then if the wealthy parentes of their priuate patrimonie, and publike patrones of their supererogatorie wealth, will but drue to a meane in both these two mains, neither shall wealth make the one to wanton, nor want make the other to seruile: neither the one to leape to fast, for feare he loose some time, nor the other to hast to fast, for feare he misse some liuings. Sure to prouide for poore scholers but a poore patche of a leane liuing, or but some meane halfe, is more then halfe a maine; the desire to supplie that which wanteth, distracting the studie more by many partes, then that petie helpe, which they haue can possibly further it: bycause the charge to maintaine a scholer is great, the time to proue well learned, long, and when ripenesse is ready, there would be staye to chuse and time to take aduice, where neede turnes the deafe eare. The paterne of to prodigall wealth oftimes causeth the toward student to overshoote himselfe by corrupt imitation, as brauerie and libertie be great allurers, where studie and staye pretend restraint. And therfore neither must to much be butte to allurementes, nor to litle a burden: to judgement the one the meane to lewdnesse the other a maine to libertie. The midle sorte of parentes which neither welter in to much wealth, nor wrastle with to much want, seemeth fitteth of all, if the childrens capacitie be aunswerable to their parentes state and qualitie: which must be the leuell for the fattest to fall downe to, and the leanest to leape up to, to bring forth that student, which must serue his countrey best. Religion and learning will frame them in judgement, when wealth and abilitie haue set them once on foote.

The choosing of wittes definitely, till they come to the time, or verie neare to it, when they are themselues naturally and for ripenesse of yeares to chuse their owne kinde of life, how so euer circum-

stance free, or binde their choice, I cannot say much, though I do see what other haue said in that behalfe. A quicke
School not for all. Choosing.

witte will take soone, a staid memorie will hold fast, a dull head may proue somewhat, a meane witte offers faire, praise bewrayeth some courage, awe some, in eche kinde there is likelyhood, and yet error in eche. For as there be faire blossomes, so there be nipping frostes. And till the daunger of reuolt be past, the quicke must be helde in hope, the dull without dispaire, the meane the meetest, if the sequele do aunswere. I can limit no one thing, though I see great shewes, where there is such vncertaine motion, both in soule and body, as there is in children. The maisters discretion in time and vpon triall, may see and say much, and in a number there will some leaders appeare of themselues, as some speciall deare in the whole heard. Where great appearance is, there one may prophecie, and yet the lying spirite may sit in his lippes. For God hath reserued, his calling and discouering houres, as all other future euentes to his owne peculiar and priuate knowledge: probabilities be our guides, and our conjectures be great, though not without exception. What kinde of witte I like best for my countrey, as most proper to be the instrument for learning, it shall appeare herafter. But for the first question of the two, it seemeth to me verie plaine that all children be not to be set to schoole, but onely such as for naturall wittes, and sufficient maintenance, either of their naturall parentes, or ciuill patrones, shall be honestly and wel supported in their study, till the common weale minding to vse their seruice, appoint their prouision, not in hast for neede, but at leasure with choice.
CHAPTER 37.

The meanes to restraine the ouerflowing multitude of scholers. The cause why euerie one desireth to have his childe learned, and yet must yeilde ouer his owne desire to the disposition of his countrie. That necessitie and choyce be the best restrayners. That necessitie restrayneth by lacke and lawe. Why it may be admitted, that all may write and read that can, but no further. What is to be thought of the speaking and understanding of Latine, and in what degree of learning that is. That considering our time and the state of religion in our time, lawe must needes helpe this restraint: with the answere to such objections as are made to the contrary. That in choice of wittes, which must deale with learning, that wit is fittest for our state, which aunswareth best the monarchie, and how such a wit is to be knowne. That choice is to helpe in scholing, in admission into colledges, in proceeding to degrees, in preferring to liuinges, where the right and wrong of all the foure pointes be handled at full.

In the last title we haue concluded, that there must be a restraint, and that all may not passe on to learning which throng titherward, bycause of the inconueniences, which may ensue, by want of preferment for such a multitude, and by defeating other trades of their necessarie trauellours. Our next labour therefore must be, how to handle this restraint, that the tide ouerflow not the common, with to great a spring of bookish people, if ye crie come who will, or ring out all in. Euerie one desireth to haue his childe learned: the reason is, for that how hardly souer either fortune frowne, or casualtie chastice, yet learning hath some strength to shore vp the person, bycause it is incorporate in the person, till the soule dislodge, neither lyeth it so open for mischaunce to mangle, in any degree, as forren and fortunes patrimonie doth. But though euerie parent be thus affected toward his owne child, as nature leads him to wish his owne best, yet for all that euerie parent must beare in memorie that he is more bound to his country, then to his child, as his child must renounce him in countermatch with his countrie. And that country which claymeth this prerogatiue of the father aboue the child, and of the child aboue the father, as it maintained the father care he was a father, and will maintaine the child, when he is without a father: so generally it prouideth for all, as it doth require a dutie aboue all. And therefore parentes in disposing of their children may vpon good warrant surrender their interest
to the generall consideration of their common countrie, and thinke that it is not best to haue their children bookish, notwithstanding their owne desire, be it neuer so earnestly bent: if their countrie say either they shall serue in this trade, without the booke: or if shee say I may not allow any more booke men without my to much trouble. I pray the good parent haue pacience, and appoint some other course for thy childe, there be many good meanes to luye by, besides the booke, and I wilbe thy childes friend, if thou wilt fit in some order for me. This verie consideration of the countrie, vterred with so milde a speach, spoken by her that is able to performe it, may moue the reasonable parent, to yealde to her desire as best, as she can tell the headstrong in plaine termes, that he shall yeelde perforce, if he will not by entreatie, for priuate affection though supported by reason of strength whatsoeuer, must either voluntarily bend, or forcibly breake, when the common good yeeldeth to the contrary side.

Seeing therefore the disposition of wittes according to the proportion of ech state is resigned ouer to the countrie: and she sayth all may not be set to schole, bycause ech trade must be furnished, to performe all duties belonging to all parts: it falleth out in this case of restraint which bridles desire, that two speciall groundes are to be considered, which strip away excessiue number, necessitie and choice, the one perforce, the other by your leaue.

As for necessitie, when the parent is ouer charged with defect in circumstance, though desire carie him on, it then restraineth most, and lesseneth this number when desire would encrease it, and straines to the contrary. You would haue your childe learned, but your purse will not streatch, your remedy is pacience, devise some other way, wherein your abilitie will serue. You are not able to spare him from your elbow, for your neede, and learning must haue leysure, a scholars booke must be his onely busines, without foreine lettes, you may be bold of your owne, let booking alone, for such as can entend it, from being called away by domesticall affaires, and necessarie busines, for the scholars name will not be a cypherlike subject, as he is termed of leasure, so must he haue it. And that they cannot spare their children so, must forebeare their scholing, by the olde Persian* ordinance, bycause leasure is

* Xenop. r. κυρ παιδ.
the foregoer to liberall profession: necessitie compelleth and bastardeth the conceit, a venom to learning, whom freedom should direct. You haue no schole neare you, and you cannot pay for teaching further of, let your owne trade content you: keepe your childe at home. Your childe is weeke tymbred, let scholing alone, make play his physician and health his midle end. Which way soeuer neede driues you perforce, that way must ye trot, if he will not amble, and bid Will thinke that well. He that gouerneth all seeth what is your best, your selfe may be misseled either by ignorance in choice, or affection in blood. In these and the like cases lacke is the leader, which way soeuer she straineth. Whereby if the restrained childe cannot get the skil to write and read: I lament that lacke, bycause I haue allowed him somuch before, vpon some reasonable perswasion euene for necessary dealings. For these two pointes concerne every man neare, bycause they submit themselues to euerie mans seruice: yea in his basest busines and secretest affaires. I dare not venture to allow so many the lattine tongue nor any other language, vnesse it be in cases, where their trades be knowne, and those toungues be founde to be necessarie for them. For all the feare is, though it be more then feare, where it still falleth out so, least hauing such benefits of schole, they will not be content with the state which is for them, but bycause they haue some petie smake of their booke, they will thinke any state be it neuer so high to be low ynough for them. Which petie bookemen do not consider, that both clounes in the countrie, and artificers in townes be allowed lattine in well gouerned states, which yet rest in their calling, without pride or ambition, for that small knowledge, whereby they be better able to furnish out their trades, without further aspiring. Neither measure they the meaner qualities, as the thinges be in nature, but as themselves be in conceit: neither can they consider that at this daye it is not the toungue, but the treasure of learning and knowledge, which is laid vp in the toungue whereunto they neuer came, which giueth the toungue credit, and the speaker authoritie. For want of this right judgement there ensueth in them a miscontentment of minde, not liking their owne state, and a cumbersome conceit, still aspiring higher, that disquieteteth the whole state. Wherefore necessitie is a good meane to preuent this in many, which would if they could, now may not, bycause they cannot.
Number of scholars kept down by law. 145

The second point of necessitie I do assigne to lawe and ordinaunce vpon consideration to cut of this flocking multitude, which will needes to schoole. Whereupon two great goods must needes ensue. Content-ment of minde in the partie restrained, when he shall perceive publike prouision to be the checke to his fantzie: and timely preuenting, care conceit take roote, and thinke it selfe wronged. Bycause it is much better to nip misorder in the verie ground, that it may not take hold, then when it is growen vp, then to hacke it downe. He that neuer conceiued great things maye be helde there with ease, but being once entred in the waye to mount, and then throwne backward, he will be in some greife and seeke how to returne gaule, whence he receiued greife, if he chaunce to proue peuish, as repulse in great hope is a perillous grater. Yet in both these cases of necessarie restraint, I could wish prouision were had to some singular wittes, found worthy the auauement: either by priuate patronage, or publike: and yet againe if they passe on, and bewtifie some other trade: that also is verie good, seeing they serue their country, whersoever they be loated, and in those also whom libertie of circunstance doth set to schoole povertie will appeare, and towardnesse call for helpe: and yet the number will nevertheless proue still with the most.

1. It is no obiection to alleadage against such a lawful restraint, the abilitie of good wittes, and great learning in men, that either now be, or heretofore haue bene, which we might haue lackt if so strait a lawe had bene then: 2. or that it were pitie by seueritie of an vnkinde lawe to hynder that excellencie, which God commonly giues to the poorer sort. To the first I aunswere, besides that, which euens lawe to that ende will aunswere for it selfe. As in time to come we know not, who shall serue the state, if the lawe be made straite, and yet we know well, that he which defines states will prouide sufficient persons, by whom they shalbe serued: so in time past or present, if these were not, or those had not bene, whom we now see or of whom we haue heard, God would haue raised vp other, whose benefites in seruing gouernmentes may not be restrained to any degree of men, as they be men, but to the appointment of a ciuill societie, which hath direction ouer men: as a thing which God doth most cherish, both in respect of this Church which is of number, and in regard of
societie it selfe, which is the naturall ende of mans being here, and not to liue alone. And I warrant you whenssoever such an orderly restraint shalbe put in practise that there wilbe as good foresight had to haue necessarie functions serued, as there will be regard to draine away the vnnecessary ouerflow. A thing not new faingled, but euer in vse, where the common weales, had an eye to distribute their multitude to the best and easiest proportion of their owne state: which otherwise improporatione would breade an aposteme. And therefore if the generall judgement appoint it so, it is best to yeelde. And private opinion in politike cases will proue an errour, if the generall liking contrarie it flat. I do not now meane, where the generall is blinded by common errour, but where private conceit can take no exception, sauing that, which he bredeth from out of his owne braine. If the state of my countrey take order, that my child shall not go to schoole, sure I will obey, and prouide some other course, though I like learning exceeding well, and be verie farre in loue with it, besides the affection to my child, bycause the squaring with the generall, is to farre out of square for any particular. And I pray you may it not be, that for want of such an ordinance we mist better wittes, then those were, or are, which we either had or haue, though we thinke very well of both the sortes, whether now liuing with vs, or tofore parted from vs? And doth not negligence for want of looking to, ouerthrow as gaiie and gallant heads, as diligence by doing euen her verie best, hath euer brought to light? Advised and considerate planting is like enough to receiue verie good encrease and cuentes in such cases, by authoritie and testimonie of two the greatest oratours in both the best tongues, be but foolish maisters, and febler argumentes.

As for pytting the poore, it is no pitie, not to wish a begger to become a prince, though ye allow him a pennie, and pitie his needefull want. Is he poore? prouide for him, that he may liue by trade, but let him not loyter. Is he wittie? why? be artificers fooles? and do not all trades occupie wit? sometimes to much, and thereby both straine their owne heads to the worse, and proue to suttle for a great deale their betters. Is he verie likely to proue singuler in learning? I do not reciect him, for whom I prouide a publike helpe in common patronage. But he doth not well to oppose his owne particular, against the publike good, let
The poor and the rich.

his countrie thinke of him enough, and not he of him selfe to much. If nobilitie and gentlemen would fall to diligence, and recouer the execution of learning, where were this obiection? The greatest assurers of it affirme, that learning was wont to be proper to nobilitie, and that through their negligence it is left for a pray to the meaner sort, and a bootie to corruption, where the professours neede offereth wrongfull violence to the liberalitie of the thing. Do they not therein confesse, where the right of the thing lyeth and themselues to be vsurpers, if they should enter vpon their owne, whose the interest is, and whom in so many discourses of nobilitie, they themselues blame so much for their so great negligence? They must needes here yeelede without law to their owne confession. But we see God hath shewed himselfe meruelous munificent and beneficall this way to the poorer sort. I grant, yet that proues not, but that he bestowed as great giftes of them which shewed not. And that as diligence in the one did shew that they had, to the glorie of the giuer, and their owne praise: so negligence in the other, did supprese that they had to their owne shame, who neither honoured the giuer, nor honested themselues, nor profited their countrie. So that here not the gift, but the shew is brought in allegation. And why not the greater talent hid seeing it is no noueltie? But the other shew. Nomore then that they haue, And the other shew not. No argument that they haue not. Take order then, that they shew, which haue and hide, and then make comparissons. Be great giftes tied to the meane, or banished from the mighty? be there not as good wittes in wealth, though oftimes choked with dissolutenes and negligence, as there be in pouertie appearing thorough paines and diligence? Nay be there not as vntoward poorelinges, as there be wanton wealthlinges? I know yes, and when vntowardnes and an ill inclynation hittes in a base condition, it proues more vile. So that this thing turnes about to my other conclusion, that neither pouertie is to be pitied more then the countrey, if pitie must needes take place: neither riches more to be esteemed then the common weale, if wealth must needes be wayed: but that the value in wittes must be hecelde of most worth, which hath her hauen already appointed, where to harbour her selfe, in maintenaunce to studie, either by priuate helpe, if the parents be wealthy, or by publike ayde, if pouertie praie for it.
Certainly there is great reason (if euen the terme, great, be not to small, when the thing is more then needfull, and the time to preuent it, is almost runne to farre) why order should be taken, to restraine the number, that will needes to the booke. For while the Church was an harbour for all men to ride in, which knew any letter, there needed no restraint, the liuinges there were infinite and capable of that number, the more drew that waye, and found reliefe that waye, the better for that state, which encroached still on, and by clasping all persons, would haue graspid all liuinges. The state is now altered, that book-maintenance maimed, the preferment that waye hath turned a new leafe. And will ye let the fry encrease, where the feeding failes? Will ye haue the multitude waxe, where the maintenance waines? Sure I conceive of it thus, that there is as great difference in ground, betwene the sufferinge all to booke it in these dayes, and the like libertie to the same number, in the ruffle of the papacy amongst vs: as there is betwene the two religions, the one expelled and the other retained, in the grounds of their kinde. The expelled religion was supported by multitude, and the moe had interest, the moe stood for it: the retained must pitch the defence of her truth, in some paucity of choice: seeing the liuinges are shed, which should serue the great number. So that our time, of necessitie must restraine: if not: what you breede and feede not, the aduersarie part will allure by liuing, and arme by corrupting, against their vnwise countreie, which either bestowed them not at first, or despised them at last. Where your thankes shalbe lost, which brought vp, and forsooke their desert shall sinke deepe, which fed the forsaken. And is it not meere folly by sufferance to encrease your enemies force, which you might by ordinance supplant at ease? it is the booke, which bredes vs enemies, and causeth corruption to creepe, where cunning neuer came. The enemy state cared not so much for many well learned, as for the multitude though vnlearned, which backt much bould ignorance, with a gaie surface of some small learning: our state then must reject the multitude, and rempare with the cunning. Our owne time is our surest touch, and our owne trouble our rightest triall, if wisedome in time do not preuent it, folly in triall will surely repent. It is to no purpose to alledge, when people see, that there is no preferment to be had for all learners, that then the number will decay, and abate of
it selfe without any lawe: onelesse ye can worke so, as no moe may hope, though but one can hit: or els, if ye can appoint vs, how long the controuersie for religion is like to endure. For while hope is indifferent, eche one will crowd: and while religion is in brake, eche one vnder hand, will furnish where he fauoreth. The aduersarie of our religion, as in deede he needed none, so dreamed he not of any defense, while he was rockt in ease, and his state vnassailed by any discontentment: but now that he is skirmished with so much, and so sore gauled, he is driuen to studie, and seeketh by new coined distinctions to recouer, that credite and reputation which he lost by intruding: wherein as he dealeth more cunningly with the person of his aduersarie, so he bewrayeth still the great auantage, which his aduersaries cause hath wonne ouer his. For in disputing, good Logicians know that it is an euident shift, to auoide manifest foile, when the disputer in dispaire of his cause is forced to bend against his aduersaries person. And therefore provision must be, to defend by a learned paucity, where the flocking number by reason of ingenerate wantes, will proue but a scare crow, and by apparent defection doth encrease the embush, which lyeth still in waite to intercept our possession. Thus much of Necessitie, which stayeth the multitude of learners either by defect in circumstance, or by law in ordinance, when the parties be letted, either by lack that they can not, or by law that they may not, lay claime to the booke.

Now are we come to a larger compasse, where libertie giues leaue to leanfe if he can, where forraigne circumstances be free, and no let for any to be learned but either his wit, if he be dull, or his will, if he be stubborne. In this kinde, choise is a great prince, which by great reason and good aduice, abridgeth that which is to much, and culls owt the best. Which choice, as it begins at the entrie of the elementarie schole, so it procedeth on, till the last preferment be bestowed, which either the state hath in store for any person, or any person can derserue, for seruice in the state. And therefore as it keepeth in an ordinate course, so it may full well be orderly handled, and by convenient degrees.

But bycause the choice is to be made by the wit, and the wit is to be applied to the frame and state of the countrie, where it continueth: I will first seeke out, what kinde of wit
Right choice in a monarchy.

What wit is fittest for learning in a monarchy.

is even from the infantcie to be thought most fit, to serue for this state in the learned kinde. Which if it be to stirring, troubleth, if it be well staied, setleth the countrie where it lyueth, so farre as it dealeth. And yet oftymes that wit maketh least show at the first, to be so plyable, which at the last doth best agree with the pollicy. And therefore it is then to be taken, when it beginnes first to shew, that it will proue such: wherefore precise reiecting of any wit, which is in way to go onward, before due ripenes, as it is harmefull to the partie reiecte, so it bewraieth some rashnes in him that reiecteth: bycause the varietie is exceeding great, though the coniectures be as great, and the most likelyhood must needes leade, where certaintie is denied. But to the wittes: wherein as lacke and law do guide necessitie so the qualitie of the witte, conformable to the state directeth choice.

There be three kindes of gouernment most noted among all writers, 1. whereof the first is called a *monarchie*, bycause one prince beareth the sway, by whose circumspection the common good is shielded, and the common harme shouldred: 2. the second an *oligarchie*: where some few beare all the swinge: 3. the third a *democratie*, where euery one of the people hath his interest in the direction, and his voice in elections. Now all these three be best maintained by those kindes of wit, which are most proper for that kinde of gouernment, wherein they lieue. But bycause the gouernment of our countrie is a *monarchie*: I will in *choise* seeke out that kinde of wit, which best agreeeth with the *monarchie*, neither will I touch the other two: vnles I fortune to trip vpon then by chaunce. And for as much as haue made the yong child my first subiect, I will continue therein still: bycause that which beginneth to shew it selue neare vpon infantie, will so commonly continue, though alteration creepe in sometime. But lightly these wittes alter not; bycause the tokens be so fast and firme in nature, and tend to so certaine and so resolute a judgement.

The child therefore is like to proue in further yeares, the fittest subiect for learning in a *monarchie*, which in his tender age sheweth himselfe obedient to scholeorders, and either will not lightly offend, or if he do, will take his punishment gently: without either much repyning, or great stomaking. In behauiour
towards his companions he is gentle and curteous, not wrangling, not quarelling, not complaining, but will put to his helping hand, and use all perswasions, rather then to haue either his maister disquieted, or his fellowes punished. And therefore he either receiveueth like curtesie againe of his scholcfellowes: or who so sheweth him any discurtesie must abyde both chalenge and combate with all the rest.

If he haue any excellent towardnes by nature, as commonly such wittes haue, whereby he passeth the residue in learning, it will shew it selfe so orderly, and with such modestie, as it shall soone appeare, to haue no loftines of minde, no aspiring ambition, no odious comparisons ioyned withall.

At home he will be so obsequious to parentes, so curteous among seruauntes, so dutiefull toward all, with whom he hath to deale: as there will be contention, who may praise him most behinde his backe, who may cherish him most before his face: with prayer that he may go on, with feare of too hastie death, in so od a towardnes of wit and demeanour. These thinges will not lightly make any euident shew, til the childe be either in the grammar schole, by orderly ascent, and not by two forwardly hast, or vpon his passage from the perfited elementarie, bycause his yeares by that time, and his contynuance vnder gouernment, will somewhat discover his inclination. Before that time we pardon many thinges, and use pointes of ambition and courage, to enflame the little ones onward, which we cut of afterward, for making them to malapart, as in their apparell frise is successour to silke. When of them selues without any either great feare, or much hartening, they begin to make some muster and shew of their learning to this more then that, then is conjecture on foote to finde, what they willbe most likely to proue.

But now to examine these signes more nearly and narowly, which I noted to be in the child that is like to proue so fit a subiect for a monar<hic, in matters of learning: Is not obedience the best sacrifice, that he can offer vp to his prince and gouernour, being directed and ruled by his countrie lawes? And in the principles of gouernment, is not his maister his monar<hie? and the scholelawes his countrie lawes? wherunto if he submit himselfe both orderly in perfourmance, and patiently in penaunce, doth he not shew a mynde already armed, not to start from his dutie?
and so much the more, bycause his obedience to his maister is more voluntarie, then that to his prince, which is meere necessarie. For in persuasions of children, which the parentes will give care to: in desire to chaunge, where their wills be chek't: in multitude of teachers, who thrue by such chaunge: all meanes be good, where there is such plentie, to offer such parentes as be tikelish, and such scholars as be shifting, removing from maisters and renouncing of obedience. The child hath many shadowes to shift in vpon any pretence, and as many baites, to winne his parentes beleefe, and specially if he stand in feare of beating. Whereas neither he, ne yet his parentes, can forsake their prince, vpon any colour without forfaiting more then a quarters schol hire. And therfore in so many meanes to change, and some perhaps offered, bycause who will not very willingly deale with such a witte, where his trauell will make shew, that child which notwithstanding all these entisementes, will continue both on, and one, and digest dyscurtesies, though his mayster sometyme chaunce to prove churlish, is the peculiar and proper witte, which I commende for obedience, and that is like to prove both honestly learned, and earnestly beloued. 2. In his owne demeanour towards his fellowes and freindes, and all sortes of people generally, either at home, or abroade, either in in schoole, or elsewhere and in their loue and liking of him againe, doth he not shew forth an euent sociabilitie and liklyhood, that he will be very well to be liued withall? and prove a very curteous man, which is so louing, and so beloued while he is yet a boye? 3. In letting nature shew her owne excellencie without vnsweetning it with his owne sawcinesse doth he not argue that he hath stuffe towards preferment, without any sparke of ambition to moue further flame? or to prease to fast forarde? which shall neuer neede: bycause all men that know him, will either willingly helpe to preferre him, if their voice be in it: or will reioyce at his preferment, if they be but beholders. For who will not be glad to see vertue, which he loueth, auauenced to rewarde? or what can enuie do, in so plausible a case, but set forth the partie, by declaring his desert, in that she is there? There be many consequentes, which hange vpon these, as neither vertue nor vice be single where they be, but are alwaie accompanied with the whole troupe of the like retinue. And one conuenience graunted draweth on a
number of the like kinde, as well as one inconuenience
draweth on his like traine.

But these be the maine as I conceiue at the first blush:  
obedience to superiours and superioritie, freindlynnesse and 
fellowship toward companions, and equalles: substance to 
deserue well and winne it, desire to auoide ill and flie it.  
What dutie either towards God or man, either in publike  
or priuate societie, in any either hie or low kinde of life is  
there, whervnto God hath not seemed in nature to haue 
framed and fashioned this so toward a youth? and therefore  
to haue appointed him for the vse of learning to be ruled  
by his betters, and to rule his inferiours, nothing offensiue  
nor vnpleasant to any? Many such wittes there be, and  
at them must choice first begin. And as those be the best,  
and first to be chosen, in whom there is so rare metall, so  
the second or third after these be vnworthy the refusall, in  
whom the same qualities do appeare, though not in the  
same, but in some meaneer degree. For wheras great ill is  
oft in place, and proues the generall foe to that which  
would be better, there meane good, if it may haue place,  
will be generall freind to preferre the better: as euen this  
second mediocritie, if it may be had, as choice will finde it  
out, will proue verie freindly to set forward all good. Now  
these properties and signes appeare in some, verie soone,  
in some verie late, yea oftimes when they are least looked  
for: as either judgement in yeares, or experience in deal-  
ings do frame the parties.

The plat for the monarchicall learner being alwaye reseant  
in the chusers head, concerning the propertie of his witte:  
and appearance towards prooфе: the rest is to be bestowed  
upon the consideration of learning, and towardnesse in  
children generally (wherof these wittes be still both the  
first and best frutes) where to stay, or how farre to proceede  
in the ascent of learning. Whether he be riche or poore,  
that makes no matter, and is already decided, whether he  
be quicke or slow, therein is somwhat, and requireth good  
regard.

Wherfore when sufficient abilitie in circum-
stances bids open the schoole dore, the admis-
sion and continuauance be generall, till vpon some prooфе the  
maister, whom I make the first chuser of the finest, and the  
first clipper of the refuse, begin to finde and be able to  
discerne, where abilitie is to go on forward, and where
naturall weaknesse biddes remoue by times. For if negligence worke weakness, that is an other disease, and requires an other medecine, to heale it withall. Now when the maister hath spied the strength or infirmitie in nature, as by lightsomnesse or heauinesse in learning, by easinessse or hardnesse in retaining, by comparing of contrarie or the like wittes, he shall easely sound both, then as his delite wilbe to haue the toward continue, so must his desire be, how to procure the diuer ting and remouing of the duller and lesse toward, to some other course, more agreeing with their naturall, then learning is: wherein they are like to go forward verie litle, though their fortune be to go to schoole very long: but here two considerations are to be had: neither to soone to seeke their diuerting, till some good ripenesse in time, though with some great paines to the teacher in the meane time, wish them to be weined from booking:—neither yet before their bodies be of strength to abide the paines of some more laborious prenticeship. For it may so proue, that those wittes, which at the first were found to be exceeding hard and blunt, may soften, and proue sharp in time and shew a finer edge, though that be not to be made a generall caution, to cover dullardes with all. For the naturall dulnesse will disclose it selfe generally in all pointes, that concerne memorie and conceit: that dulnesse which will once breake out sharp, will shew it selfe by glaunces, as a clowdy day vseth, which will proue faire, when all shrews haue dined. Wherefore peremptorie judgement to soone, may proue perillous to some: and againe he that is fit for nothing else, for the tendernesse of his bodie, may abide in the schoole a litle while longer, where though he do but litle good, yet he may be sure to take litle harme.

Moreouer if the parentes abilitie be such, as he may, and his desire such, as he will maintaine his child at schoole, till he grow to some yeares, though he grow to small learning, the maister must haue pacience, and measure his paines by the parentes purse, where he knowes there is plentie, and not by the childes profit, which he seeth will be small. Wherein yet he must impart his opinion continually with the parent both for his duetie sake, and for auoiding of displeasure. But in the meane sorter the case altereth, for that as a good witte in a poore child, deserues direct punishment, if by negligence he for slow the obtaining of
learning, which is the patrimonie to wittie pouertie: so a
dull witte in that degree would not be dalyed with all to
long, but be furthered to some trade, which is the fairest
portion to the slow witted poore. Now bycause the maister
to whose judgement I commend the choice, is no absolute
potentate in our common weale, to dispose of wittes, and
to sorte mens children, as he liketh best, but in nature of a
counsellour, to ioine with the parent, if he will be aduised:
therfore to haue this thing perfectly accomplished, I wish
the parentes and maisters to be freindly acquainted, and
domestically familiar. And though some parentes neede
no counsell, as some maisters can giue but litle, yet the
wise parent will heare, and can iudge: and the skilfull
maister can iudge, and should be heard. Where neither of
these be, neither skill in the teacher to tell it, nor will in
the parente to heare it, and lesse affection to follow it, the
poore child is wrung to the worse in the meane while, and
the parent receiues small comfort in conclusion.

This course for the maister to k eepe in iudging of his
scholer, and the parent to follow in bestowing of his child,
according to his wit, continueth so long as the child shalbe
either vnder maistership in schole, or tutorship in colledge.
During the whiche time, a great number may be verie wisely
and fitly bestowed, vnlearned trades sufficiently appointed,
the proceeding in letters reserued to them, to whom for wit
and judgement they seeme naturally vowed: and finally
the whole common weale in euery braunch well furnished
with number, and the number it selfe discharged of to
much. Bycause this tyme vnder the maisters gouernment,
is the time wherein youth is to be bestowed by forraigne
direction: for afterward in a more daungerous age, and a
more iooperdouse time, they grow on to their owne choice,
and these vnfitnesse in nature, or frailtes in maners, being
not foreseene to, may cause the friendes forthinke it, and
the parties sore rue it. And though the maister shall not
allway haue his counsell followed in this case, yet if he do
signifie his opinion to the parent, his dutie is discharged,
and that which I require is orderly performed. For if the
parent shew himselfe vnwilling to be directed that way,
which the maister shall allow, vpon great ground, and be
blynded by affection, measuring his childes wit to learning,
by his doing of some errand, or by telling of some tale, or
by marking of some pretie toy, as such argumentes there
be vsed, which yet be no argumentes of a toward e learner, but of a no foolish observer: in this case though the maister to his owne gaine draw on ynder his hand a desperate wit, the fault is his that would not see, if he that saw did honestly tell it. Whereby it still proueth true, that parentes and maisters should be familiarly lynked in amitie, and continually conference, for their common care, and that the one should have a good affiance of judgement in the thing, and of goodwill towards himselfe, reposed in the other. Which will proue so, when the maister is chosen with judgement, and continued with conference, and not bycause my neighbours children go to schole with you, you shall haue myne to. A common commendation among common coursites, which post about still to surveu all scholes, and neuer staie in one: and reape as much learning, as the rowling stone doth gather mosse.

But concerning scholes, and such particularites, as belong thereunto I will then deale, when I shall take in hand the peculiar argumentes, of schooles and schooling, both for the elementarie and the grammarian. Wherein we are no lesse troubled with number and confusion in our petie kingdomes, then the verie common weale is molest with the same in greater yeares, and larger scope.

But bycause it were not orderly delt, to rip the faultes, and not to heale them, I wil post all these pointes ouer to their owne treatises, in my particulier discourses hereafter, where I will presently helpe, whatsoeuer I shall blame. The other meanses whereby choice lesseneth number, be admissions into colleges, preferements to degrees, aduauence vnto liuings, wherein the common weale receiueth the greater blow, the nearer these thinges be to publike execution, and therefore the playner dealing to preuent mischiefe before it infect, is the more praiseworthy.

As concerning colleges I do not thinke the liuinges in them to be peculiar, or of purpose ment to the poorer sort onely, whose want that small helpe could neuer suffice, though there be some pre-rrogatue reserued vnto them, in consideration of some great towardnes, which might otherwise be trod down, and that way is held vp: but that they be simply preferments for learning, and auauencementes to vertue, as wel in the wealthy for reward of wel doing, as in the poorer for necessarie support. And therefore as I giue admission scope to chuse
of both the sortes, so I do restraine it to honest and ciuill
towardnes. For if fauour and friendship not for these
furnitures, but for priate respectes, carie away elections
though with some enterlarding of towardnes and learning,
and some few to giue countenaunce to some equitie of
choice, and theerby to maintaine the credit of such places,
surely the scholers and heades which deuised the sleight,
and conceiued they were not seene, shall repent without
recouerie, and finde themselues bound, and their colleges
bowelled, when they shal fele themselues ouerruled by their
owne deuise: bycause such as come in so, will communicate
the like with others, and neuer care for the common, which
were helpt by the priate. For where fauour brings in
almost in despite of order, there must fauour be returned
with meruelous disorder, and yet I do not mislike fauour,
which helpeth desert, which otherwise might be foiled, if
fauour friended not. But when the ground wherupon fauour
buildes is not so commendable, founders be discouraged,
common provision supplanted, learning set ouer to loytering;
brauerie made enheritour to bookes. Stirringe wittes haue
their will for the time, and repentance at leasure. The
fault hereof commeth from scholers themselues, which first
make way to sinister meanes, and afterward blame, the
verie meane which they used themselues. For finding
some ease at first in working their owne will, either more
cunningly to hide some indirect dealing, or more subtilly
to supplant some contrary faction: or in deede desiring
rather by commandement to force, and so to seeme
somebodie, then of dutie to entreat, and so seeme abiect
to honestie: they stumble at the last vpon the blocke of
bondage, being bridled of their owne will, euen when they
are in ruffe, by the selfe same meanes, which brought them
vnto it, and thought so to staule them, as themselues would
command where they caused the speed. These fellows
be like to Horaces horse, which to overcome the stag, vsed
man for his meane once, and his maister alwaye: neither
refusing the saddle on his ridg, to be rid on, nether the bit
in his mouth, to be bridled by. A braue victory so dearely
bought, to the victours bondage, and perpetuall slauerie.
Whereas if learning and those conditions which I did lymit
to a ciuill wit in this state, were the end in elections, the
vnfit should be set ouer to some other course, in conuenient
time: the fittest should be chosen, the founders mynde
fulfilled: some perjurie for non perfourmaunce of statutes avoided: new patrones procured, religion auanced, good studentes encouraged, and fauour vpon extreame and importunate sute disfranchised: which neuer will oppose it selfe to so honest considerations, so constantly kept: neither euer doth intrude, without some such sollicitours, as should be sorie for it, and vse no meane to haue it, which oftimes vse this meane, to do il by warrant, as if they were forced to that, which in deede they ment before, and sought fauour but for a shadow to hide their guise. Now if you that are to chuse, yeeld so much to your selues, and your owne coniect to bring your deuises to passe, though ye wring by the waie, and your state in the ende, why should you not in good truth relent, and give place your selues being in places, to your betters and bidders, which gaiue you the roome, and yet would haue left all to you, if you would haue left any place to reason: or haue bene led by right, as ye leaned all to the wronge? you had your will by them, and why not they haue theirs of you? requittall among equalles is of common curtesie, recompence in inqualities is enforced of necessitie.

If any metall be to massie, and way downe the ballance, or if any metallish meane, where money will scale, do enter that fort, where is small resistance, that is solde, which ought not, the enheritance of vertue: that is bought, which should not, the liuelihood of learning: that is betrayed, which neither should for feare, nor ought for freindship, the treasure of the state, and prouision of the countrey. And if there be neede, which enforceth such dealing, yet deale, where it is due, and let neede be remedied, with her owne prouision, not by vnhonest intrusion. I do not blame any one, bycause my selfe know none, and I thinke well of most, bycause I know some sincere. But some thing there is that feedeth the generall complaint, and some contentious factions there be, that bring catchers into colleges. For both these two inconueniences, worse then mischeifes as our common law termeth them, I haue nothing to say more then to renue the memorie of two accidentes, which happened to the Romain common weale, and may be vnderstood by scholers that will marke and applie them. 1. The first is, that in Tullie,* when Pontius the Samnite wished that he either had not bene borne vntill, or but then borne, when

* Offic. 2.
College factions warned.

the Romanes would have received gifts and rewards, Why? what if? I would not have suffered them to have reigned one day longer, by selling their libertie, they should have become bond. The fellow said much, and that state felt more, when they fell to fingering.

2. The second is this, not noted in any one, but observed by all, that marke and write of the declining and ruine of the Romain Empire.

The principall cause among many, to raze that state, which did rise in the blood of other nations and fell in their owne, was, when their generalls vsed the helpe of foreigne and barbarous fellowes, late foes, new freindes, to ouerthrow the contrarie factions in their ciuill warres, both before and in their Emperours time, and let them both smell and taste of the Romish wealth and fatnesse of Italie. Wherwith the horesons being rauished, euer as they went home sent more of their countreymen to serue in seditious or necessarie defenses: till at the last their whole nations ouerflew that flourishing towne, and that fertile countrey. Wherby that great abundance, that vnspeakeable wealth, those inestimable riches, which the whether conquering or rauening Romanes had gathered together in so many hundred yeares, from so many seuerall countries, in a verie small time, became a bootie to that barbarous offall of all kinde of people, which neuer had any, till they became lorde, both of the Romain substance and the soile of Italie. A glasse for those to gase on, which will rather stirre to fall, then be still to stand. If ye shew a child an apple, he will crye for it, but if you make a mightier then your selfe priuie to your pleasures, if he be desirous to have, and speede not, he will make you crye for it.

But now as favour founded not vpon desert, but vpon some fetch, is foe to all choice, enforcing for the favorite, so free admissions into colledges, by but mildly and honestly replying: vpon favour may helpe it in sufficiency, and lighten the booke of some needlesse burthen, which hurtes not onely in the admission, but also by sending abroad such broad dealers, which corrupt where they go, and poison more incurably, bycause of their meane, which is mothered vpon learning, which the cunninger it is, the craftyser meane it is: and of the more credit it is, the more conuience it hath to corrupt with good colour, though it be to bad, when it is bewrayed. If hope were cut of to
speede by disorder, such wittes would straighe waye sorte themselues to order, as they be not the most blockheads, which offer violence to order: wherein I must needes say somewhat in plaine truth, and plausible to.

Those great personages, which be so tempted by the importunity of such pettie companions, as secke them for protection, to force good and godly statutes, are little bound to them. For what do they? Their owne obscuritie comes in no daunger, as being but vnderlinges, neither much seene, nor whit cared for, though they cause the mischeife: but they force good, and well giuen dispositions, excellent and noble natures, by false and coloured informations, to seue their owne turnes, and to beguile their great freindes: they bring them in hatred of all those, which bulde vpon the good zeale of vertuous founders. Which thing reacheth so farre, and to so many, as either the possibilitie to enioye their benefit doth, or the praise of their doing, to procure the like: or the protection of posteritie, which cannot but lament the great misuse, and foull ouerthrow of their ancestours good and most godly meaning. They cast all men in feare of them to be likewise forced in their best interest, as a princible to tyrannie, and make them to be odious to all, whom they would seme to honour aboue all. The worst kinde of caterpillours, in countenaunce fine and neate, in speeche delicate and diuine, in pretence holy and heauenly, in meaning verie furies, and diuells: to themselues scraping howsoever they couer: to nobilitie and countenaunce, whatsoever shew they make, the verie seminaries of most daungerous dishonour, and therfore worthy to be thrust out, bycause they thirst so much. For if loue and honour be the treasures of nobilitie, the contrarie meanes howsoever it be coloured desueres coudgelling out, when it crutcheth most. It is no dishonour to nobilitie, not to haue their will, but it is their greatest disgrace to yielde to that, by vreasonable desire, which they ought not to will, and so make a diuorse betwene honestie and honour, which is vnseemely, seeing honestie, how basely souer some ruffians regard it, is the verie mother to honour of greatest moment, and in the best kinde. That such honorable natures yielde to such impertunate promoters, halfe against their will, bycause otherwise they cannot be rid of them: their owne and honorable contentment doth oftimes proue, when they haue bene
Aunswered truely and dutifully, by such either companies, or particulars, as haue preferred plaine trueth, before painted colours, whereby noble dispositions do well declare to the world, how unwilling they be to force order by fauour, if they be enfourned of the truth: which will alway proue the enfourners warrant, and foile such fetchers, when it cometh to the hearing. And as the learned Quintilian sayth, that in a grammarian it is a vertue not to seeme to know all: so sayth pollicy that in the verie highest, it is not good to do all, that authoritie and interest in the extremitie of right maie do, with some warrant to it selfe, though with small liking, where it goeth. Mine antecedent is of mine owne profession, which beareth blame of to much boldnesse, and hath bene thought to presumptuous for knowledg, as Rhenmius Palemon one of our coate, was wont to brag, that learning began to liue, and should die with him: My consequent concerneth my countrey, and good will to nobilitie, which as in degree can do most, so were it great pitie that it should be vsed, but to worke the best. My chalenge is to those infamous meanes, which dishonour their honorable patrones, defeat honest men of best education, disturbe the state euen while they liue, poison the posteritie by their president, euen when they are dead.

Now if choice had taken place in the beginning, such impudent wittes had wonne no place, and noble patrones had shaked of such sutes. For as deepe waters do seeme not to runne bycause of their stillnesse: so true vertue and honest learning will tary their calling, and not stirre to soone, to set forth their stuffe, though they be the deepest and most worthy the place. I must craue pardon: a well affected maister speketh for all poore and toward scholers, well nusled in learning, well giuen in liuing, and ill thwarted in liuinges, by such visardes of counterfect countenaunces, which one may more then halfe gesse, what they will receiue, when none seeth but the offerer: which dare themselues offer such dishonorable requestes to those personages, at whose countenaunces, they ought in conscience to tremble, if that impudencie, which first hath reiected God secretly, and all goodnesse openly, had not tyrannised them to much, so vilely to abuse, where they ought to honour. The consideration of the good, the canuasing for the ill, hath caryed me from colledges, though not from colleginers, where for necessarie roomes there must be hoursares, and why not of
the learned sorte? Which the more towarde they be, the more trusty they will prove, and chiefly to that colledge, which auauanced them for value. Neuer wonder if he do sacrifice to the purse, which was admitted either for it, or by it. And yet there is some wrong, to fill priuate purses for entering, and to punish the common, when they be entred. If they could vse it so, as to still it from those, which strayned it from them, when they were to enter, the cunning were great, and the deceit not amisse, where craft is allowed to deceuie the deceiuer. But the common wrings, for the priuate wrong, and there the injury is.

2. Preferment to degrees in schole may, nay in deede ought to be a mightier stripper of insufficiencie, bycause that way, the whole countrie is made either a lamentable spoile to bould ignorance, or a laudable soyle to sober knowledge. When a scholer is allowed by authoritie of the vniuersite, to professe that qualitie, whereof he beares the title, and is sent abroad with the warrant of his commencement, and want of his cunning, who made either favoure and friendship, either countenaunce or canuase, or some other sleight the meane to enstawle him, what must our common countrie then say, when she heareth the bragge of the vniuersie title sound in her eares, and findes not the benefit of the vniuersitie learning to servce her in neede? Shee must needes thinke that the vnlearned and ignorant creature is free from blame, bycause he sought to countenaunce himselfe, as the customarie led him: but she must needes thinke her selfe not onely not bound to the vniuersitie, but shamefully abused, nay most vnnaturally offered to the spoile of ignorance and insufficiencie by the vniuersitie, to whom committing her sight shee is dealt with so blindly, in whom reposing her trust, she is betrayed so vntruely. For what is it to say in common collection, when the vniuersitie preferreth any, to degree: but as if she should protest thus much. Before God and my countrie, to whom I owe my selfe and my seruice, whereof the one I cannot deceiue, the other I ought not, I do knowe this man, whom I now prefer to this degree, in this facultie, in the sufficiencie of abilitie, which his title pretendeth, not perfunctorilie taken knowledge of, but thoroughly examined by me, to be well able to execute in the common weale of my countrie, that qualitie in art and profession, which his degree endoweth him with: and
that my countrie may rest vpon my credit in securitie for his sufficiencie: and betrust her selfe vnto him vpon my warrant, which I do seale with the publike acknowledging of him to be such a one, as his title emporteth, being consideratly and aduisedly bestowed vpon him by me, as I will answere almighty God in judgement, and my countrie in my conscience and vpon my credit. Now what if he be not such a one? where then is your aduisednesse? where then is your credit? where then is then your conscience? nay where then is your God, whom ye called to witnesse? What if the vniuersitie knew before, that he neither was such a one, neither like euer to proue any such? let him that weyeth this, if it be to light, reiect it as counterfect. Let the earnest professours of the truest religion in the vniuersities at this day call their consciences to counsell, and redresse the defect, for their owne credit, and the good of their countrie. If it shall please the vniuersities, to preferre these considerations of countrie and conscience, before any private persuasion (which if it were roundly repelled a while, would neuer be so impudent, as so to intrude it selfe) the matter were ended, and despaire that way would leaue rowme to learning: and send such fellowes to those faculties, which were fitter for them: and not suffer them vnder the titles of learning, to supplant the learned, and forstaull away their liuinges: to the discouraging of the right student in deede, and the defeating of the state. For if ye rip the cause why they seeke to set foorth then selues, with such forraine feathers, being vnlikely to looke on, in their owne coloures, if the eye might behold that which the minde conceiueth, ye shall finde that their desire to gaine vnder honorable titles, is the verie grounde whereupon they goe: which they seeke by indirect wayes, bycause they feele them selues to be of no direct worth. But what ffooles be good scholers in deede, to lende such dawes their dignities, vnder that borrowed habit, to rob them of preheminence, and to seeme to be eagles, where they be but bussardes? Nay do they not discredit the vniuersitie more? as if they there were either so simple, as they could not descrie a calfe, or so easie to be entreated, as when they had discreted it, they would sweare by perswasion, that the calfe were a camel? good my maisters make not all priestes that stand vpon the bridge as the Poope passeth. For then the cobler as one consecrated,
bycause his person was in compasse, and his showes with in hearing, will sure be a priest, and set nothing by his naule, and as good as you and as fit for a benefice, as those that came to take orders in deede, and deserued them in doing. Looke to it betimes and lende not your garments to set forth bastardt and bold suters, for feare your selues be excluded, when ye intend to sue, both your labour and your loue being lost, through your owne follie.

To seeeme is not so much in weight as to be, but in paines it is much more. To counterfeat vertue, and to avoide spying, requireth a long labour, and daily new deuises: to be vertuose in deede, and learned in deede, craues labour at the first, and lendes leysure in the end, borne out by it selfe, neuer needing any vele. And therefore great warines must be vsed to discerne and shake of the counterfeat smaller consideration will soone finde, and sooner content sufficient stuffe. Let deepe diseeming and dubling hypocrisie leaue the ladder, and honest learning be beholder the while. In these pointes to haue worthinesse preferred, and to haue choice to seeke, and saue it, if a teacher deale thus earnestly, as methinke I do now, he may deserue pardon as I hope I shall haue, considering his end, to him selfe ward is delite, to his charge is their profit: to his countrie is sound stufse sent from him. And can he be but grieved to see the effect so disorderly defeated, wherunto with infinite toile, with incomparable care, with incredible paines, he did so orderly proceed? I take it very tollerable for any, that hath charge of number and multitude to be carefull for their good, not only in priuate governement, but also in publike protection, so farre, as either the honestie of the cause, or the dutie to magistrate, will maintaine his attempt. As truely in learning and learned executions, me thinke it concerneth all men to be very carefull, bycause the thing tucheth themselues so neare in age, and theirs so much in youth.

3. For the third part which consisteth in Auaancement to liuinges. Auaancement to liuinges, as it is commonly handled by the highest in state, and eldest in yeares, which haue best skill to iudge, and least neede to be misled: so it needes least precept: bycause the misse there is mostwhat without amendes, being made by great warrant: and the hitting right is the blessed fortune of ech kinde of state, when value is in place, whence there is no appeale
but pleasure in the perfūt: pītīe in imperfection: the common good either carried to ruine by intrusion of insufficiencie, or strongly supported by sufficient staie. Repulse here is a miserable stripp, that insufficiencie should be suffered to growe vp so high, and not be hewed downe before. And some great injurie is offered to the bestowers of prefermentes, that they are made objectes to the danger of insufficient boldnes, which ought to be cut of by sufficient modestie, who pretendeth the clai me to be her owne of dutie, and to whom the patrones, would rediliest yeild, if they could discerne and were not abused by the worthy themselues, which lend the vnworthy the worth of their countenance to deceiue the disposers, and to beguile their owne selues. But blind bayard, if he haue any burden that is worth the taking downe, and bestowing somewhere else, wilbe farre bolder then a better horse, and so farre from shame, as he will not shrinke to offer himselfe to the richest sadle, being in deede no better then a blinde iade and seeking to occupie the stawle where Bucephalus the braue horse of duety ought to stand. And in this case of preferrement, store is lightely the greatest enemie to the best choice, bycause in number no condition wilbe offered, which will not be admitted, though some do refuse. The preventing of all or most of these inconueniences, I do take to be in the right sorting of wittes at the first, when learning shall be left to them alone, whom nature doth allow by evident signes, and such sent awaye to some other trades, as are made to that ende. Wherby the sorters are to haue thankes in the ende of both the parties, which finding themselues fitted in the best kinde of their naturall calling, must of necessitie honour them, which vsed such foresight in their first bestowing.

Thus much haue I marked in clipping of, of that multitude which oppresseth learning with too many, as too many wheresoever they be, ouercharge the soile in all professions. For the matter wheron to liue justly and truly being within compasse, and the men which must liue vpon it, being still without ende, must not desire of maintenaunce specially if it be ioyned with a porte, wring a number to the wall, to get wheron to liue? I neede pinch no particular whereethe generall is so sore gauld. Marke but those professions and occupations, which be most cloyed vp with number, whether they be bookish or not, and waye the poorer sort, wheron at the last the pinching doth light,
 Professions overcrowded. Teaching of girls.

though it passe many handes before, if to great a multitude making to great a state do not proue a shrew, then am I deceyued: so that it were good there were stripping vsed, and that be time in yonger yeares. For youth being let go forward vpon hope, and chekt with dispaire while it rometh without purueyaunce, makes marueilous a doe before it will die. And if no miserable shift will serue at home, verie defection to the foe, and common enemie will send them abrode, to seeke for that, which in such a case they are sure to finde. Wherefore as countenaunce in the overflowing number, which findeth place in a state doth infect extremely, by seeking out vnlawfull and corrosiue maintenaunce: so roming in the vnbestowed offaull, which findes no place in a state, doth feature fellonly, by seeking to shake it, with most rebellious enterprises.

CHAPTER 38.

That young maidens are to be set to learning, which is proued, by the custome of our countrey, by our duetie towardes them, by their naturall abilities, and by the worthy effectes of such as haue bene well trained. The ende wherunto their education serueth which is the cause why and how much they learne. Which of them are to learne, when they are to begin to learne. What and how much they may learne. Of whom and where they ought to be taught.

WHEN I did appoint the persons, which were to receiue the benefit of education: I did not exclude young maidens, and therefore seeing I made them one braunche of my diuision, I must of force say somwhat more of them. A thing perhaps which some will thinke might wel enough haue bene past ouer with silence, as not belonging to my purpose, which professe the education of boyes, and the generall traine in that kinde. But seeing I begin so low as the first Elementarie, wherin we see that young maidens be ordinarily trained, how could I seeme not to see them, being so apparently taught?
And to proue that they are to be trained, I finde foure speciall reasons, wherof any one, much more all may perswade any their most aduersarie, much more me, which am for them toothe and naile. 1. The first is the maner and custome of my countrey, which allowing them to learne, wil be lothe to be contraried by any of her countreymen. 2. The second is the duetie, which we owe vnto them, whereby we are charged in conscience, not to leaue them lame, in that which is for them. 3. The third is their owne towardnesse, which God by nature would neuer haue giuen them to remaie idle, or to small purpose. 4. The fourth is the excellent effectes in that sex, when they haue had the helpe of good bringing vp: which commendeth the cause of such excellencie, and wisheth vs to cherish the tree, whose frute is both so pleaasaunt in taste, and so profitable in triall. What can be said more? our countrey doth allow it, our duetie doth enforce it, their aptnesse calls for it, their excellencie commandes it: and dare priuate conceit, once seeme to withstand where so great, and so rare circumstances do so earnestly commende.

But for the better vnderstanding of these foure reasons, I will examine euerie of them, somewhat nearer, as inducers to the truth, ear I deale with the traine. For the first: If I should seeme to enforce any noueltie, I might seeme ridiculous, and neuer se that thing take place, which I tender so much: but considering, the custome of my countrie hath deliuered me of that care, which hath made the maidens traine her owne approued travell, what absurditie am I in, to say that is true, which my countrie dare auow, and daily doth trie? I set not yong maidens to publique grammer scholes, a thing not vsed in my countrie, I send them not to the vniuersities, hauing no president thereof in my countrie, I allow them learning with distinction in degrees, with difference of their calling, with respect to their endes, wherefore they learne, wherein my countrie confirmeth my opinion. We see yong maidens be taught to read and write, and can do both with praise: we heare them sing and playe: and both passing well, we know that they learne the best, and finest of our learned languages, to the admiration of all men. For the dailie spoken tongues and of best reputation in our time, who so shall denie that they may not compare euen with
Second, Our duty.

our kinde in the best degree, they will claime no other combate, then to talke with him in that verie tongue, who shall seeke to taunt them for it. These things our country doth stand to, these qualities their parentes procure them, as either opportunitie of circumstance will serue, or their owne power wil extend vnto, or their daughters towardnesse doth offer hope, to be preferred by, for singularitie of endowment, either in marriage, or some other meane. Nay do we not see in our countrey, some of that sex so excellently well trained, and so rarely qualified, either for the toungues themselues, or for the matter in the toungues: as they may be opposed by way of comparison, if not preferred as beyond comparison, even to the best Romaines or Greekish paragonnes be they neuer so much praised: to the Germaine or French gentlewymen, by late writers so wel liked: to the Italian ladies who dare write themselves, and deserue fame for so doing? whose excellencie is so seaseon, as they be rather wonders to gaze at, then presidentes to follow. And is that to be called in question, which we both dayly see in many, and wonder at in some? I dare be bould therefore to admit yong maidens to learne, seeing my countrie giues me leave, and her custome standes for me.

For the second point. The duetie which we owe them doth straitly commaund vs to see them well brought vp. For what be young maidens in respect of our sex? Are they not the seminary of our succession? the naturall frye, from whence we are to chuse our naturall, next, and most necessarie freindes? The very selfe same creatures, which were made for our comfort, the onely good to garnish our alonenesse, the nearest companions in our weale or wo? the peculiar and priuiest partakers in all our fortunes? borne for vs to life, bound to vs till death? And can we in conscience but carefully thinke of them, which are so many wayses linked vnto vs? Is it either nothing, or but some small thing, to haue our childrens mothers well furnished in minde, well strengthened in bodie? which desire by them to maintaine our succession? or is it not their good to be so well garnished, which good being defeated in them by our indiligence, of whom they are to haue it, doth it not charge vs with breache of duetie, bycause they haue it not? They are committed and commended vnto vs, as pupilles vnto tutours, as bodies vnto heads, nay as bodies vnto soules: so that if we tender not
Physical education of girls.

their education duetifuly, they maye vrge that against vs, if at any time either by their owne right, or by our default, they winne the vpper roome and make vs stand bare head, or be bolder with vs to.

They that write of the vse of our bodies, do greatly blame such parentes, as suffer not their children to vse the left hand, as well as the right, bycause therby they weaken their strength and the vse of their limmes: and can we be without blame, who seeke not to strengthen that, which was once taken from vs, and yet taryeth with vs, as a part of vs still: knowing it to be the weaker? Or is there any better meane to strengthen their minde, then that knowledge of God, of religion, of ciuil, of domesticall dueties, which we haue by our traine, and ought not to denye them, being comprised in booke, and is to be compassed in youth?

That some exercise of bodie ought to be vsed, some ordinarie stirring ought to be enioyned, some prouision for priuate and peculiar trainers ought to be made: not onely the ladies of Lacedaemon will sweare, but all the world will sooth, if they do but wey, that it is to much to weaken our owne selues by not strengthening their side. That cunning poet for judgement in matter, and great philosopher for secrecie in nature, our well knownen Virgill, saw in a goodly horse that was offered vnto Augustus Casar an infirmitie vnperceaued by either looker on or any of his stable, which came as he said by some weaknes in the damme, and was confessd to be true. Galene and the whole familie of Physicians ripping vp our infirmities, which be not to be avoied, placeth the seminarie and originall, engraffed in nature, as our greatest and nearest foes. And therfore to be preuented by the parentes, thorough considerate traine, the best and fairest meane, to better weake nature: so that of duety they are to be cared for. And what care in duetie is greater, then this in traine?

3. Their naturall towardnesse which was my third reason doth most manifestly call vpon vs, to see them well brought vp. If nature haue giuen them abilities to proue excellent in their kinde, and yet thereby in no point to let their most laudable dueties in mariage and matche, but rather to bewtie them, with most singular ornamentes, are not we to be condemned of extreme vnnaturallnes, if we gay not that by discipline,
which is giuen them by nature? That naturally they are so richly endowed, all Philosophie is full, no Diuinitie denyes, Plato* and his Academikes say, that all vertues be indifferent, nay all one in man and woman: sauing that they be more strong and more durable in men, weaker and more variable in wymen. Xeno and his Stoikes though they esteeme the odds betwene man and woman naturally to be as great as the difference, betwene an heauenly and an earthly creature, which Plato did not, making them both of one mould, yet they graunt them equalitie and samenesse in vertue, though they deliuer the strength and constancie ouer vnto men, as properly belonging vnto that side. Aristotle and his Peripatetikes confessing them both to be of one kinde, though to different vses in nature, according to those differences in condition, appointeth them differences in vertue, and yet wherin they agree: altogeth them the same. When they haue concluded thus of their naturall abilities, and so absolutely entitled them vnto all vertues, they rest not there, but proceece on further to their education in this sorte. That as naturally every one hath some good assigned him, wherby he is to aspire, and not to cease vntill he haue obtained it, onlesse he will by his owne negligence reiect that benefit, which the munificence of nature hath liberally bestowed on him: so there is a certaine meane, wherby to winne that perfiltly, which nature of her selfe doth wish vs franckly. This meane they call education, whereby the naturall inclinations be gently caryed on, if they will curteously follow, or otherwise be hastened, if they must needes be forced, vntill they ariue at that same best, which nature bendeth vnto with full saile, in those fairer, which follow the traine willingly, in those meaner, which must be bet vnto it. And yet even there where it is sorest laboured, it worketh some effecte vnworthy of repentaunce, and is better forced on in youth, then forgon in age: rather in children with feare, then not in men with greife. Now as the inclinations be common to both the kindes, so they deuide the meane of education indifferently betwene both. Which being thus, as both the truth tells the ignorant, and reading shewes the learned, we do wel then perceauce by naturall men, and Philosophicall reasons, that young maidens deserue the traine: because they haue that treasure, which belongeth

* Proclus vpon Platoes common weale, and Theodorus Asineus vpon the question, whether men and wymen haue all vertues common.
Fourth, Good results accruing.

unto it, bestowed on them by nature, to be bettered in them by nurture. Neither doth religion contrarie religious nature. For the Lorde of nature, which created that motion to continue the consequence of all liuing creatures, by succession to the like, by education to the best, appointing either kinde the limittes of their duetie, and requiring of either the perfourmaunce therof, alloweth all such ordinarie and orderly meanes, as by his direction in his word may bring them both from his appointment to their perfourmaunce, from the first starting place, to the outmost gole: that is unto that good, which he hath assigned them, by such wayes, as he hath willed them: so that both by nature the most obedient seruant, and by the Lorde of nature our most bountifull God, we haue it in commandement not onely to traine vp our owne sex, but also our female, seeing he hath to require an account for naturall talentes of both the parties, vs for directing them: them for perfourmance of our direction.

4. The excellent effectes of those women, which haue bene verie well trained, do well declare, that they deserue the best training: which reason was my last in order, but not my least in force, to proue their more then common excellencie. This is a point of such galancie, if my purpose were to praise them, as it is but to giue precept, how to make them praise-worthie, as I might soner weary my selfe with reckening vp of writers, and calling worthie wymen to be witnesses in their owne cause then worthely to expresse their weight and worth, bycause I beleue that to be most true, which is chronicled of them. I will not medle with any moe writers to whom wymen are most bound, for best speaking of them, and most spreading of their vertues, then with one onely man a single witnes in person, but above all singularitie in profe: the learned and honest Plutarch, whose name emporteth a princis treasure, whose writings witnes an vnwearied travel, whose plaine truth was neuer tainted. Would he so learned, so honest, so true, so sterne, haue become such a trumpet for their fame, to triumph by, so haue gratified that sex, whom he stood not in awe of: so haue beatified their doings, whom he might not haue medled with, so haue auanced their honour, to hasard his owne sex, by setting them so hie, if he had not resolutely knowne the truth of his subiect? he durst be so bould with
his owne Emperor the good *Traian*, to fore his scholer, in
his epistle to him before his booke of gouerning the comon
weale, as to say and call his booke to witnes thereof, that if
he went to gouerne, and ouerthrew the state, he did it not
by the authoritie of *Plutarch*, as disauowing his scholer, if
he departed from his lessons. And would that courage
haue bene forced to frame a false argument? or is so great
a truth not to haue so great a credit? howsouer some of
the lighter heads haue lewdly belyed them, or vainly
accused them: yet the verie best and grauste writers thinke
worthely of them, and make report of them with honour.
*Ariosto* and *Boccacio* will beloth to be tearmed light, being
so great doctors in their diuinities, yet they be somewhat
ouer heauie to wymen, without any great weight as in
generall the *Italian* writers be, which in the middest of their
louing leuities still glaunce at their lightnes, and that so
beyound all manhoode, as they feele their owne fault, and
dispaire of reconcilement, though they crie still for pardon.
As those men know well, which will rather meruell, that I
haue red those bookes, then mistrust my report, which they
know to be true. In all good and generally authorised
histories, and in many particular discourses, it is most
evident, that not onely priuate and particular wymen, being
very well trained, but also great princesses and gallant
troupes of the same sex haue shewed fourth in them selues
meruellous effectes of vertue and valure. And good reason
why. For where naturally they haue to shew, if education
procure shew, is it a thing to be wondered at? Or is their
singularitie lesse in nature, bycause wymen be lesse accu-
tomed to shew it, and not so commonly employed, as we
men be? Yet whensouer they be, by their dealinges they
shew vs that they haue no dead flesh nor any base mettle.
Well, I will knit vp this conclusion and burne day light no
longer, to proue that carefully, which all men may see
clearly, and ther aduersaries grieue at, bycause it confutes
their follie, which vpon some priuate errour of their owne,
to seeme faultes in words, where they be faithles in deedes,
blame silly wymen as being the onely cause why they went
awrie.

That yong *maiden* can learne, nature doth giue them,
and that they haue learned, our experience doth teach vs,
with what care to themselues, them selues can best witnes,
with what comfort to vs, what forraigne example can more
assure the world, then our diamond at home? our most deare soueraine lady and princesse, by nature a woman, by vertue a worthy, not one of the nyne, but the tenth aboue the nyne, to perfite in her person that absolute number, which is no fitter to comprehend all absolutnes in Arithmetike, then she is knowne to containe al perfections in nature, all degrees in valure, and to become a president: to those nyne worthy men, as Apollo* is accounted to the nyne famouse wymen, she to vertues and vertuous men, he to muses, and learned wymen: thereby to prove Plutarches conclusion true, that oppositions of vertues by way of comparison is their chiefe commendation. Is Anacreon a good poet, what say you to Sappho? Is Bacis a good prophet, what say you to Sibill? was Sesostris a famous prince, what say you to Semiramis? was Servius a noble king, what say you to Tanaquill? was Brutus a stowt man, what say you to Porcia? Thus reasoneth Plutarch,† and so do I, is it honorable for Apollo a man to haue the presidencie ouer nyne wymen, the resemblers of learning? then more honorable it is for our most worthy Princesse to haue the presidencie ouer nyne men, the paragons of vertue: and yet to be so familiarly acquainted with the nyne muses, as they are in strife who may loue her best, for being best learned? for whose excellent knowledge and learning, we haue most cause to reioyce, who tast of the frute: and posteritie to praise, which shall maintaine her memorie: though I wish their memorie abridged, to haue our tast enlarged: our prouing lengthened, to haue their praising shortened: to be glad that we haue her, not to greue, that we had her: as that omnipotent god, which gaue her vnto vs, when we had more neede of such a prince, then shee of such a people, will preserue her for vs, I do nothing dout, that we both may serue him, she as our carefull soueraine, to set forth his glory, we as her faithfull subiectes, to submit our selues to it.

If no storie did tell it, if no state did allow it, if no example did confirme it, that yong maidens deserue the trayning, this our owne myrour, the maiestie of her sex, doth proue it in her owne person, and commendes it to our reason. We haue besides her highnes as vndershining

* Philo ludaeus in his discours of the ten commaundementes rips out the perfitnes of that number.
† Plutarch in his booke of wymens vertues.
starres, many singuler ladies and gentlewymen, so skilfull in all cunning, of the most laudable, and loueworthy qualities of learning, as they may well be allledged for a president to prayse, not for a pattern to proue like by: though hope haue a head, and nature be no nigard, if education do her dutie, and will seeke to resemble euen where presidentes be passing, both hope to attaine to, and possibilitie to seeme to. Wherefore by these profes, I take it to be very clear, that I am not farre ouershot, in admitting them to traine being so traineable by nature, and so notable by effectes.

But now hauing graunted them the benefit and society of our education, we must assigne the end, wherfore their traine shall serue, whereby we may apply it the better. Our owne traine is without restraint for either matter or maner, bycause our employment is so generall in all thinges: theirs is within limit, and so must their traine be. If a yong maiden be to be trained in respect of mariaige, obedience to her head, and the qualities which looke that way, must needes be her best way: if in regard of necessitie to learne how to liue, artificiall traine must furnish out her trade: if in respect of ornament to beawtifie her birth, and to honour her place, rareties in that kinde and seemly for that kinde do best beseeme such: if for gouernment, not denied them by God, and deuised them by men, the greatnes of their calling doth call for great giftes, and generall excellencies for generall occurrences. Wherefore hauing these different endes always in eye, we may point them their traine in different degrees. But some Timon will say, what should wymen do with learning? Such a churlish carper will neuer picke out the best, but be alway ready to blame the worst. If all men vsed all pointes of learning well, we had some reason to allledge against wymen, but seeing misuse is common to both the kinds, why blame we their infirmitie, whence we free not our selues? Some wymen abuse writing to that end, some reading to this, some all that they learne any waye, to some other ill some waye. And I prae you what do we? I do not excuse ill: but barre them from accusing, which be as bad themselues: vnlesse they will first condemne themselues, and so procee in their plea with more discretion after a repentant discouerie. But they will not deale thus, they will rather retire for shame and proue to be nonsuite, then confesse themselues faulty
Choice, as with boys.

and blush for their blaming. Wherfore as the communitie of vertues, argueth the communitie of vices naturally in both: so let vs in that point enterchaunce forguienesse, and in hope of the vertues direct to the best, not for feare of the vices, make an open gap for them. Wherfore in directing of that traine, which I do assigne vnto young maidens, I will follow this methode, and shew which of them be to learne, and when, what and how much, where and of whom.

As concerning those which are to be trained, and when they are to begin their traine, this is my opinion. The same restraint in cases of necessitie, where they conveniently cannot, and the same freedom in cases of libertie, when they commodiously may, being rescued to parentes in their daughters, which I allowed them in their sonnes, and the same regard to the weaknesse and strength of their witts and bodies, the same care for their womanly exercises, for helpe of their health, and strength of their limmes, being remitted to their considerations, which I assigned them in their sonnes, I do thinke the same time fit for both, not determinable by yeares, but by ripenesse of witte to conceive without tiring, and strength of bodie to trauell without wearying. For though the girles seeme commonly to haue a quicker ripening in witte, then boyes haue, for all that seeming, yet it is not so. Their naturall weaknesse which cannot holde long, deliuers very soone, and yet there be as prating boyes, as there be pratling wenchés. Besides, their braines be not so much charged, neither with weight nor with multitude of matters, as boyes heades be, and therefore like empty caske they make the greater noise. As those men which s Creek to be very quicke witted by some sudden pretie aunswere, or some sharp replie, be not alwaye most burthened, neither with lettes, nor learning, but out of small store, they offer vs still the floore, and holde most of the mother. Which sharpnesse of witte though it be within them, as it bewraeth it selve: yet it might dwell within them a great while, without bewraying of it selve, if studie kept them still, or great doinges did dull them: as slight dealings and imperious, do commonly maintaine that kinde of courage. Boyes haue it alwaye, but oftimes hide it, bycause their stuffe admitteth time: wenchés haue it alwaye, and alwaye bewray it, bycause their timber abides no tarying. And seeing it is in both, it deserves care in both, neither to
timely to stirre them, nor let them loyter to long. As for bodies the maidens be more weake, most commonly euen by nature, as of a moonish influence, and all our whole kinde is weake of the mother side, which when she was first made, euen then weakned the mans side. Therefore great regard must be had to them, no lesse, nay rather more then to boyes in that time. For in proces of time, if they be of worth themselues, they may so matche, as the parent may take more pleasure in his sonnes by law, then in his heires by nature. They are to be the principall pillers in the vpholding of householdes, and so they are likely to proue, if they proue well in training. The dearest comfort that man can haue, if they encline to good: the nearest corrosiue if they tread awry. And therfore charilie to be cared for, bearing a iewell of such worth, in a vessel of such weakesse. Thus much for there persons whom I turne ouer to the parentes abilitie for charge: to their owne capacitie for conceit: in eche degree some, from the lowest in menaltie, to the highest in mistrship.

The time hath tied it selfe to strength in both parts, for the bodie to trauell, for the soule to conceiue. The exercisies pray in no case to be forgot as a preseruatiue to the body, and a consereuse for the soule.

What. For the matter what they shall learne, thus I thinke, following the custome of my countrie, which in that that is vsuall doth lead me on boldly, and in that also which is most rare, doth shew me my path, to be already troden. So that I shall not neede to erre, if I marke but my guide wel. Where rare excellencies in some wymen, do but shew vs some one or two parentes good successe, in their daughters learning, there is neither president to be fetcht, nor precept to be framed. For preceptes be to conduct the common, but these singularities be aboue the common, presidentes be for hope, those pictures passe beyond al hope. And yet they serue for profe to proceede by in way of argument, that wymen can learne if they will, and may learne what they list, when they bend their wittes to it. To learne to read is very common, where convenientnes doth serue, and writing is not refused, where oportunitie will yeild it.

Reading. Reading if for nothing else it were, as for many things else it is, is verie needefull for religion, to read that which they must know, and ought to
Writing. Music. Housewifery. 177

performe, if they haue not whom to heare, in that matter which they read: or if their memorie be not stedfast, by reading to reuieue it. If they heare first and after read of the selfe same argument, reading confirmes their memorie. Here I may not omit many and great contentmentes, many and sound confortes, many and manifoulde delites, which those wymen that haue skill and time to reade, without hindering their houswifery, do continually receiue by reading of some comfortable and wise discourses, penned either in forme of historie, or for direction to liue by.

As for writing, though it be discommended for some priuate cariages, wherein we men also, no lesse then wymen, beare oftentimes blame, if that were a sufficient exception why we should not learne to write, it hath his commoditie where it filleth in match, and helps to enrich the goodmans mercerie. Many good occasions are oftentimes offered, where it were better for them to haue the vse of their pen, for the good that comes by it, then to wish they had it, when the default is felt: and for feare of euill, which cannot be auoided in some, to auert that good, which may be commodious to many.

Musicke is much vsed, where it is to be had, to the parentes delite, while the daughters be yong, more then to their owne, which commonly proueth true, when the yong wenches become yong wiues. For then lightly forgetting Musicke when they learne to be mothers, they giue it in manifest evidence, that in their learning of it, they did more seeke to please their parentes, then to pleasure themselues. But howsocuer it is, seeing the thing is not rejected, if with the learning of it once, it may be retained still (as by order it may) it is ill let go, which is got with great paines, and bought with some cost. The learninge to sing and plaie by the booke, a matter soone had, when Musicke is first minded, which still preserue the cunning, though discontinuance disturbe. And seeing it is but litle which they learne, and the time as litle wherein they learne, bycause they haste still on toward husbands, it were expedient, that they learned perfittly, and that with the losse of their pennic, they lost not their pennieworth also, besides the losse of their time, which is the greatest losse of all. I medle not with needles, nor yet with houswiferie, though I thinke it, and know it, to be a principall commendation in a woman: to be able to gouerne
and direct her household, to looke to her house and familie, to prouide and keepe necessaries, though the goodman pay, to know the force of her kitchen, for sicknes and health, in her selfe and her charge: bycause I deale onely with such thinges as be incident to their learning. Which seeing the custome of my country doth permit, I may not mislike, nay I may wish it with warrant, the thing being good and well beseeming their sex. This is the most so farre as I remember, which they commonly use in youth, and participate with vs in. If any parent do privately traine vp his children of either sex in any other private fantzie of his owne, I cannot commend it, bycause I do not know it, and if it fortune to die within his private walles, I cannot give it life by publike rehearsall. The common and most knowne is that, which I haue saide.

How much. The next pointe how much, is a question of more enquire, and therefore requireth aduised handling. To appoint besides these thinges, which are already spoken of, how much further any maide maye proceede in matter of learning and traine, is a matter of some moment, and concerneth no meane ones. And yet some petie lowlinges, do sometimes seeke to resemble, where they haue small reason, and will needes seeme like, where their petieship cannot light, vsing shew for a shadow, where they haue no fitter shift. And therfore in so doing, they passe beyond the boundes both of their birth, and their best beseeming. Which then discovereth a verie meere follie, when a meane parent traineth vp his daughter hie in those properties, which I shall straights waye speake of, and she matcheth lowe, but within her owne compasse. For in such a case those ouerraught qualities for the toyousnesse therof being misplaced in her, do cause the young woman rather to be toyed withall, as by them guiuing signe of some idle conceit otherwise, then to be thought verie well of, as one wisely brought vp. There is a comlynesse in eche kinde, and a decentnesse in degree, which is best observed, when eche one prouides according to his power, without ouerreaching. If some odde property do worke preferrement beyond proportion, it commonly stayes there, and who so shootes at the like, in hope to hit, may sooner misse: bycause the wayes to misse be so many, and to hit is but one, and wounders which be but once scene, be no examples to resemble. Every maide maye not hope to speede, as
she would wishe, bycause some one hath sped better then she could wishe.

Where the question is how much a woman ought to learne, the aunswer may be, so much as shall be needefull. If that also come in doubt, the returne may be, either so much as her parentes conceiue of her in hope, if her parentage be meane, or prouide for her in state, if her birth beare a saile. For if the parentes be of calling, and in great account, and the daughters capable of some singular qualities, many commendable effects may be wrought therby, and the young maidens being well trained are verie soone commended to right honorable matches, whom they may well beseeme, and aunswered much better, their qualities in state hauing good correspondence, with their matches of state, and their wisedoms also putting to helping hand, for the procuring of their common good. Not here to note, what fruite the common weale may reape, by such witts so worthily aduaunced, besides their owne priuate. If the parentes be meane, and the maidens in their training shew forth at the verie first some singular raresesse like to ensue, if they florish but their naturall, there hope maye grow great, that some great matche may as well like of a young maiden excellently qualified, as most do delite in brute or brutish thynge for some straunge qualitie, either in nature to embrase, or in art to maruell. And yet this hope may faile. For neither haue great personages alwaye that judgement, nor young maidens alwaye that fortune, though the maidens remaine the gainer, for they haue the qualities to comfort their mediocrity, and those great ones want judgement to set forth their nobilitie.

This how much consisteth either in perfiting of those forenamed fourre, reading well, writing faire, singeing sweete, playing fine, beyond all cry and above all comparison, that pure excellencie in things but ordinarie may cause extra-ordinarie liking: or else in skill of languages annexed to these foure, that moe good giftes may worke more wounder. "For meane is a maine where excellencie is the maruell." To hope for hie mariages, is good meat, but not for mowers, to haue leasure to take delite in these gentlewomanly qualities, is no worke for who will: Nay to be a paragon among princes, to vse such singularities, for the singular good of the general state, and the wonder of her person, were a wish in dispaire, were not true proofe the iust
warrant, that such a thing may be wished, bycause in our
time we haue found it, euon then, when we did wish it
most, and in the ende more maruellous, then at first we
durst haue wished. The euentes in these wymen which
we see in our dayes, to haue bene brought vp in learning,
do rule this conclusion. That such personages as be borne
to be princes, or matches to great peeres, or to furnish out
such traines, for some peculiar ornamentes to their place
and calling, are to receiue this kinde of education in the
highest degree, that is consequent for their kinde. But
princely maidens aboue all: bycause occasion of their
height standes in neede of such giftes, both to honour
themselves, and to discharge the dutie, which the countries,
committed to their hands, do daily call for, and besides
what matche is more honorabole, then when desert for rare
qualities, doth ioine it selfe, with highnesse in degree? I
feare no workmanship in wymen to giue them Geometrie
and her sister sciencies: to make them Mathematicalls,
though I meane them Musicke: nor yet barres to plead at,
to leaue them the lawes: nor vrinalls to looke on, to lend
them some Physicke, though the skil of herbes haue bene
the studie of nobilitie, by the Persian storie, and much
commended in wymen: nor pulpittes to preach in, to vetter
their Divinitie: though by learning of some language, they
can talke of the lining: and for direction of their life, they
must be afforded some, though not as preachers and leaders:
yet as honest perfourmers, and vertuous liuers. Philosophie
would furnish their generall discourses, if their leasure
could entend it: but the knowledge of some toungues,
either of substauence in respect of deeper learning, or account
for the present time may verie well be wished them: and
those faculties also, which do belong to the furniture of
speache, may be verie well allowed them, bycause toungues
be most proper, where they do naturally arme. If I should
allow them the pencill to draw, as the penne to write, and
thereby entitle them to all my Elementarie principles, I
might haue reason for me. For it neither requireth any
great labour to fraye young maidens from it, and it would
helpe their nedle, to beautifie their workes: and it is main-
tainable by very good examples euen of their owne kinde.
Timarete* the vertuous, daughter to Mycon: Irene the
curteous, daughter to Cratinus: Aristarete the absolute,

* Plin. lib. 35. cap. 11.
daughter to Nearchus: Lala the eloquent, and euer maide of Cysicus: Martia the couragious, daughter to Varro the best learned and most loued of any Romain, and many mo besides, did so vse the pencill, as their fame therefore is so much the fairer, bycause the fact in that sex is so seldome and rare.

And is not a young gentlewoman, thinke you, thoroughly furnished, which can reade plainly and distinctly, write faire and swiftly, sing cleare and sweetely, play wel and finely, vnderstand and speake the learned languages, and those toungues also which the time most embraseth, with some Logicall helpe to chop, and some Rhetoricke to braue. Besides the matter which is gathered, while these toungues be either learned, or lookt on, as wordes must haue seates, no lesse then rayment bodies. Were it any argument of an unfurnished maiden, besides these qualities to draw cleane in good proportion, and with good symmetrie? Now if she be an honest woman, and a good housewife to, were she not worth the wishing, and worthy the shrynynge? and yet such there be, and such we know. Or is it likely that her children shalbe eare a whit the worse brought vp, if she be a Laelia, an Hortensia, or a Cornelia, which were so endued and noted for so doing? It is written of Eurydice the Epirote,* that after she began to haue children, she sought to haue learning, to bring then vp skilfully, whom she brought forth naturally. Which thing she perfourmed in deede, a most carefull mother, and a most skilfull mistresse. For which her well doing, she hath wonne the reward, to be enrowled among the most rare matrones.

Now there is nothing left to ende this treatise of young maidens, but where and vnder whom, they are to learne, which question will be sufficiently resolued, vpon consideration of the time how long they are to learne, which time is commonly till they be about thirtene or fouretene yeares old, wherein as the matter, which they must deale with all, cannot be very much in so litle time, so the perfittynge thereof requireth much trauel, though their time be so litle, and there would be some shew afterward, wherein their trayning did auail them. They that may continue some long time at learning, thorough the state and abilitie of their parentes haue also their time and place suitably appointed, by the foresight of their parentes. So that the time resting in priuate forecast,

* Plut. περι παιδ. αγωγ.
I can not reduce it to generall precept, but onely thus farre, that in perfitnes it may shew, how well it was employed.

The places. The places wherein they learne be either publike, if they go forth to the Elementarie schole, or private if they be taught at home. The teacher either of their owne sex or of ours.

For publike places, bycause in that kinde there is no publike provision, but such as the professours of their training do make of them selues, I can say little, but leaue them to that and to their parentes circumspection, which both in their being abroad, during their minority, and in bringing them vp at home after their minoritie, I know will be very diligent to haue all thinges well. For their teachers, their owne sex were fittest in some respectes, but ours frame them best, and with good regard to some circumstances will bring them vp excellently well, specially if their parentes be either of learning to iudge, or of authortie to commaund, or of both, to do both, as experience hath taught vs in those, which haue proued so well. The greater borne Ladyes and gentlewymen, as they are to enjoy the benefit of this education most, so they haue best meanes to prosecute it best, being neither restrained in wealth, but to haue the best teachers, and greatest helpes: neither abridged in time, but to ply all at full. And thus I take my leaue of yong maidens and gentlewymen, to whom I wish as well, as I haue saide well of them.
Need of train in women and in gentlemen.

CHAPTER 39.

OF THE TRAINING VP OF YONG GENTLEMEN. OF PRIUATE AND PUBLIKE EDUCATION, WITH THEIR GENERALL GOODS AND ILLES. THAT THERE IS NO BETTER WAY FOR GENTLEMEN TO BE TRAINED BY IN ANY RESPECT THEN THE COMMON IS BEING WELL APPOINTED. OF RICH-MENS CHILDREN WHICH BE NO GENTLEMEN. OF NOBILITIE IN GENERALL. OF GENTLEMANLIE EXERCISES. WHAT IT IS TO BE A NOBLEMAN, OR A GENTLEMAN. THAT INFIRMITIES IN NOBLE HOUSES BE NOT TO BE TRIUMPHED Ouer. THE CAUSES AND GROUNDES OF NOBILITIE. WHY SO MANY DESIRE TO BE GENTLEMEN. THAT INFIRMITIES IN NOBLE HOUSES BE NOT TO BE TRIUMPHED Ouer. THE CAUSES AND GROUNDES OF NOBILITIE. WHICH ARE LIBERALL IN NAME. OF THE TRAYNING VP OF A YONG PRINCE.

In the last title I did declare at large, how yong maidens in eche degree were to be auanced in learning, which me thought was verie incident to my purpose, bycause they be counter-braunches to vs in the kinde of mortall and reasonable creatures, and also for that in eche degree of life, they be still our mates, and sometime our mistresses, through the benefit of law, and honorablenes of birth. Now considering they ioyne allway with vs in number and nearenes, and sometime exceede vs in dignitie and calling: as they communicate with vs in all qualities, and all honours euuen vp to the scepter, so why ought they not in any wise but be made communicantes with vs in education and traine, to performe that part well, which they are to play, for either equalitie with vs, or soueraintie aboue vs? Here now ensueth another title of meruelous importaunce, for the kinde of people, whereof I am to entreat: bycause their state is still in the superlatiue, and the greatest executions be theirs by degree, though sometime they leese them by their owne default, and set them ouer to such, as nature maketh noble by ingenerate vertues. I meane the trayning vp of yong gentlemen in euerie degree and to what so euer ascent, bycause euene the crowne and kingdome is their height, though it come to the female, when their side faileth. For gentlemen will commonly be exempt from the common,
as in title, so also in traine, refrayning the publike, though they hold of the male, and preferring the priuate, to be liker to maidens, whose education is most priuate, bycause of their kinde, and therefore not misliked: whereas yong gentlemen should be publike, bycause of their vse. And for not being such, they beare some blame, as therein contraying both all the best ordered common weales, and all the most excellent and the learnedest writers, which bring vp euon the best princes allway with great company.

But seeing they wilbe priuate, and I take vpon me not to leap ouer any, which light within my compasse, and chiefly yong gentlemen, whose ordinarie greatnes is to gouerne our state, and to be publike pillers for the prince to leane on, and the people to staie by: their priuate choice commaundes me a priuate consideration, which in yong gentlewymen needed not any handling, bycause it beseemeth them to be taught in in priuate: in gentlemen it needeth, the case being doubtfull, whether priuate trayning be their best or no. And though this argument succede yong maidens in order of methode, I hope yong gentlemen will not be offended neither with me for the placing, seeing the other sex is in possession of prerogatiue, nor with them for being so placed, which haue won the best place.

This question for the bringing vp of yong gentlemen offereth the deciding of an other ordinarie controuersie, betwene publike education and priuate, which verie name in nature is enemy to publike, as inclosure is to common, and swelling to much ouerlayeth the common, not onely in education, where it both corrupteth by planting a to priuate habit, and is corrupted it selfe by a degenerate forme, but also in most things else. Yet do I not deny both personall properties and priuate realities, which law doth allow in priuate possessions, euon there, where friendship makes things to be most common by participation. I will therefore speake a litle of this priuate traine, before I passe to the education of gentlemen. What doe these two wordes import, priuate education? Priuate is that, which hath respect in all circumstancies to some one of choice: as publike in all circumstancies regardeth every one alike.
to execute those doings in life, which the state of his calling shall employ him unto, whether publike abrode, or private at home, according unto the direction of his countrie, whereunto he is borne, and oweth his whole service. All the functions here be publike and regard every one, even where the things do seeme to be most priuate, bycause the maine direction remaineth in the publike, and the priuate must be squared, as it will best ioyne with that: and yet we restraine education to priuate, all whose circumstauces be singular to one. As if he that were brought vp alone, should also euer live alone, as if one should say, I will haue you to deale with all, but neuer to see all: your end shalbe publike your meane shalbe priuate, that is to say, such a meane as hath no minde to bring you to that end, which you seeme to pretend: Bycause naturally priuate is sworne enemy to publike in all euentes, as it doth appeare when priuate gaine vndoeth the common, though publike still pretend friendship to all that is priuate in distributiuе effects, as it is plainely seene when the publike care doth helpe ech priuate, and by cherishing the singuler maintaineneth the generall, whereas the priuate letteth the publike drowne, so it selfe may flete aboue. For in deed they march mostwhat from seuerall groundes to seuerall issues by most seuerall and least sutable meanes, the one in nature a rowmy pallace full of most varietie to content the minde, the other a close prison, tedious to be tied to, where the sense is shackled: the one in her kinde, a libertie, a broade feild, an open aire, the other in the contrarie kinde, a pinfold, a cage, a cloister: Neither do I take these tearmes to make a fit diuision, where the end is still common and the abuse priuate. For how can education be priuate? it abuseth the name as it abuseth the thing. If they will say education is either good or ill, and vse the naturall name, then methinke the disembling which is shadowed in the tearme priuate would soone appeare: though there can be no worse name then priuate, sauing where the publike doth appoint it, which in education it will not, thereby to foster her owne foe: though in possessions it do, to haue subsidies to sustaine, and paiements to maintaine her great common charge. And though in communities of kinde which naturally is deuided into spieces, nature engraffe priuate differences for distinction sake, as raison in man to part him from a beast, yet that difference remaineth one still, bycause there is
none better: which countenaunce of best cannot here be pretended, bycause in education priuate is the worst. This priuate renting in sunder of persons, for a pretended best education, which must passe on togither after education is verie daungerous in all daies, for many priuate pushes, while every parent can serue his owne humour, be it neuer so distempered: by the secrecie of his owne house, not to be discouered: by the choyce of his teacher, which will be ready to follow, if he forgoe not in folley: by the obedience of his child, which must learne as he is led, or else be beaten for not learning: which must obey as he is bid, or else lease his parent blessing. In publicke schooles this swaruing in affection from the publicke choice in no case can be. The master is in eye, what he saith is in eare: the doctrine is examined: the childe is not alone, and there must he learne that which is laid vnto him in the hearing of all and censure of all. Whatsoever inconueniences do grow in common schooles, (as where the dealers be men, how can there be but maimes?) yet the priuate is much worse, and hatcheth moe odde ills. Naturally it is not built vpon vnitie, brad by disunion, to seeme to see more then the common man doth, to seeme to preuent that by priuate wit, which the common doth incurre by vnaduised follie: to seeme to gaine more in secrecie, then the common giues in ciuilitie. By cloistering from the common it will seeme to keepe a countenaunce farre aboue the common, euen from the first cradle. Wherby it becomes the puffer vp to pride in the recluse, and the direction to disdaine, by dreaming still of bettership: the enemie to vnitie, betwene the vnequall: the ouerwayning of ones selfe, not compared with others, the disjounting of agreement, where the higher contemneth his inferiour with skorne, and the lower doth stomacke his superiour with spite: the one gathering snuffe, the other grudge.

This kinde of traine which soweth the corne of dissentition by difference, where the haruest of consent is the harbour of common loue, the indissoluble chaine of countriemens comfort, may very well be bettered, and much better be forborne, bycause by the way it tempereth still the poysen of a creeping spite. And certainly the nature of the thing doth tend this way, though chaunging bytimes to better choice, or the common check, which will not be controled, do many and often times interrupt the course. And though the child in proces proue better, and shew himselfe curteous,
contrarie to my note, and the verie nature of priuate education, thanke naturall goodnesse or experience seene abroad, not the kinde of education, which in her owne sternnesse alloweth no such curtesie, though the childe see it in his parentes, and finde it in his bookes. And somtimes also it maketh him to shepish bashfull, when he comes to the light: as being vnacquainted with resort: though generally he be somwhat to childish bold, by noting nothing, but that which he breedes of himselfe in his solitarie traine, where he is best himselfe, and hath none to controwel him, no not his maister himselfe, but vnder confession, how so euer the title of maister do pretend authoritie and the name of scholer, make shew of obedience in priuate cloistring. I neede not saie all, but in this short manner, I seeke to giue occasion for them to see all, which desire to sift more, both for the matter of their learning, and the manner of their liuing.

Do ye know what it is for one to be acquainted with all children in his childhood, which must liue with them being men in his manhood? Is the common bringing vp being well appointed good for the common man, and not for him of more height? and doth not that deserue to be liked on in priuate, which is thoroughly tryed being showed forth in common, and sifted by the seeing? which without any great alteration, for the matter of traiyne will be very well content to be pent vp within priuate dores, though it mislike the cloistring, in priuating the person. Sure that common which is well cast, must needes helpe the priuate, as one of her partes and feede one child very well being a generall mother to all: but priuate be it neuer so well cast in the sternnesse of his kinde, still drawes from the publike. I count not that priuate which is executed at home for a publike vse, in respect of the place, for so all doinges be priuate, but that which will be at home, as better so. And why? for the priuate parties good. But it should seeme generally that the question is not so much for the manner of education, nor for the matter, wherin, but for the place where, as if that, which is good for all in common, should not be good for some but in priuate. I must speake it vader pardon. The effect commendes the common: for that the common education in the middest of common mediocritye bringeth vp such wittes to such excellencie, as serue in all degrees, yca euen next to the hyest, wheras
private education in the middest of most wealth, if it maintaine it selfe with any more then bare mediocritie both of learning and judgement, when it is at the hyest, let him that hath shewed more, giue charge to the chalenge. And yet some one young mans odnesse, though it be odde in deed, ouerthroweth not the question. And oftimes the report of that odnesse which we see not in effect, but heare of in speeche, falles out very lame, if the reporters judgement be' aduisedly considered, though for the authoritie and countenaunce of the man, skill giue place to boldnesse, and silence to ciuilitie: which otherwise would replie against it. There is no comparison betwene the two kindes, set affecction apart. If the priuate pupill chaunce to come to speake, it falleth out mostwhat dreamingly, bycause priuittie in traine is a punishment to the tongue: and in teaching of a language to exclude companions of speeche, is to seeke to quenche thirst, and yet to close the mouth so, as no moysture can get in. If he come to write, it is leane, and nothing but skinne, and commonly bewrayes great paines in the maister, which brought forth even so much, being quite reft of all helping circumstance, to ease his great labour, by his pupilles conference, with more companie. Which is but a small benefit to the child, that might haue had much more if his course had bene chaunged. He can but vtter that, which he heares, and he heares none but one, which one though he know all, yet can vtter but litle, bycause what one auditorie is two or three boyes for a learned man to prouoke him to vtteraunce? If he travelled to vtter, and one of judgement should stand behinde a couert to heare him, methinke he should heare a straunge orator straining his pipes, to perswade straunge people, and the boye if he were alone, fast a sleepe, or if he had a fellow, playing vnder the bourd, with his hand or feete, hauing one eye upon his talking maister, and the other eye on his playing mate. If the nyne Muses and Apollo their president were painted vpon the wall, he might talke to them with out either laughing or lowring, they would serue him for places of memorie, or for hieroglyphical partitions. If he that is taught alone misse, as he must often, hauing either none, or verie small companie to helpe his memorie, which multitude serues for in common scholes, where the hearing of many confirmes the sitter by, shall he runne to his maister? if he do that boldly, it will breede contempt in
Why prefer private to public?

the ende: if he do it with feare, it will dull him for not daring. And though it be verie good for the child, not to be afrayd to aske counsell of his maister in that, where he doubteth, yet if he finde easie entertainment he will doubt still, rather then do his diligence, not to haue cause to doubt. If the priuate scholer proue cunninger afterward, then I conceiue he can be by priuate education, there was some forreine helpe which auanced him abroad, it was not his traine within being tyed to the stake, which offereth that violence to my assertion.

But what leades the priuate, and why is it so much vsed? there must needes be some reason, which alieneth the particular parente from the publike discipline, which I do graunt to very great ones, bycause the further they rise from the multitude in number, and aboue them in degree, the more priuate they grow as in person, so in traine: and the prince himselfe being one and singular must needes embrace the priuate discipline, wherein he sheweth great valure in his person, if by priuate meanes, he mount aboue the publike. And yet if euen the greatest, could haue his traine so cast, as he might haue the companie of a good choice number, wherein to see all differences of wittes, how to discerne of all, which must deale with all, were it any sacrilege?

But for the gentleman generally, which flyeth not so high, but fluttereth some litle aboue the ordinarie common, why doth he make his choice rather to be like them aboue, which still grow priuater, then to like of them below, which can grow no lower, and yet be supporters, to stay vp the whole, and liker to himselfe, then he is to the highest? To haue his child learne better maners, and more vertuous conditions? As bad at home as abroad, and brought into schooles, not bred there. To auoide confusion and multitude? His child shall marke more, and so proue the wiser: the multitude of examples being the meanes to discretion. Nay in a number, though he finde some lewd, whom to flie, he shall spie many toward, whom to follow: and withall in schooles he shall perceau that vice is punished, and vertue praised, which where it is not, there is daunger to good manners, but not in schooles, where it is very diligently obsuerued, bycause in publike view, necessitie is the spurre. To keepe him in health by biding at home for feare of infection abroad? Death is within dores, and dainties at
Public school with a private tutor.

home haue destroyed more children then daunger abroad. Doth affection worke stay, and can ye not parte from your childe's presence? That is to fond. And any cause else admits controwlement, sauing onely state in princes children, and princelike personages, which are to farre aboue the common: by reason of great circumstance. And yet their circumstance were better, if they saw the common, ouer whom they command, and with due circumspectnesse could avoid all daungers, whervnto the greatest be commonly subject, by great desires, not in themselues to haue, but in others that hope, which make the greatnesse of their gaine their colour against iustice, where they injurie most. It is enough that is ment, though I say no more: besides that by a Persian principle, the seldome seing in princes, workes admiration the more, when they are to be scene.

Vse common scholes to the best, ioyne a tutor to your childe, let Quintilian be your guide, all thinges will be well done, where such care is at hand, and that is much better done, which is done before witnes to encourage the childe. Comparisons inspire vertues, hearing spreads learning: one is none and if he do something at home, what would he do with company? It is never settled, that wanteth an aduersarie, to quicken the spirties, to stirre courage, to finde out affections.

For the maisters valew, which is content to be cloistered, I will say nothing, entertainement makes digressions euven to that, which we like not. But if it would please the priuate parent, to send his sonne with his priuate maister to a common schoole, that might do all parties very much good. For the schole being well ordered, and appointed for matter and maner to learne, where number is pretended to cumber the maister, and to mince his labour so, as ech one can haue but some litle, though his voice be like the Sunne, which at one time with one light shineth vpon all: yet the priuate scholer, by the helpe of his priuate maister in the common place hath his full applying, and the whole Sunne, if no lesse will content him. The common maister thereby will be carefull to haue the best: the priuate teacher will be curiouse to come but to the very best: whereby both the priuate and publike scholers shall be sure to receiue the best. And if the publike maister be chosen accordingly, as allowance will allure euven the principall
best, priuate cunning will not disdaine to be one degree beneth, where he knoweth himselfe bettered. And thereby disagreement betwene the two teachers willbe quite excluded which onely might be the meane to marre both my meaning and Qintillianes counsell. Sure my resolution is, which if it winne no liking abroade may returne againe homeward, and be wellcome to his maister; that that which must be continued and exercised in publike, the residue of ones life, were best to be learned in publike, from the beginning of ones life. And if ye will needes be priuate, make your priuate publike, and drawe as many to your priuate maister, for your priuate sonnes sake, seeing you are able to prouide rowme, bycause that will proue to be best for your child, as shalbe able to keepe some forme of our multitude, that he may haue one companie before him to follow and learne of, an other beneth to teach and vaunt ouer, the third of his owne standing, with whom to striue for praise of forwardnes. Whereby it falleth out still, that that priuate is best, which consisteth of some chosen number for a priuate ende: and that multitude best, where choice restraines number, for the publike seruice: for in decee the common scholes be as much ouercharged with too many, as any priuate is with to few. Which how it may either be helpt, or in that confusion be better handled, I will hereafter in my priuate executions declare, seeing I haue noted the defect.

To knit vp this question therefore of priuate and publike education, I do take publike to be simply the better: as being more vpon the stage, where faultes be more scene, and so sooner amended, as being the best meane both for vertue and learning, which follow in such sort, as they be first planted. What vertue is private? wisedome to forsee, what is good for a desert? courage to defend, where there is no assailant? temperance to be modest, where none is to chaleng? Justice to do right, where none is to demaunde it? what learning is for alonnesse? did it not come from collection in publike dealinges, and can it shew her force in priuate affaires, which seeme afraid of the publike? Compare the best in both the kinds, there the ods wil appeare. If ye compare a priuate scholer, of a very fine capacity, and worthy the open field, so well trayned by a diligent and a discreet maister as that traine will yeald: with a blockhead brought vp under a publike teacher, not of the
Studies of a gentleman.

best sort, or if in comparison ye march a toward priuate teacher with a weake publike maister, ye say somewhat to the persons but smallie to the thing, which in equalitie shewes the difference, in inequality deceuies the doubter, and then most, when to augment his owne liking, he wil make the conference odde, to seeme to auaunce errour, where the truth is against him. And to saye all in one, the publike pestring with any reasonable consideration, though it be not the best, yet in good sooth, it farre exceedeth the priuate alonesse, though sometime a diligent priuate teacher shew some great effect of his maire endeouour.

But to the education of gentlemen and gentlemanly fellowes. What time shal I appoint them to begin to learne? Their witts be as the common, their bodies oftimes worse. The same circumstance, the same consideration for time must direct all degrees. What thing shall they learne? I know none other, neither can I appoint better, then that which I did appoint for all. The common and priuate concurre herin. Neither shall the priuate scholer go any faster on, nay perhaps not so fast, for all the helpe of his whole maister, then our boyes shall, with the bare helpe, that is in number and multitude, euery boye being either a maister for his fellow to learne by, or an example to set him on, to better him if he be negligent, to be like him, if he be diligent.

Onely this, young gentlemen must haue some choice of peculiar matter, still appropriat vnto them, bycause they be to gouerne vnder their prince in principall places: those vertues and vertuous lessons must be still layd before them, which do appertaine to gouernement, to direct others well, and belong to obedience, to guide themselues wisely. For being in good place, and hauing good to leese, it will proue their ill, by vndiscrete attemptes to become prayers to distresse. And yet for all this, the generall matter of dutie being commonly taught, eche one may applie the generall to his owne priuate, without drawing any priuate argument into a schoole, for the priuittie not to be communicate but with those of the same calling: considering the property of that argument falleth as oft to the good of the common, whom vertue auaunceth, as the gentlemen credit, whom negligence abaseth. What exercises shall they haue? The verie same. What maisters? The same
Gentlemen. The new rich.

What circumstance else? All one and the same: but that for their place and time, their choice makes them priuate, though nothing the better for want of good fellowship. And if they proue so well trained, as the generall plat for all infancie doth promise, and so well exercised, as the thing is well ment them, they shall haue no cause, much to complains of the publique, nor any matter at all why to couet to be priuate. For it is no meane stuffe, which is prouided even for the meanest to be stored with.

These thinges gentlemen haue, and are much bound to God for them, which may make them proue excellent, if they use them well: great abilitie to go thorough withall, where the poorer must giue ouer, eare he come to the ende: great leasure to use libertie, where the meaner must labour: all opportunities at will, where the common is restrained: so that singularitie in them if it be missed, discommendes them, because they haue such meanes and yet misse: if it hit in the meaner, it makes their account more, because their meane was small, but their diligence exceeding. Whereby negligence in gentlemen is euer more blamed, because of great helps, which helpe nothing: diligence in the meaner is alway more praised, because of great wantes, which hinder nothing: and those prefermentes, which by degree are due vnto gentlemen, thorough their negligence being by them forsaken, are bestowed vpon the meaner, whose diligent endeouour made meane to enioy them.

1. As for riche men which being no gentlemen, but growing to wealth by what meanes soeuer, will counterfeit gentlemen in the education of their children, as if money made equalitie, and the purse were the preferrer, and no further regard: which contemne the common from whence they came, which cloister vp their youth, as boding further state: they be in the same case for abilitie, though farre beside for gentilitie. But as they came from the common, so they might with more commendacion, continue their children in that kinde, which brought vp the parentes and made them so wealthy, and not to impatronise themselues vnto a degree to farre beyond the downhill. For of all the meanes to make a gentleman, it is the most vile, to be made for money. Bycause all other meanes beare some signe of vertue, this onely meane is to bad a meane, either to matche with great birth, or to mate great worth. For the most parte it is miserably
scraped to the murthing of many a poore magot, while
liuely cheese is lusty cheare, to spare expenses, that *Jacke*
maye be a gentleman. If sparing were the worst, though
in the worst degree, that were not the worst, nay it hath
shew of witte: The rest which I tuch not, be so shamefull
and so knowen to be such, and deserue so great hatred as
nothing more. Besides the insolencie of the people, triumphing
over them in their cuppes, by whom they buy their
drinke: which shiftes be shamefull to the world, and hate-
full to heauen: and too too filthy to be honored vpon earth
with either armes by harold, or honour by any. He that
will reade but *Aristophanes* his blinde *Plutus* the God of
richesse, and marke the old fellowes fashions shall see his
humour naturally, as that poete was not the worst resembluer
though he were not the best man.

For to become a *gentleman* is to beare the cognisance of
vertue, wherto honour is companion: the vilest diuises be
the readiest meanses to become most wealthy, and ought
not to looke honour in the face, bycause it ioynes not with
justice, which greate wealth by the Greeke verse, *οὐδὲν ἐπλούτυσε παχέως, δίκαιος ὁν*, is noted to refuse, and com-
monly dare not name the meane right, whereby it groweth
great. And though witte be pretended to have made their
way, it is not denied but that witte may serue euyn to the
worst effectes, and to wring many a thousand to make one
a gentleman. It is not witte, that carieth the praise, but
the matter, wheron, and the manner how it is, or hath bene
ill or well employed. Witte bestowed vpon the common
good with wise demeanour, deserueth well: the same holy
giuen to fill a priuate purse, by any meane, so it be secrete:
by any misdemeanour, so it be not scene: deserueth no
prais for that which is seen, but is to be suspected, for that
which is not seen. These people by their generall trades,
will make thousandes poore: and for giuing one penie to
any one poore of those many thousandes will be counted
charitable. They will giue a scholer some petie poore
exhibition to seeme to be religious, and vnder a sclender
veale of counterfeat liberalitie, hide the spoile of the ran-
saked pouertie. And though they do not profess the
impouershing of purpose, yet their kinde of dealing doth
pierce as it passeth: and a thousand pound gaines bowelles
twentie thousand persons. Of these kinde of folkes I
entend not to speake, bycause their state is both casuall,
and belongeth to the common: and their gentilitie bastardise: and yet while I frame a gentleman, if any of them take the benefit of my aduice, gentle men must beare with me, if my precepts be vsurped on, where their state is intruded on.

My purpose is to employ my paines vpon such as are gentlemen in deede, and in right judgemen of their vn-bewitched countrie do serue in best place: neither will I rip vp what some write of nobilitie in generall, whether by birth or by discent: nor what other write of true nobilitie, as dislayming in that which vertue auauunceth not: nor what other write of learned nobilitie, as accounting that simply the best, where vertue and learning do beawtithe the subiect. One might talke beyond enough, and write beyond measure, that would examine what such a one saith of nobilitie in greeke, such a one in latin, such in other seuerall tounge, bycause the argument is so large, the vse of nobilitie streaching so farre, and so braue a subiect cannot chuse but minister passing braue discourses. There be so many vertues to commend it, all the brymmer in sight the clearer their subiect is: so many vices to asaile it whose disfiguring is foulest, where it falleth in the face, and must needes be sene.

All these offered occasions, to enlarge and amplyfie this so honorable an argument, I meane to forbeare, and giue onely this note ynto yong gentlemen: That if their calling had not bene of very great worth in deede, as it is of most shew in place, it could neuer haue wone so many learned workes, it could neuer haue perced so many excellent wittes, to reioyce with it in good, to mourn with it in ill, and to make the meditation of nobilitie, to be matter for them to maruell. And that therfore it doth stand nobilitie vpon, to maintaine that glorie in their families with prayse, which learned men in so many languages, do charge them with in precept. My friend to be carefull, that I keepe all well, and my selfe to be carelesse and consume all ill? an honest friend and an honorable care. But what am I? my auncetours to auauence my howse to honour, my selfe to spoile it, and bring it to decaye? The auauancement vertuous, the auauancer commendable. But what am I? a gentleman in birth and nothing else but brauerie. A sory shew which shameth, where it shapeth. It is value that giues name and note to nobilitie, it is vertue must endow it, or vice will
What makes the gentleman.

vndoe it. The more high the more heynouse, if it fortune to faile: the more bruted the more brutish if it fatall vnder fame. Which seeing it is so, as I wish the race well, so I wish their traine were good, and if it were possible euen better then the common, but that cannot be. For the common well appointed is simply the best, and euen fittest, for them, bycause they may haue it full, where the meaner haue it maimed. Their sufficiencie is so able to wyn it with perfection, for leasure at will, for labour at ease, for want the least, for wealth the most, in all thinges absolute, in nothing vnperfit, if they faile not themselues.

But bycause I meane briefly to runne through this title of nobilitie, which concerneth the worthiest part of our state and country, whatsoeuer cauelling the enemies of nobility pretend, whose good education must be applied according vnto their degrees and endes, to the commoditie and honour of our state and countrie: Before that I do meddle with their traine, and shew what is most for them, and best liked in them, I will examine those pointes which by good education be best got, and being once got do beawtifie them most, which two considerations be not impertinent to my purpose, bycause I tender their education, to haue them proue best.

My first note in nature of methode must needs be, what it is to be a gentleman, or a nobleman, and what force the tearmes of nobilitie or gentrie do infer to be in the persons, to whom they are proper. Then what be the groundes and causes of gentrie and nobilitie: both the efficient which make them, and the finall why they serue, wherein the rightnes of their being consisteth, and why there is such thronging of all people that way.

But ear I begine to deale with any of these pointes, once for all I must recommend vnto them exercise of the bodie, and chiefly such as besides their health shall best serue their calling, and place in their countrie. Whereof I haue saide, methinke, sufficiently before. And as those qualities, which I haue set out for the generall traine in their perfection being best compassed by them, may verie well beseeeme a gentlemanly minde: so may the exercises without all exception: either to make an healthfull bodie, seeing our mould is all one: or to prepare them for seruice, wherein their vse is more. Is
it not for a *gentleman* to use the chase and hunt? doth their place reprove them if they have skill to daunce? Is the skill in sitting of an horse no honour at home, no helpe abroad? Is the use of their weapon with choice, for their calling, any blemish unto them? For all these and what else beside, there is furniture for them, if they do but looke backe: and the rather for them, because in deed those great exercises be most proper to such persons, and not for the meaner. Wherefore I remit them to that place.

What is it to be a *nobleman* or a *gentleman*? What is it to be a *nobleman* or a *gentleman*? and what force do those termes of *nobilitie* and *gentilitie* infer to be in those persons, wherunto they are proper? All the people which be in our country be either *gentlemen* or of the *commonalty*. The common is deuided into *marchauntes* and *manuaries* generally, what partition soeuer is the subdiuident. *Marchandize* containeth vnder it all those which liue any way by buying or selling: *Manuarie* those whose handyworke is their ware, and labour their living. Their distinction is by wealth: for some of them be called rich men, which have enough and more, some poore men, which have no more then enough: some beggers which have lesse then enough: There be also three kindes in *gentilitie*, the *gentlemen*, which be the creame of the common: the *noblemen*, which be the flooure of *gentilitie*, and the *prince* which is the *primate* and *pearle* of *nobilitie*. Their difference is in *authoritie*, the *prince* most, the *nobleman* next, the *gentleman* vnder both. And as in the baser degree, the *begger* is beneth all for want of both abilitie to do with, and *vertue to deserre* with: so the *prince* being opposite to him, as the meere best, to the pure worst, is of most abilitie to do good, and of most vertue to deserre best. The limiting of either sort to their owne lyistes, will bewray either an usurping intruder vpon superioritie, or a base degenerat to inferioritie, either being rauished with the others dealings, and neither deserving the degree that he is in. To be vertuous or vicious to be rich or poore, be no peculiar badges to either sort, but common to both, for both a gentleman, and a common man may be vertuous or vicious, both of them may be either rich or poore: landed or vlanded, which is either the hauing or wanting of the most statarie substance: Examples neede not in familiar knowledge. And as the gentleman in any degree must have forreine abilitie for the better executing of his lawfull
“As they be true gentlemen.”

authoritie: so there be some vertues which seeme to be wedded properly to that side: As great wisdom in great affaires: great valiancy in great attemptes: great justice in great executions and all thinges excellent, in a great and excellent degree of people. The same vertues but in a meaner degree in respect of the subject, whereon they be employed: in respect of the persons, which are to employ: in respect of circumstance, wherefore they are employed: and all thinges meaner be reserued for the common: of whom I will speake no more now, bycause this title is not for them, though they become the keepers of vertues and learning, when nobilitie becomes degenerate. Hereby it is euident that the tearme of nobilitie amongst vs, is restrained to one order, which I named the flowre of gentilitie: and that the gentlemen be in degree next vnto them. Whereof where either beginneth, none can doue, which can call him a nobleman that is aboue a knight. So that whosoeuer shall vse the tearme of gentilitie, speaking of the whole order opposite to the common, doth vse the ground whence all the rest doth spring, bycause a gentleman in nature of his degree is before a nobleman, though not in the height: as nobilitie employeth the flowre of the gentlemen, which name is taken of the primacie and excellencie of the oddes, and where it is vsed in discourse it comprehendeth all aboue the common. When the Romaine speaketh of the gentleman in generall, nobilitie is his terme, being in that state opposite to the common, wherein they acknowledged no prince, when that opposition was made. For generosus which is our common tearme signifieth the inward vvalue, not the outward note, and reacheth to any actiue liuing creature though without reason, wherein there doth appeare any praiseworthy valiancy or courage in that kinde more then ordinarie, as in Alexander horse and Pirus his dog. Therefore whether I vse the terme of nobilitie hereafter or of gentilitie, the matter is all one, both the names signifying the whole order, though not one of ground, nobilitie being the flowre and gentilitie the roote. The account wherof how great it is, we may verie well perceau by that opinion, which the nobilitie it selfe hath vsuallie of it. For truth being the priuate protest of a gentleman, honour of a noble man, fayth of a Prince, yet generally they do all ioine in this. As they be true gentlemen. Such a reputacion hath the name reserued euene from his originall.
Now then nobilitie emplying the outward note of inward value, and gentilitie signifying the inward value of the outward note, it is verie easie to determine, what it is to be a nobleman, in excellencie of vertue shewed, and what it is to be a gentleman to haue excellent vertue to shew. Whereby it appeareth that vertue is the ground to that whole race, by whether name so euer ye call it, wisedome in pollicie, valiance in execution, justice in deciding, modestie in demeanour. There shall not neede any allegations of the contraries, to grace out these vertues, which be well content with their owne gaines and desire not to glister by comparison with vices, though different colours in contrarie do commend, and thinges contrarie be knowne in the same moment. For if true nobilitie haue vertue for her ground, he that knoweth vice, can tell what it bringes forth. Whether nobilitie come by descent or desert it maketh no matter, he that giueth the first fame to his familie, or he that deserueth such honour, or he that enlargeth his parentage by noble meanes, is the man whom I meane. He that continueth it in descent from his auncestrie by desert in his owne person hath much to thanke God for, and doth well deserue double honour among men, as bearing the true coate of right and best nobilitie, where desert for vertue is quartered with descent in blood, seeing auncienccie of linage, and deriation of nobilitie is in such credit among vs and alwaye hath bene.

And as it is most honorable in deede thus to aunswere auncestry in all laudable vertues, and noble qualities of a well affected minde: so the defect in sufficiencie where some of a noble suces- sion haue not the same successe in pointes of praise and worthiness, either naturally by simplenesse, or casually, by fortune: though it be to be moaned in respect of their place, yet it is to be excused in respect of the person. Bycause the person is, as his parentes begate him, who had not at commandement the descent of their vertues, which made them noble, as they had the begetting of a child to enherite their landes. For if they had, their nobilitie had continued on the nobler side. But vertues and worthiness be not tyed to the person, they be Gods meere and voluntarie giftes to bestow there, wheras he entendes that nobilitie shall either rise or continue, and not to bestow, where he meanes to abase, and bring a linage lowe. Where-
fore to blame such wantes, and raile vpon nobilitie as to much degenerate, is to intrude vpon prouidence. Where we cannot make our selves, and may clearly see, that he which maketh, hath some misterie in hande, where he setts such markes.

To exhort young men to those qualities, which do make noble and gentlemen, is to haue them so excellently qualified, as they maye honest their country, and honour themselues. To encourage noble young gentlemen to maintaine the honour of their houses, is to wish them to apply such vertues, as both make base houses bigge in any degree, and tofore did make their families renowned in theirs. If abilitie will attaine, and idlenesse do neglecte, the ignominie is theirs: if want of abilitie appeare to be so great, as no endeuour can preuaile, God hath set his scale and men must cease to muse, where the infirmitie is evident, and thinke that every beginning is to haue an ende. Hereby I take it to be very plaine both what the termes of noble and gentle do meane, and what they infer to be in those parties to whom they are proper. For as gentility argueth a courteous, ciuill, well disposed, sociable constitution of minde in a superior degree: so doth nobilitie import all these, and much more in an higher estate nothing bastarded by great authoritie. And do not these singularities deserue helpe by good and vertuous education?

The causes and causes of nobilitie, both the efficient which make it, and the finall for whom it serues? Concerning the efficient. Though the chiefe and soueraigne Prince, of whom for his education I will saye somwhat hereafter, be the best and fairest blossom of nobilitie, yet I will not medle any further with the meane to attaine vnto the dignitie of the crowne, then that it is either come by, by conquest, which in meaner people is called purchace, and hangeth altogether of the conquerours disposition: or else by descent, which in other conueyances continueth the same name, and in that highnesse continueth the same lawes, or altereth with consent. Neither will I speake of such, as the Prince vpon some private affection doth extraordinarily prefer. Alexander may auaunce Hephestio for great good liking, Assuerns Hester, for great good loue, Ptolome Galetes for secret vertue.* And vpon whom soeuer the Prince doth bestow

Learning useful to noblemen.

any extraordinarie preferment, it is to be thought that there is in them some great singularity, wherewith their princes, which can judge be so extraordinarily moued. Neither will I say any more then I haue said of nobilitie by descent, which enioyeth the benefite of the predecessours vertue, if it haue no priuate stuffe: but if it haue, it doth double and treble the honour and praise of auncestrie.

But concerning other causes, that come by authoritie, which make noble and gentlemen vnder their Prince, who be therefore auaunced by their Prince, bycause they do assist him in necessarie functions of his gouernment, they be either single or compound, and depend either holy of learning: or but only for the groundes of their execution. Excellent wisedome which is the meane to auaunce graue and politike counsellours, is but a single cause of preferment: likewise valiancie of courage which is the meane to make a noble and a warrious captaine is but a single cause of auauncement: but where wisedome for counsell, doth coucurre with valiancie of courage in the same man, the cause is compound and the deserte doubled. The meanes of preferment, which depend vpon learning for the ground of their execution be either Martiall for warre and defence abroad, or politike, for peace and tranquilitie at home. For the man of warre will seeme to hange most of his owne courage and experience, which without any learning or reading at all hath oftimes brought forth excellent leaders, but with those helps to, most rare and famous generalles, as the reason is great, why he should prove an excellent man that waye with the assistance of learning which without all learning could attaine vnto so much, Sylla* the cruel in deede, though surnamed the fortunate of such, as he fauored, was a noble generall without any learning. But Caesar which wondered at him for it, as a thing scant possible to do any great matter without good learning, himselfe with the helpe of learning, did farre exceede him.

Such as vse the penne most in helping for their parte, the direction of publike gouernment, or execute offices of either necessarie service for the state, or iusticiarie, for the common peace and quietnesse, without profession of further learning, though they haue their cheife instrument of credit from the booke, yet they are not meere dettours to the booke, bycause priuate industrie, considerate experience,

and stayed aduisenent seeme to chalendge some interest, in their praiseworthy dealing. The other which depend wholly vpon learning be most incident to my purpose, and best beseeeme the place, where the question is, how gentlemen must be trained to haue them learned.

The highest degree whervnto learned value doth prefer, is a wise counsellour, whose learning is learned pollicie: not as pollicie is commonly restrayned, and opposed to plainnesse, but as we terme it in learning and philosophie, the generall skill to judge either of all, or of most thinges rightly, and to marshall them to their-places, and strait them by circumstance, as shall best beseeeme the present gouernment, with least disturbance, and most contentment to the settled state, of what sorte soever the thinges be, divine or humane, publike or private, professions of minde, or occupations of hande. This man for religion is a Divine, and well able to judge of the generalities, and application of Divinitie, for gouernement, a lawyer, as one that first setts lawes, and knowes best how to haue them kept: generally for all thinges, he is simply the soundest, whether he be choosen of the Ecclesiasticall or Temporall, out of whatsoever degree, or whatsoever profession: so able as I say, and so sufficient in all pointes. And though the particular professour know more then he in every particular, which his pleasure will not suffer him to runne thorough, like the particular student: yet of himselfe he will enquire so consideratly, and so methodically of the particular professour, as he will enter into the very depth of the knowledge, which the other hath, and when he hath done so, handle it better, and more for the common good, then the priuate professour can, for all his cunning in all his particulor: Nay he will direct him in the use, which enformed him in the skill. Of all them that depend wholly vpon learning, I take this kinde of man worthyest to be preferred, and most worthily preferred for his learned judgement, the first and chiefe naturally in divinitie among divines though he do not preach: in law among lawyers though he do not pleade: and so throughout in all other thinges that require any publike direction.

The divine. 2. Of the secondary and particular professions, the worthynes of the subiect, and the authoritie of the argument preferreth the divines. For
The Divine.

they dealing carefully with the charge of soules, the principal part of our composition, and the fairest matter that is dealt in, beside the soule of a ciuill societie, which is compounded of infinite particular soules: and being the minitors and trumpettes of the allmightie God, auancing vertue, and suppressing vice, denouncing death and pronouncing life, which be both most sure, and that eueraltingly to ensue according to demeanour: do well desere to be honoured of men, with the simple benefit of their temporall estimation, as what they can do, where they cannot do enough. For what reward for vertue is an olyue braunch, though it signifie the rewarders good will, confessing the thing to be farre aboue any mortall reward? which estimation yet is not to be desired of them, though it be deserued by them. For humilitie of minde in auauncing the diuine draweth him still backeward, as officious thankefullnes in the profited hearer doth worthely and well push him still on forward. And as the temporall braunche of the common weale being so many in number hath distinction in degrees, for the better methode in government, which function doth honour the executours: so likewise with proportionate estimation for the parties executours, the church consisting of many, and hauing charge over all hath her distinction in dignities and degrees to stay that state the better, which would soone be shaken, if there were no such stay: the argument of religion being vused mostwhat contemplatiue, and in nature of opinion, and therefore a verie large field to bring forth matter of controversies, specially in yong men, whose naturall is not staied, though their resolution seeme to be, and their zeale carie them on, to the profit of their hearer, their owne commendation, and the honour of him, whose messengers they are. Howbeit in the middle of all these contradictions, the particular execution to beleue this, and to do that, according to ones calling, which is but one in all, to beleue truely, and to do honestly, by that same one, doth check the diuersities of all difference in saying. Which great difference in saying, and diuersities in opinion, the church may most thanke the Grecian for, who ioyning with religion after diuorce with philosophie, was as bold to be factious in the one, as he had bene in the other, and could not rest in one, still deuided into numbers, as it still appeareth in the ecclesiasticall historie where factious heresies assaile
The lawyer and the physician.

the firme catholike. Neither doth this difference in publike degrees emparie that opinion, that all be but ministers, and in that point equal any more, then that both the prince and the plowman be one, in respect of their humanitie, and first creation. And yet the prince is a thought aboue him for all he be his brother in respect of old Adam. The matter of both these two, the wise counsellour, and the graue divines honour is best proued to be in the worthynes of their owne persons, which is the true ensigne of right nobilitie, bycause both their places and luyinges, in respect of their degree depart and die with them (though their honorable memorie remaine after) and be not transported to their heires, as the inheritaunce of blood, but to their successours, as the reward of vertue. If it so chaunce that the same person for worthynes be successour both in place, and patrimenie, it is most honorable to himselfe, and most comfortable to his friendes, and reioyced at of all men.

The lawyer. 3. The peace, and quietnes of ciuill societie, by composing and taking vp of quarrelles, and by directing justice, makes the lawyer next, whose publike honour dyeth also with him: and declareth the substaunce of his worthines, though his priuate name remaine, and his children enjoy the benefit of his getting. As why may not the divines to, enjoy that, which their parentes haue honestly saued, if they haue any surplus, whereon to saue, for necessarie reliefe of their necessarie charge in succession? Which among the Iewes was of such countenaunce, as Iosephus, vaunteth himselfe of his nobilitie that way. And. But it were to large a roming place, to runne ouer the port that the churchmen haue kept, not among christians and Iewes onely.

The Physician. 4. The Physician is next, and his circumstaunce like, and so furth in learning, where the preferment dying with the partie, and transposed to other, not by line in nature but by choice in value, is the evidentest argument, that those things be most worthiely tearmed the best matter of honour, which die with the partie, and yet make him liue through honorable remembraunce, though he haue no successour but the common weale, which is generally surest, bycause priuate succession in blood is oftimes some blemish. And yet succession in state, is not allway so steddie, but that the old house may haue a very odde maister. These do I take to be the
truest, and most worthy causes of nobilitie, lymited not by wealth, but by worth, which accompany the party, and expire with his breath. For sure that which one leaueth behind him besides an honorable remembrance of his owne worthynes, cannot noble him while he hath it, nor his, when he leaues it, bycause it bettereth not the owner, but oftimes makes him worse, though it be a necessary stay for that person which is of good worthynes to shew his worth the better. Therefore when wealth is made the way to gentilitie: or if it be exceeding great, the gap to nobilitie, it is like to some vniversitie men, which for fauour or feasting lend their schole degrees to doltes to intercept those liuinges by borrowed titles which them selues should haue for learning, and might haue without let, if they hindered not them selues. But both gentlemen and scholers be well enough serued, for overshooting them selues so farre: nobilitie being empaired in note, though encreased in number by such intruders, and learning empouerished in purses, though replenished in putfurthes by such interceitours.

Yet it is no meruell if the base couet his best, as his perfection in nature, and his honour in opinion: no more then that the asse doth desire the lions skin, to be thought though but a while, very terrible to behold. But counterfeat mettall for all his best shew will neuer be so naturall, as that is, which it doth counterfeat: neither will naturall mettalles euer enter-chauge natures, though the finest be seuered, and the Alcumist do his best: And for all the lions skin, sure the asse is an asse as his owne eares willbewray him, if ye fortune to see them: or your eares will discerne him, if you fortune to hear him: he will bray so like a beast. I can say no better, though this may seeme bitter, where I see nobilitie betraid to donghillrie, and learning to doultrie. You gentlemen must beare with me, for I wish you your owne: you scholers must pardon me, I pity your abuse. Your apes do you harme, and scratch you by the face, for all the friendship they finde, which if they found not, they might tarie apes still. Their suttletie supplantes you, and your simplenes lettes them see, what fellowes you are. Call vertue to aide, and put slauerie in pinfold, let learning leade you, and send loselles to labour, more fit for the shouell, then to shuffle vp your cardes. Thus much for the
causes which make nobilitie, whose leader is learning, and
honour is vertue, not to vse more discourse to proue by
particular, where the matter is so plaine, as either vertue
will admit praise, or historie bring profe.

For the finall cause it is most euident, that if some
sufficiencie this way be the meane to nobilitie, the effect of
such sufficiencie doth crowne the man, and accomplish the
matter. But wherefore is all this? to shew how necessarie
a thing it is to haue yong gentlemen well brought vp. For
if these causes do make the meane man noble, what will
they do in him, whose honour is augmented with perpetuall
encresse, if with his nobilitie in blood he do ioyne in match
the worthines of his owne person? Wherefore the necessitie
of the traine appearing to be so great, I will handle that as
well as I can in generall precept, for this present place, as
hauing to deale with such personages, whose wisedom is
their weight, learning their line, justice their balance, armour
their honour, and all vertues in all kindes their best furniture
in all executions, and their greatest ornamentes in the eies
of all men, all this tending directly to the common good.

As concerning the traine it selfe, wherof I
said somwhat before, I know none better then
the common well appointed, which the common
man doth learne for necessitie at first, and auauncement
after: the greater personage ought to learne for his credit,
and honour, besides necessarie vses. For which be gentle-
manly qualities, if these be not, to reade, to write, to draw,
to sing, to play, to haue language, to haue learning; to haue
health, and activitie, nay euen to professe Diuinitie, Lawe
Physicke, and any trade else commendable for cunning?
Which as gentlemen maye get with most leasure, and best
furniture, so maye they execute them without any corrup-
tion, where they neede not to craue. And be not sciences
liberall in terme, that waye to be recovered from illiberalitie
in trade, and can those great liuenges be better employed,
then in sparing the pillage of the poore people? which are
to sore gleaned: by the needie and neuer contented pro-
fessours? which making their ende as to do good, and
their entent but to gaine, do pluk the poore shrewdly,
while they couet that they haue not, by a meane that they
should not. Because though the professours neede do secke
such a supplie, yet the thing which they professe protesteth
the contrarie: and prayes for ability in the professour to
deale franckely himselfe in the freedome of his cunning, and not to straine her for neede. Doth Divinitie teache to scrape, or Lawe to scratche, or any other learning, whose epithet is liberall? Divines do vse it, lawyers do vse it, learned men do vse it. But their profession is free and liberall, though the execution be seruile and corrupt, and cryeth for helpe of nobilitie to raunsome it from necessity, which hath emprisoned it so, by the negligence of nobilitie who thinke any thing farre more seemly to bestow their time and wealth on, then professions of learning. But if it would please toward young gentlemen to be so wel affected towards their naturall countrey, or to suffer her to ouertreat them so farre, as to shoulder out corruption, by professing themselues, who neede not to be couetous for want of any thing, which haue all thinges at will, how blessed were our state, nay how fortunate were even the gentlemen them selues? They may spare number enough that way, besides such furniture, as they do affoord vnto the court, to all martiall and militare affaires to all justiciarie functions by reason of their multitude, which groweth on dayly to farre and to fast, and lessen the middle commoner to much: whose bignes is the best meane, if Aristotle say true, as his reason seenes great, for peace and quietnes in any publicke estate, to desire the rich gentlemen, which haue most, and the poore meany, which haue least, to holde their handes, and put vp their weapons, when they would be seditious, as the two extremities in a publicke body. If the courageous gentlemen took them selues to armes, and mynded more exercise: if the quieter tooke bookes, and fell vnto learning, calling home to them againe by their laudable diligence all those faculties, which they haue so long deliuered ouer for prays to the poorer, thorough their to great negligence, were not the returne to be receiued with sacrifice? and would not the other aswell prouide for them selues by other trades, wherwith to liue? Whereby the honestie of that subiect, wherein they should trauell, would in the meane while, deliuer the honest gentlemen from such faultes, as they be now subiect vnto, while intending so good, they auoided so euill. This were better than brauerie, and more triumphant then trauelling, to remaine at home with their prince, not to rome abroad with the pilgrime, to see farre in other countries, and be starke blinde in their owne.
For what is it to trauell, seeing that word hath so sodainly crossed me? I will not here make any Epitome of other mens trauell, which haue set downe whole treaties against this trauelling in diuerse languages: neither will I amplifie the thing with any earnest aggrauations, which though they may be true, and so may somewhat taint the vnaduised trauellour, yet they be not worthy the rehearsall here. For what reason carieth it, to finde fault with the forraine, and to foster the fault at home? or for particular misdemener, to condemne some whole nations? or for some error in some few to wish a general restraint? and by to sharp blaming to bitterly to eager not the meanest wittes: as commonly dawes be not most desirous to trauell. It is lightly the quintessence which will be a ranging. Silence in thinges peraduenture blameworthy, and friendly entertainement where there is no sting, by curtesie wil call, and by liking will winne such dispositions sooner to come to the lure where we would wish to haue them, then any either launsing, their woundes by to bytter speches, or aliening their hartes by too much harping on one firing: chieflie considering that trauell and going abroad for knowledge in learning, and skill in language haue for their protection much antiquitie, long time, and great number, though still chekt as either needeles or harmfull: and oftimes countermaunded, not onely by priuate mens argumentes, but by publike constitutions, of the best common weales, which were very vnwilling to haue their people to wander.

But what is this trauelling? I meane it not in marchauntes, whom necessitie for their owne trade, and oftimes neede for our vse, enforceth to trauell, and tarie long from home. Neither yet in soouldiers, whom peace at home sendes abroad for skill, in forraine warres to learne how to fend at home, when peace is displeased: which yet both haue their owne, and ouergreat inconueniences, to the wringing of their countrie. For marchauntes by forcing their naturall soile beyond her proportion to some gainefull commoditie verie vtterable abroade, do breede gausles at home, and by bringing in also beyond proportion to serue pleasure and feede fantsie, proue great vndoers to a great number, which can neither temper their tast, nor restraine the fashion.

The soouldier likewise, which is trained in hoat blood
abroad will hardly be but troublesome in cold blood at home: vnlesse he be such a one as followed the warres for conscience to his countrie, and of judgement to learne skil, and not vpon bare courage, or hardines of nature, or sinisterly to supply some other want. I meane not any of these, ne yet such travellers as Solon, to prevent a mischiefe in mutabilitie of his countrie mens mindes, whom he had tyed to his lawes, not reuocable till his returne, when acquaintaunce for that time had wone allowance for euer: neither as Pythagoras, or Plato were, who sought cunning where it was, to bring it where it was not. For Platoes journey into Sicile proceeded not of his minde to trauell, but vp on hope to do some good on Dionisius the tyrant, who did send for him by Dionies meane. We neede not to trauell in their kinde for learning. We haue in that kind thankes be to God for the pen and print, as much at this day as any countrie needes to haue: nay euen as full if we will follow it well, as any antiquitie it selfe euer had. And yong gentlemen with that wealth, or their parentes in that wealth, might procure, and maintaine so excellent maisters and ioine vnto them so choise companions, and furnish them out with such libraries, being able to beare the charge, as they might learne all the best farre better at home in their standing studies, then they euer shall in their stirring residence, yea though the desire of learning were the cause of their trauell. Which rule serueth euen in the meaner personages, which loue to looke abroade, and alleadge learning for their shew, which might be better had at home, with their good diligence, and confirmeth it selfe by sufficient persons, which never crossed the sea. Let them fauour their owne fantsies neuer so much, and defende that stoutly, which they haue begone youthfully: yet the thing will proue in the end as I haue said. And if there be defect, we should devise, as those philosopher trauelIours did, to helpe it here at houme in our owne countrie, that we be not allway borrowers, where it is but of wantonnesse, bycause we are vnwilling to straine out our owne, which of it selfe is able enough to breede, and needeth no more helps then the generall studie, if it be studied in deede, and not be dalyed with for shew, as I wish it were not, and not I alone. Here lyeth a padde to be pitied though not to be published, they that may amend the thing are in conscience to thinke of it. But what is trauell, as it is to
be constrewed in this place, where it interrupteth traine, and brings it in question, whether yong gentlemen, while they use trauelling, do use that, which is best both for their countrie, and themselues. What is it to trauell? It is to see countries abroad, to marke their singularities, to learne their languages, to returne from thence better able to serue their owne countrie here with much founiture, as they prouided, and such wisedom, as they gathered by obseruing things there.

Sure a good countenaunce to helpe trauelling withall, and to hide her skars, which in some may proue so in deede. But those some be not any generall patternes: in whom, some excellencie in nature, and vertuousnesse in disposition doth turne that to profit and good, which the thing of it selfe doth assure to be dangerous: bycause it may proue to be both perillous and pernicious in those and to those, which for heat are impetuous, for yeares to foreward, for wealth to rachelesse: and proceeding from them may be contagious to others, as cankers will creepe, and the ill taches of every countrie do more easely allure, and obteine quicker cariage to enlargde selues, then the good and vertuous do. But while they trauell thus, as sure me thinke I see, it is but of some errour caryed with the streame, which envraps them so (onelesse some miscontentment at home in busie and displeased humours, vse the colour of language and learning; to absent themselues the better from that, against the which they haue conceyued some stomache) what might they haue gained at home in the meane while? sounder learning, the same language, besides the loue and liking of their owne countrie soile which breed them, and beares them: by familiaritie, and continuance at home encreased, by discontinuance, and strange-nesse mightely empare: while enamouring and liking of foreigne warres doth cause lothing, and misliking of that they finde at home. Whereby our countrie receiuethe a great blow, thorough alienation of their fantseys, by whom she should be gouerned, which will rather deale in nothing, then not force in the foreigne.

What is the very naturall end, of being borne a country-man of such a countrie? To serue and saue the countrey. What? with foreigne fashions? they wil not fit. For every countrie setts downe her owne due by her owne lawes, and ordinaunces appropriate to her selfe, and her priuate
The same.

circumstance vpon information giuen by continuers at home, and carefull countreymen.

The verie diviision of lawes, into naturall, nationall, and ciuill emport a distinction in applying, though the reason runne thorough, and continue generally one. That which is very excellent good abroad, and were to be wished in our countrey vpon circumstance which either will not admit it, or not but so troublesomly, as will not quite the coast, nor agree with the state is and must be forborne here, though it leauе a miscontentment in the trauellours heade, who likes the thing most, and thinkes light of the circumstance, which he sayth will yelde to it, though experience say no: and in some but petie toyes do shew him, how leaning to the forreine hath misfashioned our owne home. I do not deny but travelling is good, if it hap to hit right, but I think the same trauel, with minde to do good, as it alway pretendeth, might helpe much more, being bestowed well at home. He that rometh abroade hath no such line to lead him, as the taryer at home hath, onlesse his conceit, yeares, and experience be of better stay, then theirs is, which be causes of this question, and bring trauelling in doubt. For the ground of his vyage being private, though taken to the best, is vnfreindly to our common. It is like to an idle, lasie, young gentlewoman, which hath a very faire heire of her owne, and for idlenesse, bycause she wil not looke to it, combe it, picke it, wash it, makes it a cluster of knottes, and a feltryd borough for white footed beastes: and therfore must needes haue an vnnaturall perug, to set forth her favoure, where her owne had been best, if it had bene best applied. Is not he worse then mad, that hath an excellent piece of ground, made for fertilitie, and suffereth it to be ouergrower with wedes, while he wandreth abroade, and beholdes with delite, the good housbandes and housbandrie in other men and other soiles? The president of a copie makes a child resemble wel, and a certaine pitch to deale within a mans owne countrey in such a kinde of life, to his and her auancement, is the surest and soundest direction to any young gentleman: first to learne by, and then to liue by: and to leuell all that waye without any forreine longing.

If he take pleasure in trauelling, and no care in expend- ing, both the expense will bring repentaunce, when reason shall reclame, if euer she do, (as in some desperate cases,
fantsie is froward, and wil bide no fronting:) and the pleasure bringes some greife, when the gentleman which in youth so much pleased himselfe, in his age shall not be able to pleasure his countrey, whom he cared for so little, while he so counted of the forreine. Forreine matters fit vs not, and though our backes, yet not our braines, if we be not sicke there. Forreine thinges be for vs in some cases, but we were better to call home one forreine maister to vs, then they should cause vs to be forreine scholers, to such a forraging maister, as a whole forreine countrey is, to learne so by travelling, and not by teaching.

Our ladies at home can do all this, and that with commendacion of the verie travelled gentlemen: bycause it is not that, which they have scene, that makes them of worth, but that which they have brought home in language and learning, which they do finde here at their retourne. Our ladie mistresse, whom I must needs remember, when excellencies will have hearing, a woman, a gentlewoman, a ladye, a Princesse, in the middest of many other businesses, in that infirmite of sexe, and sundrie impedimentes to a free minde, such as learning requireth, can do all these things to the wonder of all hearers, which I say young gentlemen may learne better at home, as her Maiestie did, and compare themselues with the best, when they haue learned so much, as her Maiestie hath by domesticall discipline. It may be said that her Maiestie is not to be vsed for a president, which of a princely courage would not be ouerthrowne with any difficulty in learning that, which might auauance her person beyond all praise, and profit her state beyond expectation. But yet withall it may be said, why may not young gentlemen, which can allledge no let to the contrarie, obtaine so much with more libertie, which her highnesse gat with so little? It is wealth at will which egges them on to wander, and it is the same, which causeth them continue in the same humour, though they heare it disliked. If they went abroad as Embassadours, that their Princes authoritie might make their entrie to great knowledge in greatest dealinges: or if they were excellent known learned men, that all cunning would crepe to them, and honour them with intelligence, and notes of importance: or if they went in the traine of the one, or in the tuition of the other, where authoritie and awe might enforce their benefit, and saue them from harme, I would
not mislike it, to breede vp such fellowes, as might follow them in service: but for any of the particular endes, which be better had at home, I cast of comparisons. Good, plaine, and well meaning young gentlemen in purse strong, in yeares weake, to trauell at a venture in places of danger to bodie, to life, to liuing, though our owne countrey be also subject to all the same perills, but not so farre from succour, and reskue. Drive me to such a trauanse, as I know not what to saye. Commende them I cannot bycause of my countrey: offend them I dare not, bycause of them selues, which may by discretion in themselues, and wisedome of their freindes prouide well for themselues, as I do confesse, though I feare nothing so much, as the ouerliking of forreine, and so consequently some vnferliking at home, which will never let them staye. Olde lawes in some countries enacted the contrarie, and sillie Socrates in Plato being offered to be helpt out of prison, as vniustely condemned by the furie of the people, and persuasion of his vnfreindes: would not go out of his countrey to saue his owne life, as resolved to die by commandment of that lawe, thorough whose prouision he had liued at home so long. Diuisions for religion, and quarrells of state may worke that which is not well for generall quiet, by being hartned abroade with the sight, and hearing of that, which some could be content to see, and heare at home.

Plato* in his twelfth booke of lawes, seemeth to rule the case of trauelling, which moueth this controversie. Where he alloweth both the sending out of his countrymen, into forreine landes, and the receiuing of forreine people into his countrey. For to medle neither with forreine actions, nor forreine agentes might sauour of disdaine, and to suffer good home orders to be corrupted by our forreine trauellers, or their forreine trafficuers might smell of small discretion. Wherfore both to build vpon discretion to preuent harme at home, and to banish disdaine to be thought well on abroad: he taketh this order both for such as shall trauell abroad into forreine countries from his, and for such as shall repare, from forreine countries vnto his. For his owne trauellers he enacteth first. That none vnder fourtie yeares in any case trauell abroad. Then restraining still all priuate occasions, for the which he will not dispence with his lawe, neither graunt any trauelling at all: he

* Plato 12 de leg.
alloweth the state in publike to send abroad, embassadours, messagers, obseruers, for so I turne Plato his θεώροις.

Such as are sent abroad to warre for the countrie, though foorth of the countrie, he holdes for no travurers, as being still of, and in the state: the cause of their absence continuing their presence, and the place of their abyding, not altering the nature of their being. And the like rekening he maketh of those solemne embassadors, which they sent to communicate in sacrifice with their neighbours, at Delphi, to Apollo, in Olympus, to Jupiter, at Nemea to Hercules, in Isthmos to Neptune: where he appointed the pacificque, and friendly Embassages to be furnished out of the most, the best, and brauest citisen, which with their port, their presence, their magnificence, might honest, and honour their countrie most: as to the contrary he requireth in his martiall lieuettanant, which in the camp, and fielde shall represent the state of his country, credit, estimation, honour, purchased before by vertue and valure. His obseruer, whom he alloweth to go abroad to see fashions: he will haue not to be aboue three score, nor vnder fiftie yeares old, and such a one, as shall be of good credit in his countrie, for great dealinges, both in warre and peace. For the occasion of his trauell pretending to see the manners of men abroad, to marke what is well and them that are good, which be most times there, where the place is least likely: and not to be marred by that which is ill, and them that are naught, which be there oftest, where good orders be rifest: to correct his countrie lawes by the better forreine: or to confirme them by the worse: how can he judge of any of these thinges, which hath not dealt in great affaires, and shewed himselfe there to be a man of judgement? or how is he able to auoide the euill, and cleaue to the good, whom yeares haue not stayed and giuen reason the raine, to bridle all desieres, that might turne him awry? Such a man, of such a credit, of so many yeares, but no man yonger doth Plato send abroad, to learne in forreine countrie, and to see forreine fashions, so many of those ten yeares betwene fiftie and sixtie, as shall please him selfe best. But what must this trauellour do at his returne? There is a counsell appointed of the grauest diuines for religion, of ten justices for law, of the new and old ouerseers for education, whereof eoch one taketh with him one younger man, aboue thirtie and vnder fourtie. This counsell hath commission to deale
in matters of lawe, either to make new, or to mend the
olde: to consider of education and learning, what is good
and quickneth, what is ill and darckeneth. And what the
elder men determine that the yonger must execute. If
any of these young men behaue himselfe not well, the elder
that brought him into the parliamant, beareth blame of the
whole house: those that behaue themselfes well, are made
honorable presidentes to their countrey to behold: as they
are most dishonored if they prowe worse then other. Where
by the waye I note these three thinges. 1. First the care
they had to education, and learning euyn in their cheife
parlament. 2. Secondly the reason they had to traine, and
vse young men in their parlament. 3. Thirdly their three
speciall pointes of gouernment, according to the three
kindes of persons, which were present in the parlament,
religion, lawe, education. How to traine before lawe, how
to rule by lawe, how to temper both traine, and lawe by
divinitie, and religion.

Before this counsell, the obseruer presenteth himselfe at
his returning home, and there declareth, what he hath
either learned of them abroad, or devised by their doinges,
for the helpe of his countrey lawes, of his countrey educa-
tion, of his countries provision. And if he seemed neither
better nor worse, neither cunninger, nor ignoranter, at his
returne home, then he was at his departure from home:
he was commended for his good will, and no more was said
to him. If he seemed better and more skilfull, he was
not only honored by the present parlament, while he liued,
but by the whole countrey after his death. If he seemed
to returne worse, he was commaunded to vse companie,
neither with young, nor olde, as one like to corrupt vnder
colour of wisedom. And if he obeyed that order, he
might liue still, howbeit but a priuate life. If he did not
obay, he was put to death. As he was also if he were
found to be busie headed, and innovating any thing after
the forreine concerning either lawe, living, or education.
Beholde the patterne of a trauellour, rewarded for his well,
punished for his ill: neither ill requited, where he meant
but well.

Then for reparers from forreine countries into his, whom
he will have well entertained in any case, he appointeth
foure kindes. 1. The first wherof be merchants, whose
mercates, hauens, and lodging, he assigneth to be without
the citie but very neare to it: and certain officers to see, that they innouate nothing in the state, that they do, and receaue right, that they haue all thinges necessarie, but without overplus.

2. The second kinde of straungers he appointeth to be such as arriue for religion, for philosophie, for learning sake, whom he willeth the Divines, and church treasurers, to entreate, to lodge, to care for, as the presidentes of true hospitalitie for straungers. That when they shall haue taryed some convenient time, when they shall haue seene, and heard, what they will desire to see or heare: they may depart without either doing, or suffering any injurie or wrong. And that during their abode for any plea vnder fiftie drammes, the Divines shalbe judges betwene them, and the other partie: if it be aboue that summe, that then the maior of the citie shall determine the matter.

3. The third sorte were Embassadours, sent from forreine Princes, and states, vpon publike affaires. Their enter- tainment he commendeth to the common purse, their lodging to some generall, some coronell, or some captaine onely. The care of them was committed to the hie treasurer, and their host, where they lodged.

4. The fourth kinde was such observers from some other place, as his countrey did send abroad before, aboue fiftie yeares old, pretending a desire to see some good thing among them, or to saye some good thing vnto them. This kinde of man he excludeth from none, as being comparable with the best, bycause of his person so aduisedly choosen. Who so was wise, wealthy, learned, valiant might entreate, and entreat him. When he minded to depart after he had seene, and obserued all thinges at full, he was sent away honorably, with great presentes, and rewardes. Thus thinketh Plato both of comers in, and goers out of one countrey into another. But you will say this was a deuise of Plato in his lawes, as other be in his common weale. Yet it is a wisemans deuise, that findes the harme, and would auoide it, and in this our case is well worthy the weying. But as Plato neede not to blush for the deuise, which is grounded vpon incorruption, whervnto we say that travelling is a foe: so if such a lawe were in very deede, politikly planted in any common weale, as it is naturally engraffed in any honest witte: there would be exception notwithstanding against it. In all this Platonical prouision, we
may easely obserue, that his cheife care is by travelling, either to amend the countrey, or not to marre it: and that the forreine vsually is a steppemother to a strange countrey. Therefore as young gentlemen maye travell, both for their pleasure, to see forreine countries, and for their profit, to returne wise home: so their owne countrey desires them, to minde that profit in deed, and not to marre it with to much pleasure, which is the cause why that all ages haue misliked travelling, as the occasion of corruption in most, and thinke it better forborne for hindring of so many, then to be allowed, for the good of some few, which is hasarded at the first, and vncertaine to proue well. The reason of all this is, both for the forreine euill, which may corrupt, and for the very good, which will not fit, be it neuer so fit their, from whence it is fetcht.

But to my purpose, and the training at home for home. I remit this travelling abroad to their consideration, which vse it, which I dare not quite dislike, bycause I see very many honest people, which haue travelled, and the argument of misliking receiueth instance, that the thing may be well vsed, euen bycause some do misuse it, wherunto all other indifferences else be also suject. Nay I dare scant but thinke well of it, bycause my Prince doth allow it, thorough whose licence their travelling is warranted. I say but thus much generally though some traueller do some good to his countrey, euen by the frute of his trauell, and most in best places: that yet the statarie countrieman doth a great deale more. The reason why is this. The continuall residenciarie at home hath his eye still bent vpon some one thing: where he meanes to light, and makes the direct and naturall meane vnto it: which though the trauellers do alledge to be their minde to, yet their meane is not so fit, as that is, which ordinarily, and orderly is made for the thing. Neither is this allegation generall. For we see the course which the most do vse after their returne, to bewraie a passage for pleasure, rather then any sound, and aduised enterprise. And therefore I do wish the domesticall traine to be well travelled to better vs with our owne, and that we did not so much trie how forraaine effects do make vs out of fashion, though they feede our fantscies, and that it would please well disposed yong gentlemen to sort them selues betimes to some kinde of learning to make them in deede liberali, their abilitic being throughly fensed against
Gentlemen and the professions.

feare of corruption, to serue their country honorably that way which doth so honour them.

For as all will be lawyers, or in houses of law, and court, to some private end: so what if some of choice became both diuines, and physicians, and so furth in other learned sciences, as I said before? If there be any gentleman in our countrie so qualified at this daie in any kind of learning, is he not therefore praysed, esteemed, and honoured of all others, and above all others of his calling, and somewhat higher to which are: not comparably qualifyed? Whence I gather this argument: That the worthynes of the thing is confessed by the honour giuen vnto it, and that such as desire honour ought to seeke for such worthinesse, as enforceth the assured confession of the best deserued honour. And I pray you be not these faculties for their subject to be reuerenced, as they are? and for their effectes to be esteemed of speciall account? which haue bene allway the very groundes of the best, and most beneficall nobilitie? I do not hold Tamerlane, or any barbarous, and bloody invasions to be meanes to true nobilitie, which come for scourges: but such as be pacifike most, and warlike but vpon defense, if the country be assailed: or to offend, if reueng be to be made, and former wrong to be awraked. Neither take I wealth to be any worthy cause to renowne the owner, vnlesse it be both got by laudable meanes, and likewise be employed vpon commendable workes: neither any qualitie or gift, which beawtifieth the body vnlesse vertue do commendde it, as serviceable to good vse, neither yet any endowment of the minde, but onely such as keepe residence in reason, hauing authoritie in hand, and direction to rule, by the philosophers termed το ἡγεμονικὸν.* Wherein those qualities do claime a tenure, which I haue assigned as foundations to honour, and notes of nobilitie, worthy the esteeming, and of inestimable worth. Who dare abuse diuinitie for the thing it selfe; or who is so impudent, as not to confesse that profession honorable which hath God himselfe to father, and friend, our most louing, and mercifull maker: the deuill himselfe to enemie and foe, our most subtle, and despitefull marrer, the doctrine of life, the danuter of death? Some scruple there is now, which was not sometime when the allurement was larger, the liuing fatter, and the countenaunce greater: but the matter is

* Philo.
Gentlemen's advantages.

now better, though the man be brought both to more basenes in opinion, and barenesse in prouision, and will honour a good gentleman, which will seeke honour by it, and ought so to do. The time was when the great Cesar, at his going furth from his house in his sute for the great pontificat sayd to his mother, that she should either see her sonne at his returne the great bishop, or else no body. Such a step was that state to his whole preferment after. Isocrates† in his oration, where he frameth a prince, ioyneth priesthood with the prince, as two things of like care, requiring like sufficiencie in persons, like skill in well handling, which two sayth he, every one thinkes, he can cunningly weild, but hardly anie one can handle them well.

If gentlemen wil not trauel and professe physike, let them feele the price of ignorance, and punish their carcasses besides the consumption of their cofers, as all learning being refused by them hath no other way to reueng her selfe, then only to leaue them to ignorance, which will still attend to flatter and fawne there where small stuffing is, and that which is most miserable, bycause themselues see it not, will cause them selues to be their owne Gnatoes, a most vnproper part, to be seenne vpon a stage, when the same person plaith Thraso, and answereth himselfe, as if he were two. Were it not most honorable for them to see these effectes in their owne persons? singuler knowledge where studie is for knowledge and knowledge for no neede? liberall execution, where desire to do good, and good for gramercie be the true ends of most honour? where the promises from heauen, the princes vpon earth, the perpetuall prayer, and never dying prayse of the profited people will remember, and requite that honorable labour, so honestly employed, that fortunate reuenu new so blesedly bestowed, not for priuate pleasure, but for common profit?

Albeit there is one note here necessarily to be obserued in yong gentlemen that it were a great deale better that they had no learning at all and knew their owne ignorance, then any little smattering, vnperfit in his kinde, and fleeting in their heads. For their knowne ignorance doth but harme them selues, where other that be cunning may supply their rowmes: but their vnripe learning though pretie in the degree, and very like to haue proud good, if it had taryed the pulling, and hung the full haruest, doth keepe

* Plut. in Cæs.  † Ad Nicoclem.
such a rumbling in their heads, as it will not suffer them to rest, such a wonder it is to see the quickesiluer. For the greatnes of their place emboldeneth the rash vnripenes of their studie, in what degree so euer it be, whether in not digesting that which they haue read, or in not reading sufficiently, or in chusing of absurdisties to seeme to be able to defende where their state makes them spared, and meaner mens regard doth procure them reuerence, though their rashnes be seene, or in not resting vpon any one thing, but desulortie ouer all. A matter that may seeme to be somewhat in scholes, euenu amongst good scholers: and very much in that state, where least learning is commonly best liked, though best learning be most advancement, when it ioynes with birth in sowndnes, and admiration. As the contrary troubleth all the world, with most peruser opinions, beginning at the insufficienct, though stout gentlemens, and so marching forward still among such, as make more account of the person whence the ground comes, then of the reason which the thing carieth. Wherefore to conclude, I wish yong gentlemens to be better then the common in the best kinde of learning, as their meane to come to it, is ery wy better. I wish them in exercise, and the frutes thereof to be their defendours, bycause they are able to beare out the charge, wherevnder the common of necessitie must shrinke: That both those wayes they may helpe their countrie in all needes, and themselves, to all honour.

The prince and soueraigne being the tippe of

The Princes traine. nobilitie: and growing in person most priuate for traine, though in office most publike for rule, doth claime of me that priuate note, which I promised before. The greatest prince in that he is a childe, is, as other children be, for soule sometimes fine, sometimes grosse: for body, sometimes strong, sometimes weake: of mould sometime faire, sometime meane: so that for the time to beginne to learne, and the matter which to learne, and all other circumstances, wherein he communicateth with his subjectes, he is no lesse subject, then his subjectes be. For exercise to health, the same: to honour, much aboue: as he is best able to beare it, where coast is the burden, and honour the ease. We must take him as God sendes him, bycause we cannot chuse, as we could wish: as he must make the best of his people, though his people be not the best. Our dutie is to obey him, and to pray for
Training of a Prince.  Elizabeth.

him: his care will be to rule ouer vs, and to prouide for vs, the most in safetie the least in perill. Which seeing we finde it proue true in the female, why should we mistrust to find it in the male? If the prince his naturall constitution be but feeble, and weake, yet good traine as it helpeth forwardnes, so it strengtheneth infirmitie: and is some restraint eu'en to the worst giuen, if it be well applyed, and against the libertie of high calling oppose the infamie of ill doing. Which made eu'en Nero stay the fiue first yeares of his gouernment, and to seeme incomparable good. When the yong princes elementarie is past, and greater reading comes on, such matter must be pikt, as may plant humilitie in such height, and sufficiencie in such neede, that curtesie be the meane to winne, as abilitie to wonder. Continuall dealing with forraine Embassadours, and conferring at home with his owne counsellours require both tongues to speake with, and stuffe to speake of.

And wheras he gouerneth his state by his two armes, the Ecclesiastick, to keepe, and cleare religion, which is the maine pilier to voluntarie obedience: and the Politike, to preserve, and maintaine the ciuill gouernment, which dothbridle will, and enforceth contentment: if he lacke knowledge to handle both his armes, or want good aduice to assist them in their dealing, is he not more then lame?: and doth not the helpe herof consist in learning? Martiall skill is needfull: But it would be to defend, bycause a sturuing Prince still redye to assaile, is a plague to his people, and a punishment to him selue, and in his most gaine, doth but get that, which either he or his must one daye loose againe, if the losse rest there, and pull not more with it. But religious skill is farre more massiue: bycause religion as it is most necessarie for all, so to a Prince it is more then most of all, who fearing no man, as aboue mans reach, and commanding ouer all as vnder his commission, if he feare not God his verie next both auditour, and iudge, in whose hand is his hart?: and what a feare must men be in for feare of most ill, when the Prince feares not him, who can do him most good? Almighty God be thanked, who hath at this day lent vs such a Princesse, as in deede feareth him, that we neede not feare her which desruing to be loued desires not to be feared. I wish this education to be liked of the Prince, to pull the people onward, by example that they like of, though they cannot aspire to:
Three stages of school education.

as I pray God long preserue her, whose good education doth teach vs, what education can do, wherby neither this lande shal euer repent, that education of it selfe did so much good in her: and I haue good cause to recioice that this my labour concerning education comes abroad in her time.

CHAPTER 40.

OF THE GENERALL PLACE, AND TIME OF EDUCATION. PUBLIKE PLACES, ELEMENTARIE, GRAMMATICAL, COLLEGIATE. OF BOURDING OF CHILDREN ABRoad FROM THEIR PARENTES HOUSES, AND WHETHER THAT BE BEST. THE USE AND COMMODITIE OF A LARGE, AND WELL SITUATE TRAINING PLACE. OBSERVATIONS TO BE KEPT IN THE GENERALL TIME.

These two circumstances for the generall place, and the generall time, concerne both the exercise of the bodie, and the training of the minde jointly, by-cause they both are to be put in execution in the same place, and at the same time, though not at the same howres. For the particular times, and places I will deale in myne other treatises, where I will accomodate the particular circumstance to the particular argument. Priuate places, where euer parent hath his children taught within his doares, haue but small interest in this place: bycause such a parent, as he may take or leaue of the generall traine, what it shall please him, his owne liking being the measure to leade him: so for exercise, or any other thing he is the appointer of his owne circumstance, and his house is his castle.

Publike places be either elementarie, grammaticall, or collegiate. For the collegiate places, whether they be in the vniuersities, or without, they be lightly well situate, and for both the traines resonably well builded, specially such as haue a cloysture or
galerie for exercise in foule weather, and the open feildes at hand for the faire. If there be any fault in that kinde, it may be set downe, in hope sooner to haue it amended in new erections, when such founders shalbe found: then to be redressed in those which be erected already: because these buildinges be restrained to the soile, where on they stand. Yet wish for the better may take place, when the want is found, though the effect do follow a long while after, if it euer do at all.

The elementarie places, admit no great counsell, because such as enter the yong ones, do prouide the rowmes of them selues, and the litle people be not as yet capable of any great exercise: so that there is no more to be said herein but this, that the Elementarie teachers prouide their rowmes as large as they may, and that the parentes domesticall care supply: where the maisters prouision is not sufficient. For as the collegiate yeares must direct themselves most, because they are after a certaine degree set ouer to their owne gouernment: so the elementarie, because of their weakenes and youth must be ioyntly helpt betwene the maister and the parent, this point for the petie ones being altogether private, and vpon priuate charge, as the other collegiate is altogether publicke and vpon publicke erection though alway proceeding from some priuat meane. But if any well disposed wealthie man for the honour that he bearth to the murthered infantes, (as all our erections haue some respect that way,) would beginne some building euen for the litle yong ons, which were no encrease to schooles, but an helpe to the elementarie degree, all they would pray for him, and he himselfe should be much bound to the memorie of the yong infantes, which put him in remembraunce of so vertuous an act. And rich men which haue much more then necessary enough, though none of them thinke he haue simply enough, would be stirred forward by all good and earnest people, which fauour the publicke weale, whose foundation is laid in these petie infantes, to spend the supererogation of their wealth that waie, where it will do most good to other, and least harme to themselves.

3. The places where the toungues be taught, Grammaticall. by order and art of grammer, require more observation, because the yeares that be or at the least ought to be employed that way be fittest, both for the
fashioning of the body, and for framing of the minde: most subject to the maisters direction, and consist of a compound care, publicke erection, which prouideth them places wherein to learne: and priuate maintenaunce which furnisheth out the rest. The scholars either come daily from their fathers houses to schoole, or be bourdcd at their charges somewhere verie nigh to the schoole.

Where there riseth a question whether it be better for the childe to boord abroad with his maister, or some where else: or to come from home daily to schoole. If the place where the parentes dwell, be neare to the schoole, that the nighnes of his maisters house can be no great vantage: or but so farre of, as the very walke may be for the boyes health: and the parent himselfe be carefull and wise withall, to be as good a furtherer in the training, as he is a father to the being of his owne chield: certainly the parentes house is much better, if for nothing else, yet bycause the parent may more easily at all times entend the goodnes of his owne, being but one or few, then the maister can, at such extraordinarie times as the bourding with him, doth seeme to begge his diligence, being both tired before, and distracted among many. Further, all the considerations which do perswade men rather to haue their children taught at home, then among the multitude abroad, for the bettering of their behauioir, do speake for their bourding at home, if the parentes will consider the thing well: Bycause the parent may both see to the entertainement of his childe, when he is from schoole, and withall examine, what good he doth at schoole. For vndoubtedly the maisters be wearied with travelling all the day, so that the priuate helpe within their houses, can be but litle, without both ouertyring the maister, and shortening his life, and the dulling of the childe, if he still pore vpon his booke. Times of recreation must be had, and are as requisite to doe thinges well any long time, as studying is necessarie to do any thing well at any time. For can any man but thinke it a great deale more, then a sufficient time for the maister to teach, and the scholer to learne dayly from six in the morning till eleuen, and from one in the afternoone till well nigh six at night, if these hours be well applied? nay if they were a great deale fewer? And may not the residew be well enough bestowed vpon solace and recreation in some chaunce to the more
Boarding schools, pro and con.

pleasant for either partie? In the maisters house, I graunt children may keepe schoolehowers better, and be lesse subject to loyttering and trewantrie. The maisters care in his generall teaching may eye them nearer, bycause they be in his so neare tuition, and in place of his owne children, being committed ynto his priuate care by their owne parentes and friendes, he may more easily dispence with their howers, if they fortune to minde many elementarie pointes at one time: and sooner finde out their inclination, then in the generall multitude. And if any particular preferment be incident to his house, without the common wearying both of the scholer and maister, some thing may be done. There be also many priuate considerations, which some parentes follow in the displacing of their children from their owne houses, which I remit to their thoughtes, as I reserve some to myne owne. If the maister do entend onely such scholers as he bourdeth, and haue both in himselfe abilitie to performe, what is needefull for the best traine: and haue such a conuenient number as will rise to some hight in the traine, I know none better, so the place where he dwelleth, and teacheth do answere in conueniency, and situation and some circumstances, else. But while he careth to haue his bourders learne, sure some slow paying parentes will keepe him leane, if he looke not well to it, and his gaine will go backward, besides the continuall miscontentmentes. At home spoiles, soilthes, twentie things, are nothing in the parentes homely eye, which selfe same be death abroad, where the parent hath another eye: and yet the things disliked not avoidable euen at home. But what if sickenes, hay what if death come in deede, then all things be constrewed to the worst, as if death did not know where the parent dwells. And though the maister doe that which the ciuill law requireth in deposing, and vse not onely so much diligence to preserue, but much more then in his owne, yet all that is nothing. Wherefore as parentes must beware of boording out for their owne good: so maisters must be warie of admitting any for their owne harme. And sure to set downe my resolution, me thynke it enough for the maister to take vpon him the traine alone, being so great both for exercise and learning, as I wish him well considered, that can do both well. If parentes dwell not neare the schoole, let some neighbours be hostes, which may and will entend it, and deliuer the maister of
the parentes care, whom euem they will fauour more, if they find profitt by his schooling. They be distinct offices, to be a parent and a maister, and the difficulties in training do eager sore enough, though the same man be troubled with no more. Boarding, that is the vndertaking of both a fathers and a maisters charge requireth many circumstances of conuenientnes in place, of prouision for necessitie, of trustie and diligent seruantes, and a number moe: besides indifferencie in the parent to be armed against accidentes, where there is no euident default, and to content truely where there is great desert: as the maister is to giue a great account of two seuerall cures, a personage for his teaching, and a vicarage for his boording. The maisters charge is great of it selfe, but this composition of a duble office is a meruelous matter. If the maister minde his boorders eitheer only or most, where his charge is ouer moe, where then is his dutie? if not, what gaine haue those boorders, by their maisters priuate? If he teach but boorders let him looke to himselfe, for his charge will proue chargeable moe wayes then one: and those that be best able to put forth to boord, are alway most strait in making all audittes, and to amplifie offences before they be proued, without eithier conference or contentment. I wish parentes therefore to be warie, ear they set ouer their owne person for more then the training: and the maisters to be as warie for feare of had I wist. But to the grammer schooles. As the elementaries of force must be neare vnto their parentes bycause of their youth, and therefore are not to be denied the middle of cities and townes: so I could wish that grammer schooles were planted in the skirtes and suburbs of townes, neare to the fieldes, where partely by enclosure of some priuate ground, for the closer exercises both in couert and open: partly for the benefit of the open fieldes for exercises of more raunge, there might not be much want of roome, if there were any at all. To haue a faire schoole house aboue with freedome of aire for the toungues, and an other beneath for other pointes of learning, and perfiting or continuuyng the Elementarie entrances, which will hardly be kept, if they be posted ouer to priuate practising at home: to haue the maister and his familie though of some good number conueniently well lodged: to haue a pretie close adioyning to the schoole walled round about, and one quarter if no more couered aboue cloisture.
like, for the childrens exercise in the rainie weather, as it will require a good minde and no mean purse: so it needs neither the conference of a countrey, as Lacedemon did in Athenæus, and Plato, as Athens did in Pausanius, Suidas and Philostratus, as Corinth did in Diogenes Laertius: nor yet the reuene of a Romain Emperour, whose buildinges in this kinde, were most sumptuous and magnificent, as Adrian the Emperours Athenæum, Hermæum and Panathænaicum at Tibur, and Neroes Thermae at Rome, which in one building furnished out both learning and exercise as it appeareth by the descriptions of their places called Gymnasia, xysta, and Palestre.

There is wealth enough in privite possession, if there were will enough to publike education. And yet we haue no great cause to complaine for number of schooles and founders. For during the time of her Maiesties most fortunate raigne already, there hath bene mo schooles erected, then all the rest be, that were before her time in the whole Realme. My meaning is not to haue so many, but better appointed both for the maisters entertainment, and the commoditie of the places. Small helpe will make most of our roomes serue, and small studie with great good will and honest salarie to maintaine a sufficient man, will make our teachers able both to enstructe well and to exercise better. The places of learning and exercise, ought to be joint tenementes, and neare neigbours capable of number, which must be limited by the neede of the countrey, where the schoole standeth, and the maisters maintenaunce, which way it must rise. For if it rise by the number, better for him few and choice, so they consider his paines accordingly. And sure experience hath taught me, that where the maister is left to the vncertaintie of his stipende to encrease or decrease with his diligence, that there he will do best, and the children profit most, allway prouided that he deal with no more, then he can bring vpon himselfe, and hasard not his owne credit, nor his childrens profit vpon any absolute vnder teacher. Whose vse is not, as we now practise it in schooles, where indeede vshers be maisters of them selues, but to assist the maister in the easier pointes of his charge, which ought to haue all vnder his owne teaching, for the cheife pointes, and the same vnder the vshers, for more vsual and easie, as in the teaching of the Latin toungue, I will declare more at large. Where the
very practise wil confirme my wordes, and proue them to be true.

Againe, it is halfe a wonder euere to bring forth a good scholer in the hart of a great towne: where there be chaunge of schooles, and many straunge circumstances to procure chaunge, as it shall please the child. Who notwithstanding he haue his will followed in the chaunge, yet seldome winneth very much by the chaunge: though the second maister oftimes make shew of the formers ground worke, which is made but light of, bycause it kepeth lowe.

If the maisters stipend do rise by foundacion, and standing payment, yet the place may not be ouercharged with number: nor the maister with care to prouide things needfull any other wayes then onely by his trade. For what reason is it to haue a mans whole labour, and to allow him living stant [scant?] sufficient for a quarter? or what pollicie is it, to haue him that should teache well, to be enforced for neede, to meddle with some trade, quite different from the schoole. In this pointe the Pope, and Canon lawe weare merueilous freindly to maisters, and helped them still with some Ecclesiastical maintenaunce, as it appeareth in Gregories Decretales, the fifth title of the fifth booke, De Magistris. And the Glose ripping further then the text, is yet more freindly. And our owne countrey also, in benefit of priuilidge, by the common lawe at this day, doth not frowne vpon vs, and for certaine immunities, letteth vs enioye that benefit, which the Canonist meant vs. And the good Emperour Frederick did further by his freindly and favourable constitution, which he caused to be placed in the fourth booke of Iustinians new Codex, the thirteenth title, Ne filius, pro patre, where the Glosse, making an anatomie of the Emperours meaning, and desirous to do vs good, helpeth vs particularly and properly to.

Among many causes which make schooles so vnsufficiently appointed, I know not any, nay is there any? that so weakneth the profession as the very nakednesse of allowance doth. The good that commeth from and by schooles is great and infinite: the qualities required in the teacher many and resolute: the charges which his freindes haue bene at in his bringing vp much and heauy: and in the way of preferment, will ye wish any of any worth to set downe his staffe at some petie portion, which euens they that praise it, would not be content to haue their owne sit
downe with, though the founder follow his president, and
the time haue bene, when with the Church helpe some little
would haue servde? but the case now is quite altered. In
these our dayes eche man will enhaunce in his owne, with-
out reason or remorse: but in professions of greatest neede
and most account, they will yeelde no more allowance, then
the auncient rent, where all thinges be improved. Yet
oftimes they meete with bookmen in some kinds, which wil
bite them courseedly. But those bookmen be neither Element-
arie teachers, nor yet Grammarians. Our calling creepes
low and hath paine for companion, stil thrust to the wall,
though still confessed good: Our comfort perforce is in the
generall conclusion, that those thinges be good thinges,
which want no praising,* though they go a cold, for want of
happing. For our schoole places, which I do know, the
most are either commodiously situate already, or being in
the hart of townes might easely be chopt for some field
situation, farre from disturbaunce, and neare to all neces-
saries. It were no small part of a great and good erection,
euen to translate roumes to more conuenient places, either
by exchaunge or by new purchace: and I do thinke that
licences to that ende, will be more easely graunted then to
build moe schooles. The inconueniences which I my selfe
haue felt that waye, both for mine owne, and for my
scholers health, and the checking of that, which of long I
haue wished for: I meane some traine in exercise, do cause
me so much to commend field roome. Though I my selfe
be not the worst appointed within a citie for roome, thorough
the great good will towards the furtherance of learning,
and the great cost, in the purchasing, and apparelling
the roome to that use, done by the worshipfull companie of the
marchaunt tailours in London. In whose schoole I haue
bene both the first, and onely maister sence the erection,
and their haue continued now twenty yeares.

If ye consider, what is to be done in these roomes which
I require, ye shall better judge what roomes will serue. In
the schoole the tongues be taught, and the Elementarie
traine continued at times thervnto appointed, for those,
two roomes will serue. An upper, with some conuenient
discharging the place from noysome ayre, which the verie
children cause: and from to great noise if the place be
evawted vnder, or enclosed with other building: and an

* Probitas laudatur et alget.
other beneath likewise appointed, to serue for what else is to be done. They that will haue their children learne all that I haue assigned them vpon good warrant of the best writers, and most commendable custome, if their capacities be according, may haue their turne serued so: and those that will not, need not, but the opportunity of the place, and the commoditie of such trainers, wherof a smal time wil bring forth a great meany, will draw many on, and procure good exhibitours to haue the thing go forward. I could wish we had fewer schooles, so they were more sufficient, and that vpon consideration of the most conuenient seates for the countries, and shires, there were many put together to make some few good. Insufficiencie by distraction dis-members, and weakens: sufficiencie by vniting strengths, and doth much good. To conclude I wishe the roome commodious for situcion, which in training vp of youth hath bene an old care, as it appeareth by Xenophon in the schooling of Cyrus and the Persian order: large to holde, and conuenient to holde handsomely. For as reading and thinges of that motion do require small elbow roome: so writing, and her appendentes may not be straited. Musicke will cumber if it be confounded. Where writing wilbe allowed, there drawing will not be driuen out. But exercise must haue scope. And such kinde of roomes, if the multitude be not to bigge, or the waye to schoole not to farre for the infant, with some little distinctions, and parting of places, will serue conueniently both for the Elementarie, and the Grammarian, and so much the better.

The time.

For the time there is but little to be said at this time: bycause in the Elementarie and so onward, I meane by the grace of God to apply all circum-
stances so neare, and so precisely to schoole vses, as the maister shalbe able streight way to execute: if he do but follow that which shalbe set before him, for matter wherein: for manner how: for time when to do eche thing best. For the generall exercising time. These two groundes of Hippocrates, must be still kept in remembranc, to vse no exercise when ye be very hungrie: neither yet to eate before ye haue vsed some exercise.

For the generall learning times: to begin, the strength of body, and conceit of minde were made the generall meanes: to continue, perfectnesse, and vse were appointed the limittes: for the midle houres this I thinke, that it were
not good, to go to your booke straighth after ye rise, but to
give some time to the clearing of your body. As also
studie after meate, and fast before ye sleepe beareth great
blame for great harms to health, and to much shortning
of life. From seuen of the cloke, though ye rise sooner,
(as the lambe and the larke be the proverbiale leaders, when
to rise and when to go to bead) till tenne before noone, and
from two till almost fiue in the after noone, be the best and
fittest houres, and enough for children wherein to learne.
The morening houres will best serue for the memorie and
concieuing: the after noone for repetitions, and stuffe for
memorie to worke on. The reasons be the freenesse, or
fulnesse of the head. The other times before meat be for
exercises, as hath bene fully handled heretofore. The
houres before learning, and after meate, are to be bestowed,
upon either neating of the bodie, or solacing of the minde,
without to much motion: wherein as I said before the
greatest part, and the best to be plaid consisteth usually in
the trainers discretion, to apply thinges according to the
circumstances of person, place, and time. To conclude we
must be content with those places, which be already founded,
and vse those houres which be already pointed to the best
that we can, and yet prepare our selues towards the better,
when soeuer it shall please God to send them. And by
perswasion some maisters maye well enough bring wise
parentes to yeelde vnto this note, and to giue it the triall.
In the meane time some excellent man hauing the com-
moditie of a well situate house, and being able to command
his owne circumstance, neither depending of other mens
helpe, wherof he cannot iudge, and so that way leasing
some authoritie in direction, may put many excellent
conclusions in triall.
CHAPTER 41.

OF TEACHERS AND TRAINERS IN GENERALL, AND THAT THEY BE EITHER ELEMENTARIE, GRAMMATICAL, OR ACADEMICAL. OF THE ELEMENTARIE TEACHERS ABILITIE, AND ENTERTAINMENT. OF THE GRAMMER MAISTERS ABILITIE, AND HIS ENTERTAINMENT. A MEANE TO HAVE BOTH EXCELLENT TEACHERS, AND CUNNING PROFESSORS IN ALL KINDES OF LEARNING, BY THE DIVISION OF COLLEGES ACCORDING TO PROFESSIONS: BY SORTING LIKE YEARES INTO THE SAME ROUMES: BY BETTERING THE STUDENTES ALLOWANCE AND LIUING: BY PROVIDING AND MAINTAINING NOTABLE WELL LEARNED READERS. THAT FOR BRINGING LEARNING FORWARD IN HIS RIGHT AND BEST COURSE, THERE WOULD BE SEVEN ORDINARIE ASCENDING COLLEGES FOR TOUNGUES, FOR MATHEMATIKES, FOR PHILOSOPHIE, FOR TEACHERS, FOR PHYSICIANS, FOR LAWYERS, FOR DIUINES, AND THAT THE GENERALL STUDIE OF LAWE WOULD BE BUT ONE STUDIE: EUERY OF THESE POINTES WITH HIS PARTICULAR PROOFES, SUFFICIENT FOR A POSITION. OF THE ADMISISION OF TEACHERS.

ALTHOUGH I deuided the traine of education into two partes, the one for learning to enrich the minde: the other for exercise to enable the body: yet I reserued the execution of both to one and the same maister: bycause neither the knowledge of both is so excessiue great, but it may easely be come by: neither the execution so troublesome, but that one man may see to it: neither do the subjectes by nature receive partition seeing the soule and body ioyne so freindly in lincke, and the one must needes serue the others turne: and he that seeth the necessitie of both, can best discerne what is best for both. As concerning the trainers abilitie, whereby he is made sufficient to medle with exercises, I haue already in my conceit sufficiently enstructed him, both for the exercises themselues, and for the manner of handling them according to the rules and considerations of Physick and Gymnastick, besides some advertisements giuen peculiarly to his owne person: wherein I dwelt the longer, and delt the larger, bycause I ment not to medle with that argument any more then once, and for that point so to satisfie the trainer, wheresoeuer he dwelt, or of what abilitie souer he were, as if he listed he might rest vpon my rules being painfully gathered from the best in that kinde. If he were desierous to make
Elementary master most important.

further search, and had opportunity of time, and store of bookes: I gaue him some light where to bestow his studie.

Now am I to deale with the teaching maister, or rather that propertie in the common maister, which concerneth teaching, which is either *Elementarie* and dealeth with the first principles: or Grammaticall and entreth to the toungues: or *Academicall*, and becomes a reader, or tutour to youth in the vniuersity.

For the *tutour* bycause he is in the vniuersitie, where his daily converzation among a number of studentes, and the opinion of learning, which the vniuersitie hath of him: wil direct choice and assure desire: I haue nothing to saye, but leaue the parentes to those helpes, which the place doth promise.

2. For the *Elementarie* bycause good scholers will not abase themselues to it, it is left to the meanest, and threfore to the worst. For that the first grounding would be handled by the best, and his reward would be greatest, bycause both his paines and his judgement should be with the greatest. And it would easily allure sufficient men to come downe so lowe, if they might perceae that reward would rise vp. No man of judgement will contrarie this pointe, neither can any ignorant be blamed for the contrarie: the one seeth the thing to be but low in order, the other knoweth the ground to be great in laying, not onely for the matter which the child doth learne: which is very small in shew, though great for proces: but also for the manner of handling his witte, to harten him for afterward, which is of great moment.

But to say somewhat concerning the teachers reward, which is the encouragement to good teaching, what reason is it, though still pretended, and sometimes perfourmed, to encrase wages, as the child waxeth in learning? Is it to cause the maister to take more paines, and vpon such promise, to set his pupille more forward? Nay surely that cannot be. The present payment would set that more forward, then the hope in promise, bycause in such varietie and inconstancie of the parentes mindes, what assurance is there, that the child shall continue with the same maister: that he maye receiue greater allowance with lesse paines, which tooke greater paines, with lesse allowance? Besides this if the
Pay elementary master highest.

reward were good, he would hast to gaine more, which new and fresh repare of scholers would bring, vpon report of the furthering his olde, and his diligent trauell. What reason caryeth it, when the labour is lesse, then to enlarge the allowance? the latter maister to reape the benefit of the formers labour, bycause the child makes more shew with him? why? It is the foundacion well and soundly laid, which makes all the upper building muster, with countenance and continuance. If I were to strike the stroke, as I am but to giue counsell, the first paines truly taken, should in good truth be most liberally recompeneded: and lesse allowed still vpward, as the paines diminish, and the ease encreaseth. Wherat no maister hath cause to repine, so he maye haue his children well grounded in the Elementarie. Whose imperfection at this day doth maruellously trouble both maisters and scholers, so that we can hardly do any good, nay scantly tell how to place the too too raw boyes in any certaine forme, with hope to go forward orderly, the ground worke of their entrie being so rotten vnderneth. Which weaknes if the upper maister do redresse, when the child commeth vnnder his hand, he cannot but deserue triple wages, both for his owne making, and for mending that, which the Elementarie either marred with ignoraunce, or made not for haste, which is both the commonest, and the corruptest kinde of marring in my opinion. For the next maisters wages, I do conceiue, that the number in ripenesse vnnder him, will requite the Elementarie allowance, be it neuer so great. For the first maister can deale but with a few, the next with moe, and so still vpward, as reason groweth on, and receiues without forcing. For the inequality of children, it were good a whole companie remoued still together, and that there were no admission into schooles, but foure times in the yeare quarterly, that the children of foresight might be matched, and not hurled hand ouer head into one forme as now we are forced, not by stubaunce, but by similitude and conjecture at the sudden, which thing the conference betwene the maisters in a resolued plat will helpe wonderfully well forward, when the one saith this haue I taught, and this can the child do: the other knoweth this ye should teach, and this your childe should do. Thus much for the elementarie maister, that he be sufficiently appointed in himselfe for abilitie, and sufficiently prouided for, by parentes for maintenaunce.
Grammar master and his pay.

Now whether one man, or moe shalbe able to performe all the elementarie pointes, at diuers houres, or of force there must be more teachers, that shalbe handled in the elementarie it selfe hereafter. Once fore all good entertainement by way of reward, will make very able men to leane this way, and one course of training will breed, a meruelous number of sufficient trainers, whose insufficiencie may now be objected, that such cannot presently be had, though in short time they may. And if there must be moe executours, entertainement will worke that to, and convenientnes of rowme will bring all togither.

3. My greatest trauell must be about the grammar maister, as ech parent ought to be verie circumspect for his owne priuate that way. For he is to deale with those yeares, whereupon all the residew do build their likelyhoode to proue well or ill. Wherein by reason of the naturall agilitie of the soule and body, being both vnsettled, there is most stirre, and least stay: he perfyeth the Elementarie in course of learning: he offeryeth hope or despaire of perfection to the tutour and vniuersitie, in their proceeding further. For whom in consideration of sufficient abilitie, and faithfull trauell I must still pray for good entertainement, which will always procure most able persons. For it is a great daunting to the best able man, and a great cutting of of his diligent paynes, when he shall finde his whole dayes trauell not able to furnish him of necessarie prouision: to do good with the best, and to gaine with the basest, nay much lesse than the lowest, who may entend to shift, when he must entend his charge: and enrich himselfe, nay hardly andoe himselfe, with a pure, and poore conscience. But ye will perhaps say what shall this man be able to performe, for whom you are so carefull, to haue him so well entertaied? to whose charge the youth of our country is to be committed? If there were no more said, euen this last point were enough to craue enough, for that charge is great: and if he do discharge it well, he must be well able to do it, and ought to be very well requited for doing it so well. Besides his maners and behauiour, which require testimonie and assurance: besides his skill in exercising and trayning of the body, he must be able to teach the three learned toungues, the latin, the greeke, the hebrew, if the place require so much, if not, so
much as is required. Wherin assuredly a mediocritie in knowledge, will prove to meane, to emplant, that in another which he hath in himselfe. For he that meaneth to plant but some little well: must himselfe farre exceede any degree of mediocritie. He must be able to understand his writer, to maister false printes, vnskilfull dictionaries, simple conjectures of some smattering writers concerning the matter of his traine, and be so appointed ear he begine to teach, as he may execute readyly, and not make his owne imperfection, to be a torture to his scooler, and a schooling to him selfe. For it is an ill ground to grow vp from ignorance by teaching, in that place, where no ignorance of matter at least should be, at the very first: though time and experience do polish out the manner. He must haue the knowledge of all the best grammers, to giue notes by the way still, though he burden not the childes memorie of course, with any more then shalbe set downe. There are required in him besides these, and further pointes of learning to, as I will note hereafter, hartines to take paines: constancie to continew and not to shrinke from his trade: discretion to judge of circumstances: lightsonnes to delite in the successe of his labour: hartines to encourage a toward youth: regard to thinke ech childe an Alexander: courteous lowlines in himselfe, as if he were the meanest though he were knowne to be the best. For the verie least thing in learning, will not be well done, but onely by him, which knoweth the most, and doth that which he doth with pleasure and ease, by reason of his former store. These qualities deserue much, and in our scooles they be not generally found, bycause the rewardes for labour there be so base and simple, yet the most neare is best in choice, and many there be which would come neare, if entertainement were answerable. Let the parentes, and founders proиде for the one: and certainly they shall finde no default in the other.

There were a way in the nature of a seminarie for excellent maisters in my conceit, if reward were abroad, and such an order might be had within the vniuersitie: which I must touch with licence and for touching craue pardon, if it be not well thought of, as I know it will seeme straunge at the first, bycause of some difficultie in perfourming the devise. And yet there had never bene any alteration to
the better, if the name of alteration had bene the object to repulse. This my note but by the way, though it presently parhaps doe make some men muse, yet hereafter vpon better consideration, it may proue verie familiar to some good fantasies, and be exceeding well liked of, both by my maisters of the vniuersities them selues, and by their maisters abroad. Whereby not onely schoolemaisters, but all other professours also shalbe made excellently able to performe that in the common weale which she looketh for at their handes, when they come from the vniuersitie. But by the way I protest simply, that I do not tender this wish, as hauing any great cause to dislike the currant, which the vniuersities be now in: but graunting thinges there to be well done already, I offer no discourtesie in wishing that good to be a great deale better. My conceit resteth in these foure pointes: 1. what if the colleges were deuided by professions and faculties? 2. what if they of the like yeares, and the like profession, were all bestowed in one house? 3. what if the liuings by vniting were made better, and the colleges not so many: though farre greater? 4. what if in euery house there were great pensions, and allowances for continuall and most learned readers: which would end their lues there? what harme could our countrie receiue thereby? nay, what good were not in great forwardnes to be done, if this thing were done? And may not the state of the realme do this by authoritie, which gaue authoritie to founders to do the other, with reseruation of prerogatiue to alter vpon cause? or is not this question as worthy the debating to mend the vniuersities, and to plant sownd learning: as to devise the taking away landes from colleges, and put the studentes to pension, bycause they cannot vse them without iarring among themselues? Were there any way better to cut away all the misliking, wherewith the vniuersities be now charged, and to bring in a new face of thinges both rarer and fayrer?

In the first erection of schooles and colleges, priuat seale enflamed good founders: in altering to the better, publicke consideration may cause a commoner good, and yet keepe the good founders meaning, who would very gladly embrace any auaunement to the better in any their buildinges. The nature of time is vpon sting of necessitie, to enforrme what were best: and the dutie of pollicie is, advisedly to consider
A college for tongues.

how to bring that about which time doth aduertise. And if time do his dutie to tell, can pollicie auoide blame in sparing to trie? And why should not publike consideration be as carefull to thinke of altering to fortifie the state now, as privat zeal was hoat then to strengthen that which was then in liking?

But I will open these foure interrogations better, that the considerations which leade me, may winne others vnto me, or at the least let them see, that it is no meere noueltie which moueth me thus farre.

Touching the division of colleges by professions and faculties, I allege no president from other nations, though I could do diuere, beginning euem at Lyceum, Stoa, Academia, themselues, and so downward, and in other nations east and southeast ascending vpwarde, where studentes cloystured them selues together, as their choice in learning lay: but priuate examples in their applying to our country may be controled by generall exception. If there were one college, where nothing should be professed, but languages onely, (as there be some people which will proceede no further) to serue the realme abroad, and studies in the vniuersitie, in that point excellently and absolutelie, were it not conuenient? nay were it not most profitable? That being the ende of their profession, and nothing dealt withall there but that, would not sufficiencie be discrived by witnes of a number? and would not dayly conference and continuall applying in the same thing procure sufficiencie? Wheras now euery one dealing with euery thing confusedly none can assuredly say, thus much can such a one do in any one thing, but either vpon conceitue which oftentimes deceiuth euem him that affirmes: or else vpon curtesie which as oit beguiles euem him that beleueth. These reasons hold not in this point for toungues onely: but in all other distributions, where the like matter and the like men be likewise to be matched. For where all exercises, all conferences, all both priuate and publike, colloquies, be of the same argument, bycause the soile bringeth forth no other stuffe, there must needes follow great perfection. When toungues, and learning be so secured, it will soone appeare, what ods there is betwene one that can but speake, and him that can do more, whereas now some few finish wordes, will beare away the glorie from knowledge without
A college for mathematics?

consideration, that the gate is without the towne as dismantling bewraies, though it be the entrie into it.

If an other college were for the Mathematical sciences, I dare say it were good, I will not say it were best, for that some good wittes, and in some things not vsnscene, not knowing the force of these faculties bycause they never thought them worthey their studie as being without preferment, and within contempt, do vse to abase them, and to mocke at mathematicall heads, bycause in deede the studie thereof requireth attentuues, and such a minde, as will not be soone caried to any publike shew, before his full ripenes, but will rest in solitarie contemplation, till he finde himselfe flidge. Now this their meditation if they be studentes in deede: or the shadow of meditation, if they be but counterfettes, do these men plaie with all, and mocke such mathematicall heads, to solace themselves with.

Wherein they have some reason to mocke at mathematicall heads, as they do tearme them, though they should haue greater reason, why to cherish, and make much of the mathetical sciences, if they will not discredit Socrates his authoritie, and wisedome in Plato, which in the same booke auauencth these sciences aboue the moone, whence some learned men fetch his opinion, and force his judgament, as the wisest maister against such as allow of correction in schooles: which they would seeme to banishe, till their owne rod beat them. The very end of that booke is the course that is to be kept in learning in the perfitest kinde, which beginneth at the mathematikes, and it dealeth more with the necessitie of them, then with the whole argument besides: as it is no noueltie to heare that Plato esteemed of them, who forbad any to enter his Academie, which was not a Geometrician, whereunder he contained the other, but specially her sister Arithmetike.

For the men which professe these sciences, and giue cause to their discountenaunce, they be either meere ignorant, and maintaine their credit with the vse of some tearmes, propositions, and particularities which be in ordinarie courses that way, and never came nigh the kernell: or hauing some knowledge in them in deede, rather employe their time, and knowledge aboute the degenerate, and sophistical parts of them, applyed by vaine heads to

* Plato 7, de rep.
meere collusions though they promise great consequences: then to the true vse, and aucuament of art. Howbeit in the meane time, though the one disgrace them with contempt, and the other make them contemptible, by both their leaues I do thinke thus of them: but what a poore thing is my thought? yet some thing it is where it shalbe beleueed. In time all learning may be brought into one toungue, and that naturall to the inhabitant, so that schooling for toungues, may proue noedeles, as once they were not needed: but it can neuer fall out, that artes and sciences in their right nature, shalbe but most necessarie for any common weale, that is not giuen ouer vnto to much barbarousnes. We do attribute to much to toungues, which do minde them more then we do matter chiefly in a monarchie: and esteeme it more honorable to speake finely, then to reason wisely: where wordes be but praised for the time, and wisedom winnes at length. For while the Athenian, and Romaine popular gouernementes, did yeald so much vnto eloquence, as one mans perswasion might make the whole assembly to sway with him, it was no meruell if the thing were in price, which commaunded: if wordes were of weight, which did rauish: if force of sentence were in credit, which ruled the fantsie, and bridled the hearer. Then was the toungue imperially because it dealt with the people: now must it obeys, bycause it deales with a prince, and be seruaunt vnto learned matter, acknowledging it to be her liege, and mistresse. All those great obseruations of eloquence, are either halfe drowned, for want of a democratic: or halfe doutted of for discreet of diuinitie: which following the substance of matter, commendeth vnto vs the like in all studies.

For the credit of these mathematicall sciences, I must needes vse one authoritie of great, and well deserved contrenaunce among vs, and so much the rather, bycause his judgement is so often, and so plausibly vouched by the curteous maister Ascam in his booke, which I wish he had not himselfe, neither any other for him entitled the scoolemaister, bycause myselfe dealing in that argument must needes sometime dissent to farre from him, with some hasard of myne owne cedit, seeing his is hallowed. The worthy, and well learned gentleman Sir John Cheeke, in the middest of all his great learning, his rare eloquence, his

* Sir John Cheeke.
sownd judgement, his graue modestie, feared the blame of
a mathematicall head so little in himselfe, and thought the
profession to be so farre from any such taint, being soundly
and sadly studied by others, as he bewraid his great
affection towards them most euydently in this his doing.
Being himselfe prouost of the kings colledge in Cambridge,
in the time of his most honored prince, and his best hoped
pupill, the good king Edward, brother to our gracious
toueraine Queene Elizabeth, he sent downe from the court
one maister Bukley somtime fellow of the saide colledge,
and very well studied in the mathematicalls to reade Arith-
meticke, and Geometrie to the youth of the colledge: and
for the better encouraging of them to that studie gau
them a number of Euclides of his owne coast. Maister
Bukley had drawne the rules of Arithmeticke into verses,
and gau the copies abroad to his hearers. My selfe am
to honour the memorie of that learned knight, being par-
taker my selfe of his liberall distribution of those Euclides,
with whom he ioyned Xenophon, which booke he wished,
and caused to be red in the same house, and gau them to
the studentes, to encourage them aswell to the greeke
tongue, as he did to the mathematices. He did I take it
asmuch for the studentes in S. Johns colledge, whose pupill
he had once bene, as he did for vs of the kinges colledge
whose prouost he then was. Can he then dislike the
mathematicall sciences, which will seeke to honour Syr
John Cheeke, and reuerence his judgement? can he but
thinke the opinion to proceede from wisedom, which
counteth Socrates the wisest maister? Nay how dare he
take vpon him to be a maister, not of art, but of artes (for
so is the name,) which hath not studyed them, ear he
proceeded? Are not the proceders to reade in any of
those sciences publickely, by the vice chauncelours appoint-
ment, after they haue commenced? and do they not promise,
and profess the things, when they seeke to procure the
titles? And with what face dare ignorance open her mouth,
or but utter some sounde of words, where she hath pro-
fessed the weight of matter? So that the very university
her selfe doth highly esteeme of them if she could entreat
her people to esteeme of their mothers judgement. These
sciences bewray them selues in many professions and trades
which beare not the titles of learning, whereby it is well
scene, that they are no prating, but profitable grounds:

not gay to the shew, but good to be shewed, and such meanes of use, as the use of our life were quite maimed without them. Then gather I, if bare experience, and ordinarie imitation do cause so great things to be done by the meere shadow, and reat of these sciences, what would iudiciall cunning do, being ioyned with so well affected experience? Neither is it any obiection of account to say what should marchauntes, carpentars, masons, shippmaisters, maryners, dejisours, architectes, and a number such do with latin, and learning? do they not well enough without, to serue the turne in our countrie? If they do well with out might they not do better with? And why may not an English carpentar, and his companions speake that tounge to helpe their countrie the more, being gotten in youth, care they can be set to other labour, which the Romaine artificer did naturally vsce, seing it is more commendable in ours, where labour is the conquerour, then in the Romain where nature was commendour? As if none should haue Latin but those which were for further degrees in learning.

The tounges be helpes indifferent to all trades as well as to learning. Neither is the speaking of Latin any necessarie argument of deeper learning, as the Mathematicall sciences be the olde rudimentes of young children, and the certaine directours to all these artificers, which without them go by roate, and with them might shew cunning. I maye not at this time prosecute this position, as to fremd for this place: but after my Elementarie and toungue schoole; I meane to search it to the very bottom, with the whole profession of those faculties, if God send me life, and health. 1. For the while this shall suffise that these sciences, which we terme the Mathematicalles in their effectual nature, do worke still some good thing, sensible even to the simple, by number, figure, sound, or motion: 2. In the manner of their teaching they do plant in the minde of the learner, an habite inexpungable by bare probabilities, and not to be brought to beleue vpon light coniectures, in any other knowledge, being still drawne on by vnfallible demonstrations: 3. In their similitudinariae applications, they let one see by them in sense the like affection in contemplative, and intelligible thinges, and be the surest groundes to retourne vnto in replies and instances, either vpon defect in memorie, or in checke of aduersarie, contrarie to the common similitudes. For when ye compare the common weale to a ship, and
the people to the passagers, the application being vnder saile, maye be out of sight, when ye seeke for your proffe. But in these sciences the similitudinarie teaching is so certain in applying, and so confirmed by effectes: as there is nothing so farre from sense, and so secret in understanding, but it will make it palpable. They be taken from the sense, and trauell the thought, but they resolue the minde. And though such as vnderstand them not, do mislike them, which yet is no reason in them, nor any disgrace to the thing disliked by them, seeing ignorunce misliketh: yet those that vnderstand them, may boldly mislike the mislikers, and oppose the whole auncient Philosophie, and all well appointed common weales against such mockmathematicalles, without whose helpe they could not liue, nor haue houses to hide their heades, though they thanke not their founders.

3. If Philosophie with her three kindes had the third colledge, were it thinke you vnproper? Then the naturall might afterward proceede to Physick, whom she fitteth: the Politicke to Lawe, whom she groundeth: the morall to Divinitie, whom she helpeth in discourse. Which three professions, Divinitie, Lawe, Physick should every one be endowed with their particular colledges, and liuinges. 4. To haue the Physician thus learned, it were nothing to much, considering his absoluteenesse is learning, and his ignorunce butcherie, if he do but marke his owne maister Galene* in his booke of the best profession. 5. For the Divine to tarie time, and to haue the handmaidens sciences to attend vpon their mistres profession, were it any hindrance to his credit, where discretion the daughter of time is his fairest conusance, and if he come without her, what sternesse so euer he pretend in countenance, we will measure the man, though we marke his sayinges? 6. The Lawyers best note in the best judgements is contentment, not to couet to much, and for that desire not to striue to gaine to much: not beyond the extremitie of lawe, but farre on this side the extremitie of right. And can digesting time be but commodious in this case, and contempt of toyes eare he enter into them, be but mother to contentment? Time to bread sufficiencie, and sufficiencie to bring sound judgement, cut of all manner of blame, and leauue all matter to praise. But in this dis-

* Gal. περὶ ἀρίστης αἰρέσεως.
tribution where is Logicke and Rethoricke, some will saye? Where is Grammer then will I saye? A directour to language. And so Logicke, for her demonstratiue part, plaieith the Grammer to the Mathematicalles, and naturall Philosophie: for her probabilitie to morall, and politike, and such other as depend not vpon necessitie of matter. Rhetoricke for puritie without passion doth ioyne with the writer in any kinde, for perswasion with passion, with the speaker in all kindes, and yet both the speaker dealeth sometime quietly, and the plaine writer waxeth very hoate.

1. Of these colledges, that which is for toungues is so necessary as scant any thing more. For the toungues being receites for matter, without the perfect understanding of them, what hope is there to vnderstand matter? and seeing wordes be names of things applyed and giuen according to their properties, how can thinges be properly vnderstood by vs, which vse the ministrie and seruice of wordes to know them by, onelesse the force of speeche be thoroughly known? And do you not thinke that euery profession hath neede to haue a title of the signification of wordes, as well as the ciuill lawyer? I do see in writers, and I do heare in speakers great defectes in the mistaking of meaninges: and euident errours thorough insufficiencie herin. And as toungues cannot be better perfitted, then streight after their entrie by the grammer schoole: so they must be more perfitted, then they can be there. And what if some will neuer proceede any further, but rest in those pleasaunt kinde of writers, which delite most in gaing of their language as poeetes, histories, discourses, and such, as will be counted generall men?

2. As for the Mathematicalles, they had the place before the toungues were taught, which though they be now some necessarie helpes, bycause we vse forreine language for conuance of knowledge: yet they push vs one degree further of from knowledge. That the Mathematicalles had the place, and were proposed still to children, he that hath read any thing in Philosophie cannot be ignorant. Plato is full of it, and termeth them commonly the childrens entrance, but cheifly in the seuenth booke of his common weale. So is his scholer though long after his death Philo the Iewe (whom euen his countrieman Iosephus, a man somewhat parciall in praising other, yet calleth a singular man for eloquence
and wisedome, speaking of his embassage to Caius the Emperor) but specially in that treatise, which he maketh of the foretraine, for so I turne Platoes προπαδεία, and Philoes προπαδενμα.* There he deuiseth, as he is a perpetuall allegoriser, Sara to be the image of Diuiniteit, and Agar the figure of all other handmaiden sciences, wherein he wisheth a young man to deale very long, or he venture vpon Sara, which will not be fertili but in late, and ripe yeares. He construeth both in that place, and in Moses his life also, those wordes of the bringing vp of Moses in all the doctrine of the Egyptians, to be meant in the Mathematicalles, which was the traine of that time, and the brood of that soile, or there about. And to saye the trueth let any man marke the course of all auncient learning, and he shall finde, that it could not be possibly otherwise, but that the Mathematicall was their rudiment, though no historic, no describer of common weale, no setter forth of Philosophers life, no Philosopher himselfe had tolde it vs? Is not Aristotle's first booke of all in course of his teaching, his Organum, which conteineth his whole Logicke? and in his proofes for the piking out of his syllogismes doth he not bewraie, wherin he was brought vp? I vse Aristotle alone for example, bycause our studentes be best acquainted with him: whom yet they cannot vnderstand without these helpes, as one Brauardine espied well, though not he alone, who tooke the paines to gather out of Euclide two bookees purposely for the vnderstanding of Aristotle. Can his bookes of Demonstration, the Analytice prosteriora be vnderstood without this helpe? His whole treatise of Motion wheresoeuer, commonly fetcht from the verie forme of the thing moued: His confutation of others by the nature of Motion, and site: His Mathematicall discrisptions in many places: His naturall Theoremes echwhere can they be conceived, much lesse vnderstood by any ignorant in this pointe? Wherin Aristotle sheweth vs his owne education, to whom he commendeth the like, if we like of him, whose liking will not fall, though foolest oftetimes shake it. It were to infinite to vse proofes in so generall, and so knowne a case, which the whole antiquitie still allowed of, and the famous Athenian common weale vsed cuen then, when she had the great brood of the most excellent persons, for her ordinary traine to her youth as Socrates still alledgedth 

* Philo. περὶ τῆς εἰς τὰ προπαδεύματα σοινόδεν.
Mathematics studied by Ancients.

in *Plato*: or rather *Plato* fathering the speach vpon *Socrates* sayth so himselfe. *Aristippus* after his shipwrake found releife thorouge that train, and encouraged his companions vpon sight of Geometricall figures in the sande. He that will iudge of these sciences in generall, what degree they haue in the course of learning, and wherin they be profitable to all other studies whatsoever, let him read but either *Proclus* his foure bookees vpon *Euclides* first in Greece, or bycause the greeke is ill, and corruptly printed: *Io. Barocius*, a young gentleman of *Venice* which hath turned them into Latin, and corrected the copie. Though many haue delt in the argument they be but secondarie to *Proclus*. For he handleth every question that either makes for them, or against them cheifly in his first booke. It were to much for me to stand vpon enumeration of testimonies in this place, that the auncient schoole did begin at the *Mathematicall* after the first *Elementarie*, while they minded sound learning in deede, and sequestred their thoughtes from other dealings in the world. He that marketh but the ordinary metaphores in the eloquentest Greece writers of that time, whence we prescribe, shall easily bewray, where in the auncient discipline trauelled. To alledge the *Romain* for learning is to alledge nothing, whose cunning *Virgile* describeth to lye in gouernment, and conquests, remitting other faculties to other people. For till the forreine learning in latter yeares, was translated into their tongue, of themselues they had litle. *Rhetoriche, poetrie, historie, ciuill lawe*, and some petie treatises of *Philosophie*, and *Physicke* were the *Romaines* learning. Some one, or two as *Gallus*, and *Figulus* were noted for the *Mathematicalles*, as many yeares after them *Iulius Firmicus*, and some architecture *Mathematicke* in *Vitruuius*. But their owne stories can tell, what an afterdeale in the wynning of *Syracusae Archimedes* by those faculties put *Marcellus* their generall vnto, which yet was as carefull to haue saued *Archimedes*, if the rashnesse of a rude soldiar had not preuented his proclamation: as *Demetrius πολυροκητής* was to saue *Protagenes* at *Rhodes*. After the state was brought to a monarchie, the Greekes ouerlaid their learning, as it appeareth, from *Dionysius* of *Halykarnassus*, and *Strabo*, which were in *Augustus Casars* time, downe still in a number of most notable Grecians, which serued that state continually both

* 6 Aeneid.
for training vp their young Emperours, and for all other
kinde of learning: so that the authoritie of the Mathematical must be fetcht from the Grekes, though they them-
selues borrowed the matter of other nations, and were
founders onely to language, methode, and those faculties,
which serue for the direction of language.

3. For Philosophie to haue the third place it
will be easily obtained, though there be some
pretended doubt in the order of the partes for
the training. We vse to set young ones to the morall and
politike first and reason against Aristotle conclusion, that
a young stripling is a fit hearer of morall Philosophie. But
Aristotle himselfe being well brought vp in the Mathematical placeth naturall Philosophie next vnto them, as very
intelligible vnto very young heads, by reason of their
necessary consequence, and Theoreticall consideration.
Wheras the other partes being subject to particular circum-
stance in life are to be reserued for elder yeares. For not
only the Philosophicall resolution, but also the very religious
was in the best, and eldest time to cause youth abide long
in study, and to forbeare publike shew, till it were very
late. To make Logike, and Rhetoricke serue to those vses,
and in those places, where I appointed them, was no
absurdity. For Rhetoricke, there will be small contradic-
tion, though declamations, and such exercises seeme to
make some further claime. Pythagoras his five yeares
silence, hath a meaning that ye heare sufficiently, care ye
speake boldly. And Socrates that great maister in Plato
calleth Logike the ridge, or toppe of the Mathematical, as
ten to succeede, when they were gotten: and good
reason, why, bycause their methode in teaching, and order
in prouing did bring forth Logike. As he that will make
Plato the example to Aristotles preceptes shall easily per-
ceaue.

3, 4, 5. For Diuinitie, Lawe, and Physicke to
haue their owne colledges, for their full exer-
cises, and better learning, then now thus to
haue their studentes scattered, it is a thing that
implyeth no great repugnaunce with any reason,
and is not without president. As for the Lawe, if the
whole studie were made one and whatsoever appertaineth
to that profession, for either Ecclesiastical, or Temporall
vse were reduced into one body, had our countrey any
cause to complaine? or but great cause to be very glad? wheras now three seuerall professions in lawe, bewraye a three headed state, one English and French, an other, Romish Imperiall, the third Romish ecclesiastical, where meere English were simply our best. I shall not neede to say any more herein, but onely giue occasion to those which can iudge, and helpe it, to thinke of the position: the distraction of temporall, ciuill, and Canon lawe being in many pointes very offensius to our countrey.

6. Some difficultie there will be to winne a colledge for such as shall afterward passe to teach in schooles.

7. There is no diuerting to any profession till the student depart from the colledge of Philosophie, thence he that will go to Diuinitie, to Lawe, to Physicke, may, yet with great choise, to haue the fittest according to the subiect. He that will to the schoole is then to diuert. In whom I require so much learning to do so much good, as none of the other three, (honour alway reserued to the worthinesse of the subiect which they professe,) can chalenge to himselfe more: either for paines which is great: or for profit which is sure: or for helpe to the professions: which haue their passage so much the pleasaunter, the forwarder studentes be sent vnto them, and the better subjectes be made to obay them: as the scholing traine is the trak to obedience. And why should not these men haue both this sufficiencie in learning, and such roome to rest in, thence to be chosen and set forth for the common service? be either children, or schooles so small a portion of our multitude? or is the framing of young mindes, and the training of their bodies so meane a point of cunning? be schoolemaisters in this Realme such a paucitie, as they are not euin in good sadnesse to be soundly thought on? If the chancell haue a minister, the belfray hath a maister: and where youth is, as it is eachwhere, there must be trainers, or there will be worse. He that will not allow of this carefull provision for such a seminarie of maisters, is most vnworthy either to haue had a good maister him selfe, or herafter to haue a good one for his. Why should not teachers be well prouided for, to continue their whole life in the schoole, as Diviners, Lawyers, Physicians do in their seuerall professions? Thereby judgement, cunning, and discretion will grow in them: and maisters would proue
Use of the seven colleges.

olde men, and such as *Xenophon* setteth ouer children in the schooling of *Cyrus*. Wheras now, the schoole being vsed but for a shift, afterward to passe thence to the other professions, though it send out very sufficient men to them, it selfe remaineth too too naked, considering the necessitie of the thing. I conclude therfore that this trade requireth a particular college, for these four causes. 1. First for the subiect being the meane to make or mar the whole frye of our state. 2. Secondly for the number, whether of them that are to learne, or of them that are to teache. 3. Thirdly for the necessitie of the profession which maye not be spared. 4. Fourthly for the matter of their studie which is comparable to the greatest professions, for language, for judgement, for skil how to traine, for varietie in all pointes of learning, wherein the framing of the minde, and the exercising of the bodie craueth exquisite consideration, beside the staidnes of the person.

1. These seuen colledges being so set vp, and bearing the names of the thinges which they professe, for *Toungues*, for *Mathematickes*, for *Philosophie*, for *Traine*, for *Physicke*, for *Lawe*, for *Divinitie* were there any great absurditie committed either in the thing if it were so, or in me for wishing it so? If it had bene thus appointed at the first, as he might, if the whole building had bene made at once, which is scant possible where thinges grow by degrees, and buildinges by patches: it would haue bene liked very well, and the Vniuersities in their commencements, and publike actes would haue commended their policy, and wisedome, which first did appoint it. And maye not that be now toucht without blame, which if it had bene then done, had deserued great honour, and when soeuer it shall be done will deserue everlasting memorie? and maye now be well done, seeing we haue all thinges needful for the well doing redie: And why should it seeme strange to wish such an alteration, seeing greater chaunces haue bene both wished, and wrought within this our time? Sad, and lingring thoughts, which measure common weales as buildinges grounded vpon some rocke of marble, finde many, and sober difficulties: resolute mindes make no bones: there is stuffe enough, the places be ready, the landes be neither to be begd, ne yet to be purchased, they be got, and giuen already: they maye be easily brought into order, seeing our time is the time of reformation. Before my wish be
condemned, I desire my reader to consider it well, and mark if it maye take place, and whether it maye not with great facilitie.

2. For sorting like yeares into one roome, which was my second interrogratie, it is no new deuice, nor mine: All good common weales not fained by fantsie, but being in deede such haue vsed it both for likenes of education in like yeares, and for trying out where most excellencie lodged, to bestow prefermentes vpon apparent desert, besides that it is most fit, and emulation to the better doth best beseeme like yeares. The greeke poet saith, that God draweth allway the like to the like, and therefore men may well follow the president.

3. For vniting of colledges, enlarging of the vnited, and bettering studentes liuings, I dare say none of them wilbe against me, which for a better liuung will chaung his colledge. Neither will he thinke it any great losse to leaue his old poore place, for a fatter rowme, which for such a one will abandon the vniuersitie and all. Sure the liuings in colledges be now to to leaue, and of necessitie force good wittes to fly ear they be well feathered. More sufficiencie of liuung will yeald more conuenient time and furniture to studie, which two be the onely meanes to procure more sufficiencie in learning, more ripenes in judgemen, more stay in maners. The necessitie of studentes may thus be supplyed of their owne, and they not forced by accepting of exhibition at some handes to admit some bondage vnder hand. Restraint will ridde needelesse number: sufficient liuinges will main-taine, and make the nedefull number sufficienctly well learned. I neede not staie any longer here. For methinke all those good studentes ioyne with me in this foure of the vniuersitie, whom want, and barenes of liuung will not suffer to tarie long enough there, and better it were for our countrie to haue some smaller meane well trayned, and sufficiently prouided, then a loose number, and an vnlearned multitude. And there were two questions more worthy the resolution, then all Iohannes Picus the erle of Mirandula his nine hundred propounded at Rome: the one whether it were agreeable to the nature of learning, being liberall in condition to be elemosinarie in maintenaunce: the other whether it were for a common weale to haue the conceit
bound to respectes, bycause of priuate exhibition, which ought to direct simply, without respect, sauing to the state alone. For sure where learning growes vp by props, it leaseth her propertie: where the stocke of it selfe will beare vp the bowes, there it must be best, if choice be made leader, and fit wittes bestowed on bookes. My three forraine pointes for the furtheraunce of learning be, choice for wittes, time for furniture, maintenaunce for direction: what shalbe peculiar to the partie, himselfe must tender, as therein being better to God, and his countrie. Diligence to apply his wit, continuance to store his time, discretion to set furth his maintenaunce, are required at his handes.

4. For readers of yeares, of sufficiencie, of continuance, methinke I durst enter into some combat that it were beyonde all crie profitable, and necessarie, to haue whom to follow, and of whom to learne how to direct our studies, for yeares auncient fathers: for sufficiencie most able to enstruct: for continuance cunning to discerne persons, and circumstaunces: for aduise skillfull to rule rash heades, which runne on to fast, being armed with some priuate opinion of their owne pettie learning. What was Plato to the Academikes? Aristotle to the Peripatetikes? Xeno to the Stoiks? Epicure to the Epecurians? Aristippus to the Anicerian and Cyrenaike? and other such fathers to the familys of their professions, but readers? It is a meruell to thinke on, how longe those fellowes continued in in their profession as Diogenes Laertius doth note. It should seeme that Plato taught aboue fiftie yeares, reckening the time that he left Speusippus his deputie during his trauell into Aegypt and that way: whereby both himselfe proued an excellent maister, and his hearers proued most excellent scholers. They that haue bene acquainted with cunning readers any where will subcribe to this I know.

Priuate studie tye to one booke led by one braine: not alway the best (as what counsellour is commonly worse to ones selfe, then himselfe?) so proceeding as the first impression leads, be it what it can be, cannot compare for iudicall learning with the benefit of hearing one, nay of repeating to one vpon interrogatories after reading, to trie his judgement, his keeping, and remembrance: which one hath red, and digested all the best bookes, or at the least all the best bookes in that kinde, whereof he maketh pro-
fession: which hath a judgement settled and resolute by the helpe of all those good braines: which hath dealte with thousandes of the pregnantest wittes, whom experience hath taught stay, whom the common weale by sufferance commendes as sufficient. He that is not acquainted with such an excellent reader or teacher (for both the names import one thing) and that with repetition, but pleaseth himselfe with his owne priuate studie, as he taketh more paines vndoubtedly, so getteth he lesse gaine I dare assure him, hauing in one lecture the benefit of his readers vniuersall studie, and that so fitted to his hand, as he may straignt way vse it, without further thinking on: wheras when he hath beaten his owne braines priuatly about: a litle, for want of time to digest, being to forward to put foorth, he vtereth that which he must either amend vpon better aduice, or quite reuoke when he findes he is ouer shot. Wherfore such readers, or rather such nurses to studie must needes be maintained with great allowance, to make their heauen there, where ye meane to vse them. Whose seruice, for the benefit that comes from them will saue their whole hier in very bookes, which the student shall not so much neede, when his reader is his librarie: neither must they be soules, as we tearme them, though of great reading, neither is it enough to haue read much, but they must be of great gouernment withall, which are to bring vp such a frie of gouerners. And therefore that great sufficiencie doth still call for great recompence to be tyed to a stake for it all ones life time.

But now I pray you by this wish of mine be the vniuersities in common sence any whit endammaged? if they were, so the harme were but some litle, and the good exceeding great, the dammage might be consumed by the greatnes of the good. I finde not any harme offred them, they lease no landes studentes be not put to pensions, they that be thought fit, finde better and fuller maintenaunce, better meane is made to proue learned, by such excellent readers, which the cunninger they be, the more affable they be, and thereby the fitter to satisfie any studentes dout in that which they professe. And where yong men may staie vntill they be singular, and haue good means to make them singular, is not the thing to be wished, and he that wisheth it, not to be thought to wish

Text continues...
the universitie harme, where it is universally holpen? If this transposing of houses to this vse were commaundayed by authoritie, and by some helpe of wealthy patrones for the common good sake, were happily accomplished, the universitie should lease nothing, though they breake vp for a time, and the studentes gaue place, to masons, and carpenters, nay though the whole reuenu of all the colleges were for that time bestowed vpon the alteration. And yet all that trouble should not neede, if the first were first begune, and so particularly in order, neither should any student now well placed compleine of the chaunge if he would set himselfe to any certaine profession. This is but my conceit which the effect will confirme, and wise considerations will finde, that it carieth a good ground: besides that it is all ready in verie neare possibilitie, without any great charge, and with verie great good, as also certainetie, and greatnes of annuitie would streight way raise vp readers, and afterward continew them. How good, and how easie a thing this were, the attempt by so many particular readers would shew, which being themselues excellently well learned in those argumentes, that I do appoint to colleges, and professing them in convenient houses of their owne, would vndoutedly drawe as many into their priuate hostelles, as there be now studentes in publicke colleges. All this my wish offereth greater difficulty, in the maner, how to worke it: then dout of profit, in the thing, if we had it. Howbeit harder things haue bene easily accomplished, but any more profitable was neuer compassed: neither doth it repent me to wish that, which I would reioyce to see. If the hindring lie in cost, it is somwhat, and yet but small, considering what is ready: if in good will: that is all, and yet but ill, considering what it hindereth. For no learning is so well got, where her helping means be seuered, as where all be vnited, which those colleges would cause: a thing neither of nouelty, as of an old ground and elswhere practised: neither iniuriose, to any offering profit to all. I do finde my selfe so armed in the point, as if there were any hope in the thing to be effected, I could answere any objection of difficultie, which might arise against it, either from without the universitie, or from within, either for any communitie, or for any priuate, that it would be best for all, neither any breach of good now well laied, nor any hin-
Learned Professors needed.

draunce to any, which findes himselfe at ease, as the present is now appointed. But will ye haue euerie one rise through all these degrees of learning, ear he become a professour? yea surely I. but who moueth the question? either he that cannot iudge, who is therefore to be pardoned: or he that would be doing, who is therefore to be blamed: or he that doth not way it, which would be desired to do: or he whom neede hasteneth, whose case is to be pitied. And yet of all these foure, only he, that desireth to shew him selfe ripe in his owne, though raw in other mens opinion, will contrarie the conclusion: for ignoraunce, will yeeld vpon better instruction: iust consideration, wil relent after waing: good wittes oppressed with want, and yet waing the truth, will wish for more wealth to tarie their full time, and the cariage of their cunning: but the hastie heades, to whom any delaie is present death, which will be doing, eare they can do well, but in their owne conceites they will stand against it, and scrape all defences, though while they do scrape, they descrie them selues to be extreme ignorant. For if sufficiencie be the onely meane to perfit the professour, and to profit the publike, insufficiencie overthowes both. And as he that meaneth to turne before, may lymit his ascent: so he that will be perfit in the end and last profession ought at the least to haue the contemplatiue knowledge of all that goeth before, though he practise but at pleasure. The generall gaine thereby is this, that while the studentes youth is wedded to honest, and learned meditation, the heat of that stirring age is cooled which might harme in publicke, and set all on fire: ripe judgement is got, to stay, not to stirre: and all ambitioues passions mercuellously daunted through resolutenes of judgement. It is no reason, where see ye the like? but it is a great reason, the like is worth seeing, and who so comes neare, is still better liked, then he that dowteth of it. The want of triall, is some shift for a time, but the triall that hath bene, may lead vs to the like, and procure good allowance. And sure till the yong professours be made to tarie longer, and studie sounder, neither shall learning haue credit, nor our countrie be but sicke. It is not my complaint, though I ioyne with the complainantes. If ye meane to take learning before you, you will neuer moue the question. It is not he that hath, and knoweth, which moueth the question, but he that knoweth not and should.
Admission of teachers.

What should a divine do with the mathematikes? why was Moses trained in all the Aegyptians learning? Nay in one reason for all, why will ye condemne in diuinitie, or execute in lawe, the sciences which ye know not, but finde the name condemned? and I pray you with what warrant? what if that be not the name? or what if the thing be not such? a condemnation without evidence where the judge presumeth, and knoweth not the skill, which he saith is naught. The Physician should haue all, and if he haue not, he is most to be blamed, bycause the parentes of his profession durst not professe without them, and make them vnder meanes. To be short I wish they had them, which mislike that they haue not, and giue ignorance the raigne. For if they had them, we should heare no speach, but praise and proufe, admiration and honour.

But to turne to my byace againe which was the mother, and matter to my wish, this colledge for teachers, might proue an excellent nurserie for good schoolemaisters, and vpon good testimonie being knowen to so many before, which would vpon their owne knowledge assure him, whom they would send abroad. In the meane time till this come to passe, the best that we can haue, is best worthy the hauing, and if we prouide well for good teachers, that prouision will prouide vs good teachers.

There remaineth now one consideration in the admitting not of these, whom I admit without any exception, for all sufficiencie in religion, in learning, in discretion, in behauior: but of such as we daily vse, and must vse, till circumstances be bettered, which are in compasse of many exceptions. The admitter or chuser considering what the place requireth, must exact that cunning, which the place calleth for: the partie himselfe must bring testimonie of his owne behauior, if he be altogether vnknowne: and the admission would be lymited to such a schoole in such a degree of learning, as he is found to be fit for. For many vpon admission and licence to teach in generall, ouerreach to farre, and marre to much, being vnnsufficient at randon, though seruing well for certaine by way of restraint. Thus much for the trainer, which I know will better my patterne if preferment better him: with whom I shall haue occasion to deale againe in my grammer schoole: where I will note vnto him what my opinion is in the particularities of teaching.
CHAPTER 42.

How long the childe is to continue in the elementarie ear he passe to the tounge, and grammar. The incurable infirmities which posting hast worketh in the whole course of studie. How necessarie a thing sufficient time is for a scholer.

Hastie preasing onward is the greatest enemie, which any thing can haue whose best is to ripe at leisure. For if ripenes be the vertue, before it is greene, after it is rotten: and yet the excesse is the lesse harme: bycause it may ioyne, and be compounded with the vertue, and be called rotten ripe: and at the least be cast away, without any more losse, then of the thing it selfe, as it appeareth in frutes. The defect to plucke before ripenes, breedes ill in the partie which tasteth therof, and causeth the thing after a bite or two to be cast away to: vnlesse it be in longing wymen, whose distemperate delite vpon a cause not common, doth giue vs to iudge, that too timely taking, is but for some disordered humours. This plucking before ripenes in my position tendeth to this ende. I haue appointed in my elementarie traine, reading, writing, drawing, singing, playing: now if either all these be vnperfitly gotten, where all be attempted, or some, where some: when the childe is remoued to the grammer schoole, what an error is committed? The thinges being not perfitt, to serue the consequence, either die quite if they be not seuearly called on: or come forward with paine, where the furtherance is in feare. How many small infantes haue we set to grammar, which can scarecely reade? how many to learne latin, which neuer wrate letter? And yet though some little one could doe much better then all his fellowes, it were no harme for him to be captaine a good while in his elementarie schoole, rather then to be a meane souldier in a captaine schoole. The displeasoures be beyond all proportion pernicious, beyond all multitude many, which this posting pulles after it. And if moning could amend them, I would not onely mone them, that they be so many, but also mourne for them, that they be so helpeles. It is a
world to see the weakenes of children, and the fondnes of friendes in that behalfe. It is to much, that may be understood, where so much is said: the fault is generall, and the onely cause, which both makes children loth to learne, and the maisters seeme to be tormenters in their teaching. For the maister hasting on to the effect of his profession, and the scholer drawing backe, as not able to beare the burden: there riseth a conflict in the maister, with passion, if it conquere him: against passion if he conquere it. If the maister be verie sharp witted in deliuring, and the boy slowheaded in receiuing, then the passion will lightly conquer. Which it cannot doe, where wisedome and consideration in the maister be armed aforehand with pacience, or where experience, and wearines of extremitie haue wrought a calmenes. And as in the maister passion breedes heat, so in the childe infirmitie breedes feare, and so much the more, if he finde his maister somwhat to fierce. Whereupon neither the one nor the other can do much good at all, and all through this hastic imperfection being the matter of heat in the one, and of feare in the other. Whereof if the boy were not in daunger how peart would he be, and what a pleasure would the maister take in such a perfit perteling? but when the childe is so weake, as both he himselfe feeles it in his learning, and the maister findes it in his teaching, tell the parent so he will not beleue it. So blynde is affection in the parent which cannot see: and in stoore of teachers, he shall finde some which will ynder-take, and condemne the misliker. Whereby chaunge feedes his humour for the time, and repentance his follie long after, when the default proveth vncurable, and the first maister is admitted among the prophetes. Such a thing it is to preuent illes in time, and when warning is giuen not to mocke the intelligence, nor to blame the watchman.

If the imperfections which come more of haste then of ignoraunce from the Elementary schoole would take vp their Inne there, and raunge no further, the moane were not so much, bycause there were some meane to redresse: but now as one billow driueth on an other: so hast beginning there makes the other successions in learning trowle on too too headlong. Be young children set to soone to their Grammer onely? be none sent to the Vniversitie, which when they come thence from yeares after, might well with good gaine returne to the Grammer schoole
againe? I will not saye that they were not ready when they went, but peraduenture they were not ready, and forgat that they were so. Do not some good honest wittes in the middest of their studie finde the festering of haste, and wishe though in vaine that they had bene more advised in their passage? and if they recouer that which they misse and wish for, do they not finde the learned conclusion trew: that such thinges be extreme painful to setled memories, which were very pleaasunt passages to the youngest boyes? He that beginnes his Grammer in any language, when he is a Graduate, may perhaps wish for some way without Grammer, and couet a Compendium. The Vniuersities can best judge of the infirmities in our Grammer schooles, when they finde the want in those yonglinges, whom they haue from vs, but not sent by vs: we our selues see them, but we cannot value them. Priate affection ouerrules all reason: straungenesse betwene the parent and maister cuttes of conference in the remouing: and in some places multitude of schooles marres the whole market: where store is the sore, and oportunitie to alter an allurement to the worse. So that by degrees the Elementarie feebleth the Grammanian: and the Grammanian transporteth his weaknesse from his schoolemaister to his Vniuersitie tutour. Such a matter it is to stay hast at the first, which distempereth till the last. I would not haue the Vniuersities, but to thinke freindly of me, bycause though I finde fault, I seeke it not: neither blase I it with discredit to them, but wish it healed with the profit of my countrey, as I well know the most, and best of them there do.

Doth not want of sufficient time (I meane not for taking degrees, bycause that time may be complete from the proceeders first ariuall into the Vniuersitie) but for want of age and yeares: and therwithall for the want of that, which yeares do bring, oftimes send abroad youthes, whose degrees deserue place, but their depth deserues none? That prentice is to hastely out of his yeares, which being at one and twentie free from his maister, is eare foure and twentie free from his thrift both reft of goodnesse, and left goodlesse. If men abroad had not a sensible judgement in yeares, that young ware cannot be but greene, how sprooting faire so cuer it doth shew: youth might deceiue them with titles, as it deceiues it selfe with opinions. Yeares without stuffe maye beguile before triall: yeares with stuffe
will abide the *stampe: Stuffe without yeares* is wonderous for a while, but it is subiecte to quicke withering, and to fade of wonder. Neither *stuffe nor yeares*, is extreme pitiful, and the very ground of my complaint, because neither few yeares can pro vide great *stuffe*, yea to the best withe: nor many yeares to any withe, without great studie, which is a death there, where the defecte is great. How fortuneth it then, that either freindes be so foolish, or studentes so vnstayed, to haste so with so much waste? The causes be: *impacience*, which can abide no tarying, where a rest lesse conceit is full frawght: *libertie*, to liue as he listeth, because he listeth not to liue as he should: *brauerie*, to seeme to be some body, and to cary a countenaunce: *hope* of preferment, to desire dignities before abilitie to discharge. In the meane while: the *common weale* becomes priuate: the *generall* weapeth, while the *particular* winneth: and yet the winning is no soundnesse, but shew. What notable men haue dealt with, and against the forestauulling of sound time in professions? Among many if onely *Vines* the learned *Spaniard*, were called to be witnesse, he would craue pardon for his owne person, as not able to come for the goute, but he would substitute for his deputie his whole twente bookes of disciplines, wherein he entertaineth, how they come to spoile, and how they may be recovered. Lacke of time not onely in his opinion, but also in whose not? brings lacke of learning, which is a sore lacke, where it ought not to be lacking. The cankar that consumeth all, and causeth all this euill is haste, an *vnaduised, rashe, hedlong counsellour*, and then most pernicious when it hath either some apparence in reason that the child is ripe: or the hartning of some maister, which either is disposed to follow where he seeth replying past cure: or that cannot discern colours, bycause he is that in his degree, which the childe is in his: both *vnripe*: the one to teach, the other to remoue.

But what if hope of exhibition make an *Vniuersitie* man straine? and either perswade abilitie, or promise to supplie, where abilitie wantes? Nay what if exhibitours of some little, seeke recompence to soone, and halfe force some poore scholer to toile with imperfection?

When the vnripe boye findeth any such meane to go to the Vniuersitie, the maister shall neuer know, till he be booted, if he do know then: for feare of stopping his
journey by contrarie counsell: that is by reason to stay him, which runnes to his owne harne.

*Time* of it selue, as it is the noblest circumstance wherwith we haue to deale: so it hath a breith in it selue capaible of to much, to little, and enough.

To much *time* is seldome found fault with iustly, though some time pretended, bycause it is seldome taryed for in this kinde wherwith I deale.

To little *time* is that wheron I complaine, and so much the more harmefull, bycause hast to attaine vnto the desired ende makes it seeme no fault till the blow be giuen.

*Time* enough is that meane which perfitteth all, the *Elementarie* in his kinde, the *Grammarian* in his, the *Graduate* in his, and so profiteth the common *vweale* by perfittying all: the *prerogatieve* to thought: the *mother* to truth: the *tuchestone* to ripenesse: the *enemy* to errour: mans only stay, and helpe to aduice.

For the Grammarians *time*, though it be not within this argument, as many other thinges which the affinitie drew in, yet thus much may I say. That his perfittnesse hath a pitche, and his yeares yeilde his good, as it shall appeare in his owne place, whose time must needes be limited, bycause he is so placed after the *Elementarie*, and before the *Uniuersitie*, as the well appointing of his *time* shall disapoint neither of them. For the *times*, and yeares of studie before degrees in the Vniuersitie, *Plato* himselfe in his exquisite *republike* cannot, nor doth not appoint them better then they be there already, if the *Grammar*, and *Elementarie* haste marred not, and made them that come to soone seeke also to procede to soone, yet euen so fulfilling statutes, which appoint the continuing yeares, though smallie for their benefit, which are not appointed in yeares, and lesse then not appointed in substaunce. The distances betwene degrees orderly employed, and the midle learninges being caryed before them, as it is imported by their stiles: might worke in the most very reasonable knowledge, for methode and ground in habite, though not for particulars, which be alwayes endlesse, still without art, though most within experience, for their most needfull number. Now if that helpe of readers, which I wished for, were put in execution, me thinke, the world should see, a maruellous number of excellent professours in euerie degree. I am to long in talking of to litle: but the times hanging one vpon
another haue led me thus onward: wherfore it is now time for me to determine that time, which I do take to be enough for the *Elementarie*. When the child can read so readily, and roundly, as the length of his lesson shal nothing trouble him for his reading: when he can write so faire and so fast, as no kinde of exercise shalbe tedious vnto him for the writing: when his penne or pencill shall delite him with bragge: when his *Musicke* both for voice, and hand is so farre forward, as a little voluntarie will both maintaine, and encrease it: all which thinges the second maister must haue an eye vnto: then hath the *Elementarie* had time enough. If the parent account not of all, yet perfittnesse in his choice must be his cheife account. The childe's ordinarie exercises, will continue his writing, and reading, himselfe will alwaye be drawing, bycause it deliteth his eye, and busieth not his braine. But for *Musicke*, the maister and the parentes delite must further it. For that in those yeares, children be Musicall rather for other then for them selues. Once in, this is a certaine ground, and most infallible, that in tarying long, and perfiting well, there is no losse of time, specially seeing those qualities euen alone, be a pretie furniture of houshold if they be well gotten. The hasting on to fast to see the frute too soone, when circumstances perswade tarying, is to winne an houre in the morning, and to lease the day after. Thus much concerning the *Elementarie* time, determinable not by yeares, but by sufficiencie. If yeares could be limittes to knowledge, as they be very good leaders, the rule were more certaiue: but where witte goeth not by yeares, nor learning without, sufficiencie is the surest bounder, to set out, wherein enough is. Howbeit in the *Elementarie*, and so forth I will limit the time somewhat nearer, with all the considerations, both for varietie of the matters which are to be learned, and the men which are to teach, and such thinges as seeme not so proper to be set downe here.
CHAPTER 43.

How to cut of most inconueniences wherwith schooles and scholers, maisters and parentes be in our schooling now most troubled. Wherof there be two meanes, vniformitie in teaching and publishing of schoole orders. That vniformitie in teaching hath for companions dispatch is learning, and sparing of expenses. Of the abridging of the number of bookes. Of curtesie and correction. Of schoole faultes. Of friendliness between parentes and maisters.

A GREAT learned man* in our dayes thought so much of the troublesome and toilsome life, which we teachers lead, as he wrate a pretie booke of the miseries of maisters. We are to thanke him for his good will: but when any kinde of life be it high, be it low, is not troubled with his proportion to our portion, we will yeild to misery. Our life is very painfull in deede, and what if beyond comparison painfull? Much a do we haue, and what if none more? Yet sure many as much, though they deale not with so many, and more more miserable, bycause they better not so many. But I will neither rip vp those things, which seeme most restlesse in vs, though the argument offer spreding: neither will I medle with any other trade, no lesse troublesome then teaching, by comparing to seeme to lessen: bycause comparisons in miseries be vncomfortable to both, though some ease to either. To what purpose should I shew, why the maister blames this, the parent that, the child nothing more then the rod, though he will not but deserue it? Such a disease we haue to repine at the paine, and not to waye the offence, which deserueth the paine. Why beat ye him sayeth one? Why offendeth he sayeth none? so harde a thing it is to finde defense for right, so easie a thing it is to finde qualifying for wrong. Therefore to omit these vnpleasant rippinges, I will deale with the remedies how to cut of the most of those, which he calles miseries, I terme inconueniences, wherwith the trade of teaching at this day seemeth to haue a great conflict. Which counsell though it be first laid for

* P. Melanthon.
Want of uniformity.

the youngest scholers, yet may it well be translated further, and beseeme both the biggest, and best, in any learned course.

These remedies I take to be two: 1. The one uniformitie in teaching, which draweth after it, dispatch in learning, and sparing of expenses about to great a number of bookes.

2. The other is publike schoole lawes, set downe, and seen, which bring with them for companions agreement of parentes and teachers, continuance of scholers, conference to amend, comfort to freindes, and commoditie to the common coun-try.

For uniformitie in teaching how many gaules that will heale, wherwith schooles be now greiued, it will then best appeare, when it shalbe shewed, what good it will worke, and how necessarie a thing it is, to haue all schooles reduced vnto it. That there is to much variety in teaching, and therfore to much ill teaching (bycause in the midst of many bypaths, there is but one right waye) he were senseles, that sees not: if he either haue taught, or haue bene taught himselfe. Which whence it springeth, diversities of judgement bewraie, that men haue gotten by better or worse training vp in youth: by lesse or more trauell in studie: by longer or shorter continuance at their booke: by liking or misliking some trade in teaching: by accommodating themselues to the parentes choice: and many wayes moe, which either brede varietie, or else be bred by varietie. But of all varieties there is none vayner, then when ignoraunce sweares that that is an aphorisme, the contrarie wherof sound knowledge hath set downe for a sure oracle. Now in this confusion of varieties what hinderance hath youth? what discredite receiue schooles? what inequalities be the Universities molested with? what toile is it to Tutours? how small riddaunce to readers? when diversities of groundworke do hinder their building, and the scholers weakenesse discrieth his maister? And yet oftimes the weake maister brings vp a strong scholer, by some accident not ordinarie, and the cunninger man by some ordinarie let makes small shew of his great labour. Do not the learners also themselues commonly when they come to yeares and misse that commoditie, which ther maisters could not giue them, being very weake themselues, then blame their fortune and feele the want of foresight? For if varietie had bene wipte
awaye by vniformitie, even the weakest maister might haue done very well if he had had but a meane head to follow direction being set downe to his hand.

This pointe is so plaine as many of the best learned, and of the best teachers also oftimes complaine of it, and wish the redresse, though they still draw backe, and spare their owne pains for any thing they publish: perhaps not hauing the oportunitie and leasure which so great an enterprise craueth: perhaps being induced by hope that some other will start vp, and publish the amendment. Whereby all the youth of this whole Realme shall seeme to haue bene brought vp in one schoole, and vnnder one maister, both for the matter and manner of traine, though they differ in their owne inuention which is priuate and seuerall to euery one by nature, though generall and one to euery one by art. Which thing must needes turne to the profit of the learner, whose straying shalbe straited, that he cannot go amisse: to the ease of the teacher whose labour shalbe lightened, by the easinesse of his currant: to the honour of the countrey, which thereby shall haue great store of sufficient stuffe: and the immortall renown of that carefull Prince which procured such a good. Which benefit say I must proceede from some vniforme kinde of teaching set downe by authoritie, that one waye to supplie all wantes, and no one to disdaine, where obedience is enioyned. And wheras difference in judgement worketh varietie: consent in knowledge will plant vniformitie. Which consent, as it must be enforced by authoritie, so must it procede from some likenesse of abilitie in teachers, namely in that thing wherof they are teachers: though both in executing the same, and for some other qualities they may differ much.

Now the onely waye to worke this likenesse or rather samenesse in abilitie, where otherwise the oddes is so odde, were to set downe in some certain plat, the best that may seeme to be, if that which is best in deed may not be had, as why not? both what and how to teach, with all the particular circumstances, so farre forth as they ordinarily do fall within common compasse, and may best be seeme the best ordered schooles, which both the meane teacher may wel attaine vnto, and the cunning maister may rest content with, and so they both in that pointe proue equall, while the meaner mounting vpword with fethers made for him, and the cunninger comming downward at the shew of the
lure, they both meeete in the middle waye, and flying forward like freindes, pay their price with their pastime, and mend their faire with their praye, no dishonour offered him, whom no qualities do commend: and a great helpe to him that cannot swimme without. In whom diligence borne vp, will worke no lesse wonder, nay may fortune more, then greater learning in the other, whom either ouer weyning may make insolent, or loyttering negligent. And sure as I may be deceiued herein, so haue I some reason very favourable to my seeming, that it were more fitting for the common profit, to prouide a certaine direction to helpe the meane teacher, which will continue in the trade without either any or very late changing of his course, and so a long time do much good, then to leauie it at randon to the libertie of the more learned, who commonly vse teaching, but to shift with for a time, and be but pilgrimes in the profession, still minding to remoue to some other kinde of life either of more ease, which allureth soone, or of more gaine, which enforceth sore. So that in the meane time the scholers cannot profit much, while the maisters deale like straungers, which entending one day to returne to their countrey, as nature calleth homeward, though profit bid tary, cannot haue that zealous care, which the naturall countrieman, and continuall trauellour of nature hath, and of duttie sheweth. And though conscience cause some odde honest man to worke well, and discharge his duttie in that rowling residence: yet neither be pruiledges generall, nor lawes leuelled after some few, and that foolish fellow was fretished for cold, which followed the fond swallow, that flew out to timely, and to farre before her fellowes. An order must be generall to the liking of the better, who should alwaye wishe it, and the leading of the weaker, who shall alwaye neede it.

If when this order for matter and manner of teaching shalbe set downe, the executor proue negligent, and prolong the effect, or else quite defeat it, by ill handling of that, which was well ment, the surueiors and patrones of schooles, must ouerlooke such teachers, of themselues if they can, if not they may call for the assistaunce of learning, which for cunning can, and of curtesie will seeke to further such a thing. Our preceptes be generall, the particular must perfourme, and amend his owne accident. I haue but sleightly noted the surface of uniformitie in teaching, and
the disioynting of skill by misordered varietie, and yet who
is so blinde as he may not thereby discerne, that the one
strips away the euilles, which the other brings in, and
thereby cuttes of many encumbraunces from schooles?

Now vuniformitie in teaching once obtained,
doth not dispatch in learning incontinently fol-
low? which consisteth in choice of the best and
fittest authours at the first, and continuaunce in the same:
in the best exercises and most proper to the childes ascent
in learning: and generally in the maisters orderly proceed-
ing, and methode in teaching: whereby the child shall not
leare any thing, which he must or ought to forget, vpon
his maisters better advise: nor leaue any needefull thing
vnlearned till his maister grow to better advise. The
maister himselfe shall not neede to chaunge his course, as
he chaungeth his skill, now coursing on to fast by to much
rashnes: now retiring to late by to louse repentauncce:
finally neither the maister nor the scholer shall busie them-
selues to long about a litle, and neuer the better, nor hast
to fast on, and neuer a whit the further. The best course
being hit on at the first, as appointment may procure it,
one thing helpeth an other forward naturally, without
forcing: that which is first taught maketh way for that
which must follow next, and continual lse will let nothing
be forgot, which is once well got, and the rising vp by
degrees in learning will succede in proportion, with out
losse of time or let of labour, either by lingring to long, or
by posting to fast, which cannot now possibly be brought
about, while thinges be left to the teachers discretion,
whereof, as the most be not alway the best, so euen the
verie best cannot alway hit those thinges, which in deed
are best, while the customarie education is helde for a sanc-
tuarie: alteration to the better is esteemed an heresie:
allowance is measured by priuate liking: vnthankefulness is
made harbour to desert: and the very bookes which we vse
be not appropriate to our vse. I touch no mo stoppes
then may easily be remoued, if authoritie take the matter in
hand. Priuate lettes must haue priuate lessons, and per-
sonall circumstance shall haue rowme to pleade in, at an
other time.

These enormities then shew them selues, when children
do chaunge both schooles and maisters: where alteration
hindereth beyond all crie, the new maister either thinking
it some discredit to himselfe to beginne where the old left, or misliking the choice which the former hath made, or in deede by dispraysing him to seeke to grace himselfe: or the order of his schoole not admitting the succession, as in deede they be all diuere. Sometimes the boy being vn-grounded, by his maisters ignorance if he could not, by his negligence if he did not the thing which he could, will not bende to be bettered, but must keepe the same countenaunce which he himselfe conceiued of himselfe. And this commonly falles out so, when the parentes be peuishe, and thinke their childe disgraced if he be once set backward (for so the tearme is) whereas in verie deede he is bidde but to looke backe, to see that which he neuer saw, and ought to haue scene verie substantially. Which disorder proceeding from the parentes ouerruleth vs all, causing great weakenes, and much mismatching in the fourmes of our schooles: so that we either cannot, or may not finde fault even to amend it, whereas the order being one, and planted by authoritie, though the childe vs to chaunge often, yet his profiting is soone perceiued: and the parentes also wilbe well contented, when they suspect no partialitie by priuate passion, and see indifferencie in publicke prouision. Such be the frutes which varietie brings forth, perillous in great affaires, still gathering strength by traine in those petie principles: wheras to the contrarie vniformitie is full of contentment. Nothing continueth one in our schooles but the common grammar set furth by authoritie, which confirmeth mine opinion both by pollicie in the first setting out, and by profit in the long continuing, wherein we all agree perforce as in a case of higher countenaunce, and already ruled. Which booke whether it may stand still with some amendement, or of necessitie must be cast some other way, for better method, it shall then be scene when comparisons come in season, that the alteration may shew, whether there were cause to chaunge, or some iniurie offered to chaunge without cause. For both that booke, and all the like, which serue for direction and method must be fashioned to the matter which they seeme to direct by rule and precept, being not of themselves, but made to serue others. This we haue by it, that vniformitie out of al controuersie is best, but whether it selfe be best, that is yet in controuersie.

For sparing of expenses, the second commoditie which vniformitie brings with her, this
Too many school books.

is my opinion: while it is left to the teachers libertie to make his owne choice, both for the booke which he will teach and the order how, betwene the varietie of judgementes, and inequality of learning in teachers, which by order must be made one, by consent neuer will, the parentes purses are pretily pulled, and poore men verie sore pinched both with chaunge of bookes, the maister oft repealing his former choice: and also with number, while every booke is commended to the buyer, which either maketh a faire shew to be profitable: or otherwise is sollicited to the sale, as in our dayes necessitie must sell, where such an ouerflush of bookes growes chargeable to the printer. For the old periode is returned, that Iuenall found in his time, learned and vnlearned must needes write, he is marde that comes lag. Nay ordinarily some few leaues be occupied in the best chosen, and biggest booke, besides the oft leasing and much spoiling of them sachels and all, to their gaines it may be said that sell them, though to the parentes losse that buy them, and those of the meaner sort, whose children maintaine schooles most, and swarme thickest in all places and professions, which thing might be farre better vsed, if the best onely were bought, and with the losse of his kooke the childe lost no more. All which inconueniences may easily be remedied, and with small adoe. For whatsoeuer is needefull to be vsed in schooles, may be verie well comprised in a small compasse, and haue all his helpes with him being gathered into some one pretie volume compounded of the marrow of many: neither will the charge be great, the ware being small, and our profession is not to perfitt, but to enter. Neither yet hereby is any injurie done to good writers, whose bookes may verie well tarie for the ripenes of the reader, and that place which is dew to them, in the ordinarie ascent of learning and studie, being no intruders into rowmes to meane for them, and content to take that place whereunto they are marshalled by their value, and degree: to their praise which made them, when the student can judge: to the studentes profit, when he can vnderstand: and the fast retaining of them, when order maintanes memorie.

In our grammer schooles we professe the toungues nay rather the entraunce of toungues. Euerie profession that is penned in any toungue ministreth to her student those wordes that be proper to her owne subiecte. Which wordes
be then best gotten when they follow the matter, as they will do most willingly in the peculiar studie of the same profession. If a grammarian therefore be entred to write, speake, and understand pretily in some well chosen argument best to follow for aptnes ech way, though he neither know all, nor most wordes in any tounge, which is reserved to further studie: yet our schooles be discharged of their dewtie, in doing but so much. They that assigne gramer maisters wherein to trauell, appoint them histories, and poetes, though they make some choice of men, and some distinction of matter in regard of vertuous maners and purenes of stile. In our schooles what time will serue vs to runne ouer all these? nay to deale but with some few of them throughly? how then? Is not some little well pickt, and printed alone the praise of our profession and the parentes ease? And be not the maine bookes to be consigned ouer to the right place in their owne calling? Some vaines be rapt, and will needes proue poetes, leaue them the art of poetrie, and the whole bookes and argumentes of poetes. Some will commend to memorie, and posteritie such actes and monumentes, as be worthy the remembrance: Let them haue the rules, whereby the penning of histories is directed to write thereby with order: and the matter of histories to furnish out their stile. If men of more studie and greater learning haue leysure and list to reade, they may vse histories for pleasure, as being but an after meates studie: neither tyring the braine, nor tedium any way: as they be not generally to build on for judgemente: bycause ignorance of their circumstances make some difficultie in applying, and great daunger in prouing. They may also runne ouer poetes, when they are disposed to laugh, and to behold what brauery enthousiasme inspireth. For when the poetes write sadly and soberly, without counterfeating though they write in verse, yet they be no poetes in that kinde of their writing: but where they couer a truth with a fabulous veele, and resemble with alteration. We are therefore to cull out some of the best, and fittest for our introductorie, and to send away the rest to their owne place, in the peculiar professions, and that not in poetes and histories alone, but also in all other bookes whatsoever, which be at this day admitted into our schooles. The poetes wordes be verie good, and most significant, as it appeareth by Platoes whole penning, whose eloquence is thought fit for sainctes, if any
heavenly creature had a longing to speake greeke. And in
the latin they haue the same grace, in his judgement, which
best vnderstooode what wordes were best, as being himselfe
the best, and eloquentest oratour, speaking of them in that
booke,* wherein he both sheweth his eloquence most, and
vseth the personages of the most eloquent oratours, to
deliuer his minde. The quantitie of syllabes is to be learned
of them, to auoide mistiming, as the wise writer Horace
pointeth the poet therfore first to frame the tender mouth
of the yong learner.

Moreouer some verie excellent places most eloquently,
and forcibly penned for the polishing of good manners, and
inducement vnto vertue may be pickt out of some of them,
and none more then Horace. We may therefore either vse
them, with that choice: or helpe the pointe our selues if
we thinke it good, and can pen a verse that may deserue
remembrance. Suche an helpe did Apollinarius offer vnto
his time, as Sozomenus, and Socrates the scholer, report in
their ecclesiasticall histories. For Iulian the renegate
spiting at the great learning of Basil, Gregorie, Apollinaric,
and many moe which liued in that time, which time was
such a breeder of learned men, as in Christian matters and
religion we reade none like, by decree excluded the christian
mens Children from the vse of prophane learning wherein
the christian diuines were so cunning as they stopt both
his, and his favorites mouthes with their owne learning,
they passed them all so farre. Then Apollinarius con
ueighed into verses of all sortes, after the imitation of all
the best prophane poetes diuine and holy argumentes
gathered out of scripture whereby he met with Iulians
edict, and furnished out his owne profession, with matter
and argument of their owne. Now in misliking of profane
arguments some such helpe may be had and appropriate to
our youth. But there must be heede taken, that we plant
not any poetical furie in the childes habit. For that rapt
inclination is to ranging of it selfe, though it be not helpt
forward, where it is, and would not in any case be forced
where it is not. For other writers, number and choice of
wordes, smoothnes and proprietie of composition with the
honestie of the argument must be most regarded. Quinti
tilianes rule is very true and the verie best, and alway to be
obsuered, in chusing of writers for children to learne, to

* De oratore.
Profit from uniformity.

pick out such as will feede the wit with fairest stuffe, and fine the tounge with neatest speach. So that neither slight, and vnproper matters, though eloquentlie set foorth, neither weightie and wise being rudely deliuered be to be offered to children, but where the honestie and familiarietie of the argument is honored and appareled with the finesse and fitnes of speach. Which thing if it be looke vtnto in planting vniformitie, and pointing out fit bookees, besides many and infinite commodities which will grow thereby to the whole realme, assuredly the multitude of many needlesse volumes, will be diminished and cut of. So that vniformitie in schooling may seeme very profitable seeing it will supplante so great defectes, as the likelyhod gieus, and plant the redresse, which in nature it importeth: besides that which the common weale doth gaine by acquainting yong wittes euen from their cradle, both to embrace and apply orderly vniformes, which in things subiect to sense is delitefull to behold: in comprehensions of the minde is comfortable to thinke on: in executions and effectes is the staie whereon we stand, and the steddiest recourse to correct errors by. I am led by these reasons and many the like, to thinke that either nothing in deede, or very little in shew, can iustly be alleged to the contrary but that such an order must needes be verie profitable, to giue schooles a purgation to voide them of some great inconueniences: as I take the thing also to be verie compassionable, if authoritie shall like of it, without which an opinion is but shewed, and dieth without effect.

I entende my selfe by the grace of God to bestow some paines therein, if I may perceauie any hope to encourage my trauell. If any other will deale I am ready to staie, and behold his successe: if none other will, then must I be borne with, which in so necessarie a case do offer to my countrie all my duetifull seruice. Wherein if any vpon some repining humor shall seeme to stomache me, bycause being one perhaps meaner then he is himselfe, I do thus boldly auance my doings to the stage, and view of my countrie: yet still he stepe foorth and shew vs his cunning he hath no wrong offered him, if another do speake while he wilbe silent. And whosoeuer shall deale in generall argumentes, must be content to put vp those generall pinches, which repining people do vsed then most, when they are best vsed, and esteeme it some benefit, when doing well he
heareth ill: and thinke that he hath gotten a great victorie if he please the best, and profit the most, as he may profit all and yet displease many: either through ignorance because they cannot discerne: or through willfulness being wedded to prejudice: or ells through disdaine bycause it spiteth some, to see other aboue spite. A disease proper to basest dispositions, and of meanest desert, to pinch the heele where they pricke at the head.

But such as meane to do well, how souer their power perfourme, so the height of their argument ouertop not their power to farre, and discouer great want of discretion in meddling with a matter to much surmounting their abilitie, they may comfort and encourage themselues with that meaning, if their doing do answere it in any resonable proportion, and thinke it a thing, (as it is in deede) naturally, and daily accompanying all potentates either in person, or propertie, and therefore no disgrace to any meaner creature to wrastle with repyning and sowre spirites euen verie then, when they worke them most good, which are readyest to repine. If the doinges be massieue they will beare a knocke: if they be but slender, and will streight way bruse, beware the warranting. As in this my labour I dare bruse, nothing, but the warines of good will, which euen ill wil shall see: if it haue any sight to see that is right, as commonly that way it is starke blinde, and so much the more incurablely, bycause the blindnes comes either of vnwillingnes to see, or of an infected sight, that will misconstrue and depraue the obiect. I craue the gentle and friendly construction of such as be learned, or that loue learning, and yet I neede not craue it, bycause learning that is sound in deede and needes no bolstering, and all her louers and fauorers, be verie liberall of friendly construction, and nothing partiall to speake the best, euen where it is not craued. I must pray, if prayer will procure it, the gentle and curteouse toleracion of such, as shall mislike. For as I will not willingly do that, which may deserue misliking: so if I once know wherein, I will satisfie thoroughly. And therefore in one word, I must pray my louing countriemen, and friendly readers, this to thinke of me, that either I shall hit, as my hope is, and then they shall enjoy it: or if I misse, I will amend, and my selfe shall not repent it.

2. The second remedie to helpe schoole in-conueniences was to set downe the schoole
ordinaunces betwene the maister, and his scholers in a publicke place, where they may easily be scene and red: and to leaue as litle vncertaine or vntoucht, which the parent ought to know, and whereupon misliking may arise, as is possible. For if at the first entry the parent con-
discend, to those orders, which he seeth, so that he cannot afterward plead either their ignorance, or disallowing, he is not to take offence, if his childe be forced vnto them when he will not follow, according to that fourme, which he himselfe did confirme by his owne consent. And yet when all is done the glosse will wring the text. Wherefore the maner of teaching, the ascent in fourmes, the times of admission, the preuention to haue fourmes equall, the bookes for learning, and all those things, which be incident vnto that uniformitie, wherof I spake, being already known to be ratified by authoritie, as I trust it shalbe: or if not, yet the same order in the same degrees being set downe, which the maister priuately according to his owne skill entendes to kepe: it shalbe very good to take away matter of iarre betwene the parentes and the maister, in the same table publickly to be scene, and shewed to the parentes, when they bring their child first to schoole, besides all that, which I haue generally touched to set downe also in plaine and flat termes, 1. what houre he will kepe, bycause there is great consideration in that, what to haue fixed and perpetuall, and wherein to giue place to particular occasions, as there be very many, why all children cannot kepe all houres, though the schoole houres must still be certaine: and discretion must be the determiner. 2. Againe what occasions he will vse to let them go to play, which be now very many, and very needefull, while ordinarie exercises be not as ordinarily admitted, as ordinarie schooling, is ordin-
arily allowed: 3. and such other things as the schoole shall seeme necessarily to require. For a certaintic re-
solueth, and preuentes douting.

But he must cheifly touch what punishment he will vse, and how much, for euerie kinde of fault that shall seeme punishable by the rod. For the rod may no more be spared in schooles, then the sworde may in the Princes hand. By the rod I meane correction, and ave: if that sceptre be thought to fearfull for boyes, which our time devised not, but receiued it from auncientie, I will not striue with any man for it, so he leaue
Parents and punishments.

vs some meane which in a multitude may worke obedience. For the priuate, what soever parentes say, my ladie birchely will be a gest at home, or else parentes shall not haue their willes. And if in men great misses deserue and receiue great punishment, sure children may not escape in some qualitie of punishment, which in quantitie of vnhappinesse will match some men. And if parentes were as carefull to examine the causes of beating, as they are nothing curious to be offended without cause for beating, themselues might gaine a great deale more to their childrens good: and their children lease nothing, by their parentes assurance. But commonly in such cases rashnesse hath her recompence, the errour being then spied, when the harme is incurable, and repentance without redresse. Terme it as ye list, beate not you saye for learning but for lewdnesse. Sure to beate him for learning which is willing enough to learne, when his witte will not serue, were more then frantike: and vnnder the name of not learning to hide and shrowd all faultes and offenses, were more then foolish: and what would that childe be without beating, which with it can hardly be reclaimed? in whom onely lewdnesse is the let, and capacitie is at will? The ende of our schooles is learning: if it faile by negligence, punish negligence: if by other voluntarie default, punish the default. Spare learning: so that still the refuge must be to the maisters discretion: both for manners, and for learning, whom I would wish to set downe as much in certaintie as he can, at the beginning, and to leaue as little as he may to the childes report, who will alway leaue and sway to much to his owne side, and beare away the bell, euen against the best maister, cheifly if his mother be either his counsellour, or his attourney: or the father vnconstant, and without judgement.

The maister therfore must haue in his table a catalogue of schoole faultes, beginning at the commandementes, for swearing, for disobedience, for lying, for false witnesse, for picking, and so thorough out: then to the meaner heresies, trewantry, absence, tardies, and so forth. Such a thing Xenophon* seems to meane in rekening vp the faultes, which the Persian vsed to punish, though he limit not the penaltie, what, nor how much. Which in all these I wish our maister to set downe with the number of stripes also, immutable though not many. Wherin the maister is to

* 1. παίδι.
Monitors. The rod needed.

take good heed, that the fault may be confessed, if it may be, without force, and the boye conuicted by verdit of his fellowes, and that very euidently. For otherwise children will wrangle amaine, and affection at home hath credulitie beyond crye, which makes the boy dare, what reason dare not. If any of their fellowes be appointed monitours, (as such helpes of Lieutenauncie must be had, where the maister cannot alwaye be present himselfe) and take them napping, they wil pretend spite, or some priuate displeasure in most manifest knauerie. And if ye correcte, as your Lieutenant must haue credit, if you meane to keepe state, that must go home to proue beating without cause. If the maister differre execution, that delaie will enstruc them to deuise some starting hole, and that also if it be not heard in schoole wilbe heard at home.

To tell tales out of schoole, is now as commonly vsed to the worst, as in the old world it was high treason to do it at all. There be as many prety stratagemes and deuises, which boyes will vs to saue themselues, and as pleaasunt to heare as any apothegme in either Plutarch, Ælianus, or Erasmus. The maister therefore must be very circumspecte, and leave no shew, or countenaunce of impunitie deserved, where desert biddes pay. It were some losse of time in learning, to spend any in beating, if it did not seeme a gaine that soundeth towards good, and seekes amendement of manners. It is passing hard, to reclaime a boye, in whom long impunitie hath graffed a carelesse securitie, or rather some deepe insolencie: and yet freindes will haue it so, and beating may not be for discouraging the boye, though repentanounce be in rearward. It is also not good after any correction to let children grate somewhat to long of their late greife, for feare of to greate stomaking, onlesse the parentes be wise and stedfast, with whom if a cunning, and a discrete maister ioyne, that childe is most fortunate which hath such parentes, and that scholer most happie which hath light on such a maister. “But certainly it is most true, let plausibilitie in speach vse all her excusing and blanching colours that she can, that the round maister, which can vse the rod discretely, though he displease some, which thinke all punishment vndiscrete, if it tuch their owne, doth perfourme his duetie best, and still shall bring vp the best scholers: As no maister of any stuffe shall do but well, where the parentes like that at home, which the
maister doth at schoole: and if they do mislike any thing, will rather impart their greife and displeasure with the maister privately, to amend it, then moane their child openly, to marre that way more then they shall make any way. The same faultes must be faultes at home, which be faultes at schoole, and receiue the like reward in both the places, to worke the childes good by both meanes, correction as the cause shall offer, commendacion as neede shall require."

They that write most for gentlenes in traine reserve place for the rod, and we that use the terme of seueritie recommend curtesie to the maisters discretion. Here is the oddes: they will seeme to be curteous in termes, and yet the force of the matter makes them confess the neede of the rod: we use sharp termes, and yet yeilde to curtesie more, then euens the verie patrones of curtesie do, for all their curifauour.

Wherin we have more reason to harp on the harder stringe for the trueth of the matter, then they to touch but the softer, so to please the person: seeing they conspire with vs in the last conclusion, that both correction and curtesie be referred to discretion. Curtesie goeth before, and ought to guide the discourse, when reason is obeyed which is very seldom: but the corruptnesse in nature, the penalties in lawe, courage to enflame, desire to entice, and so many euilles assailing one good do enforce me to build my discourse vpon feare, and leave curtesie to consideration: as the bare one reason of reason obeyed, a thing still wished, but seldom wel willed, doth cause some curteous conceit, not much acquainted with the kinde of gouernment, vpon some plausible liking, to make curtesie the outside, and keepe canuase for the lyning: but euer still for the last staffe to make discretion the refuge. Wherin we agree, though I privately chide him, and saye why disseme ye? Vnder hand he aunswereth me, I lend the world some wordes, but I will wittnesse with you, I do not speake against discrete correction, but against hastinesse, and crueltie. Sir I know none, that will either set correction or curtesie at to much libertie, but with distinction, vpon whom they be both to be exercised: neither yet any, that will praise crueltie: and all those, that write of this argument, whether Philosophers or others allow of punishment, though they differ in the kinde.
And it is said in the best common weale,* not that no punishment is to be vsed, but that such an excellent naturall witte, as is made out of the finest mould would not be enforced, bycause in deede it needes not: neither will I offer feare, where I finde such a one: neither but in such a common weale shall I finde such a one. And yet in our corrupt states we light sometime vpon one, that were worthy to be a dweller in a farre better. And I will rather venture vpon the note of a sharp maister to make a boye learne that, which may afterward do him seruice, yea though he be vnwilling for the time, and very negligent: then that he shall lacke the thing, which maye do him seruice, when age commeth on, bycause I would not make him learne, for the vaine shadow of a curteous maister. It it slauish sayeth Socrates to be bet. It is slauish then to deserve beating sayeth the same Socrates. If Socrates his free nature be not found, sure Socrates his slauish courage must be cudgelled, euen by Socrates his owne confession. For neither is punishment denied for slaues, neither curtesie for free natures. This by the waye, neither Socrates nor Plato be so directly carefull in that place, for a good maister in this kinde, as the place required, though they point the learner. And in deed where they had Censores to ouerssee the generall traine, both for one age and other, there needed no great precept this waye. If parentes might not do this, neither children attempt that, then were maisters disburdened: If all thinges were set in stay by publike prouision, priuate care were then mightily discharged. But Socrates findes a good scholer which in naturall relation inferreth a good maister. And yet Philippes of Macedonie, had a thousand considerations in his person, moe then that he was Alexanders father, and it is not enough to name the man, onlesse ye do note the cause why with all, and in what respect ye name him. A wise maister, which must be a speciall caueat in prouision, wil helpe all, either by preuenting that faultes be not committed, or by well vsing, when socuer they fall out, and without exception must haue both correction and curtesie, committed vnto him beyond any appeal. Xenophon† maketh Cyrus be beaten of his maister, euen where he makes him the paterne of the best Prince, as Tullie sayeth,‡ and mindes not the trueth of the storie, but the perfittnesse of his deuise, being him selfe very

*7 De rep. Plato. †1. παιδ. ‡Ad Quintum Frat.
milde as it appeareth still in his journey from Assyria after the death of Cyrus the younger.* For a soul there could not be one lesse servile then he, which was pictured out beyond exception: for impunitie, there could not be more hope, then in a Prince enheritour, and that is more, set forth for a paterne to Princes. And yet this Princes child in the absoluteness of deuise, was beaten by his deuise, which could not deuise any good traine exempt from beating beinge yet the second ornament of Socrates his schoole.

The case was thus, and a matter of the Persian learning. A long boye had a short coate, and a short boye had a long one: The long boye tooke awaye the short boyes coate, and gaue him his: both were fit: But yet there arose a question about it. Cyrus was made judge, as justice was the Persian grammer. He gaue sentence, that either should haue that which fitted him. His maister bette him for his sentence: bycause the question was not of fitnesse, but of right, wherein eche should haue his owne. His not learning, and errour by ignorance, was the fault, wherfore he was punished. And who soeuer shall marke the thing well, shall finde, that not learning, where there is witte to learne, buildeth upon idlenesse, vnwilling to take paines, upon presumption that he shall carie it awaye free, and in the ende, upon contempt of them, from whom he learned to contemne, where he should haue reuerenced. Slight considerations make no artificiall anatomies, and therfore wil smart, bycause they spie not the subtilities of creeping diseases. It is easie for negligence in scholers, to pretend crueltie in maisters, where fauour beyond rime, lendes credit beyond reason. But in such choice of maisters where crueltie maye easily be avoided, nay in such helpe by Magistrate, where it may be suppressed: and in such wealth of parentes which may changé where they like not, if I should here a young gentleman say he was driuen from schoole, he should not driue me from mine opinion, but that there was follie in the parentes, and he had his will to much followed, if his parentes had the training of him, or that his gardian gaue to much to his owne gaine, and to litle to his wardenes good, if he were not himselfe some hard head besides, and set light by learning, as a bootie but for beggers. For gentlenesse and curtesie towarde children, I do thinke it more needefull then beating, and euer to be

* Άνδβασις.
wished, bycause it implyeth a good nature in the child, which is any parentes comfort, any maisters delite. And is the nurse to liberall wittes, the maisters encouragement, the childe's ease, the parentes contentment, the bannishment of bondage, the triumph ouer torture, and an allurement to many good attemptes in all kinde of schooles.

But where be these wittes, which will not deserue, and that very much? and where much deseruing is, who is so shamles as to deny correction, which by example doth good, and helps not the partie offender alone. Gie me meane dispositions to deserue, they shall neuer complaine of much beating: but of none I dare not say, bycause insolent recehlessenes will grow on in the very best, and best giuen natures, where impunitie provers pardon, eare the fault be committed. My selfe haue had thousandes vnder my hand, whom I neuer bet, neither they euer much needed: but if the rod had not bene in sight, and assured them of punishment if they had swarued to much, they would haue deserued: And yet I found that I had done better in the next to the best, to haue vsed more correction, and lesse curtesie, after carelessness had goten head. Wherfore I must needes say, that in any multitude the rod must needes rule: and in the least paucitie it must be seene, how soeuer it sound. Neither needeth a good boye to be afraid, seeing his fellow offender beaten, any more then an honest man, though he stand by the gallowes, at the execution of a fellon. This point for punishment must the maister set downe roundly, and so as he meaneth in deede to deale, bycause the pretence is generally, not so much for beating, as for to sore beating, which being in sight, the conclusion is soone made, and he that will preuent that sore, may see that set downe, which is thought sufficient. Whervnto if the parent submit himselfe in consent, and his childe in obedience the bargain is thorough, if not there is no harme done.

If the schoole rest vpon the maister alone, thus must he do if he meanes to do well, and to continue freindship where he meanes to do good. If it be some free foundacion, the founders must ioyne with the maister, if they meane that the frute of their cost shalbe commodious to their cuntrey. Leave nothing to had I wist where ye may aunswere ye wist it. When any extraordinary fault breaketh out, as Solon said of parricide, that he thought there was none such
in nature, conference with the parent, and evident proofe before punishment, will satisfie all parties. And euer the maister must haue a fatherly affection, euen to the unhappiest boye, and thinke the schoole to be a place of amendment, and therfore subject to misses.

For the maisters yeares, I leaue that to the admitters, as I do his aloneness. Sufficiency of liuing wil make marriage most fit, where affection to their owne, worketh fatherlynesse to others: and insufficiencie of liuing will make a sole man remoue sooner, bycause his cariage is small. Most yeares should be most fit to gouerne, both for constantnesse to be an ancker for leuitie to ride at, which is naturally in youth: and for discretion and learning, which yeares should bring with them. But bycause there be errours I leaue this to discretion. The admitters to schooles haue a great charge, and ought to proue as curious as the very best Godfathers, whose charge yet is farre greater, then the account of it is made, among common persons. These things do I take to be very necessarie meanes, to helpe many displeasures wherewith schooling is anoyed, and to plant pleasure in their place. And yet when all is done the poore teacher must be subject to as much, as the sunne is, to shine ouer all, and yet see much more then he can amend: as the diuine is, which for all his preaching, cannot haue his auditorie perfit: as the Prince is, who neither for reward nor penalty can haue generall obedience. The teachers life is painfull, and therfore would be pitied: it is evidently profitable, and therfore would be cherished: it wrastles with vnthankfulnessse aboue all measure, and therefore would be comforted, with all encouragement. One displeased parent will do more harme ypon a head, if he take a pyrre at some toy, neuer conferring with any, but with his owne cholere: then a thousand of the thankfullest will cuer do good, though it be neuer so well deserued. Such small recomptence hath so great paines, the very acquaintance dying when the childe departes, though with confessed deserte, and manifest profit: Such extreme dealing will furie enforce, where there is no fault, but that conceit surmiseth, vnwilling to examine the truth of the cause, and lother to reclame, as vnwilling to be scene so ouershot by affection. This very point wherby parentes hurte themselues in deede, and hinder their owne, though they discourage
teachers, would be looked vnto by some publike ordinaunce, that both the maisters might be driuen to do well, if the fault rest in them: and the parentes to deale well, if the blame rest there: considering the publike is harmed, where the priuate is vncharmed, to ende it in meter as my president is.

But in the beginning of this argument I did protest against Philip Melanchthons miseries, and therefore I will go no further, seeing what calling is it, which hath not his cumbat against such discuties? The proverbe were vntrue, if man should not be as well a wolfe to man, as he is tearmed a God and did not more harme, in vnkyndenesse, then good in curtesie: so maruelosly fraught with ill and good both, as Plinie, cannot judge whether nature be to a man, a better mother, or a bitterer stepdame. But patience must comfort where extremity discourageth: and a resistute minde is a rempare to it selue, vpon whom as Horace saith, though the whole world should fall, it might well crush him perforce, but not quash him for feare.

CHAPTER 44.

That Conference betwene those which have interest in children: Certainetie of direction in places where children use most: and Constancie in well keeping that, which is certainly appointed, be the most profitable circumstancies both for vertuous manering and cunning schooling.

Of all the meanes which pollicie and consideration haue devised to further the good training vp of children, either to haue them well learned, or vertuously manered, I see none comparable to these three pointes: conference betwene those persons, which haue interest in children, to see them well brought vp: certainetie in those thinges, wherein children are to trauell, for their good bringing vp: constancie in perfourming that, which by conference betwene the persons is set certaine in the thinges:
that there be either no change at all after a sound limitation: or at least verie little, saue where discretion in execution, is to yeald vnto circumstaunce. Therfore I intend to vttre some part of mine opinion concerning these three things, conference to breede the best: certainetie to plant the best: constancie to continue the best: and first of conference. Which I find to be of fourc cooplementes: parentes and neighbours: teachers and neighbours: parentes and tachers: teachers and teachers: whereof euerie one offereth much matter for the furthering of both learning and good maners in children. Vnder the name of neighbours I comprehend all forraine persons, whom either commendable dewtie by countrie lawe: or honest care of common curtesie doth giue charge vnto, to helpe the bettering of children, and to fraie them from euill.

1. Now if parentes in pointes of counsele vse to conferre with such, they may learne by some others experience: how to deale in their owne. And as this point is naturally prouided to assist infirmitie, which craues helpe of others, where it standes in dout: so there is a naturall inuition wherby all men are charged to bestow their good and faithfull counsele, where it is required, doing thereby great good to the parties, and no harme to themselues, vnesse it be to be rekened a harme, to gaine the opinion of wisedom, the estimation of honestie, and the note of humanitie, and a well giuen disposition. This consideration resteth most in the partie mouer, which is to receiue advisse, when himselfe shall require it. The next is an evident signe of an excellent inclination, which of it selfe will doe good, euenc bycause the thing is good, though he be not conferred with. For if such persons will conferre with parentes, when they spy any thing that is not well in their children is it not honorable in them to deale so honestly? is it not wisdome in parentes to constrew it most friendly? is it not happie for those children which have such carefull forraine helpers abroad, such considerate naturall hearers at home? A simple meaning in both the parties, the neighbour to tell friendly, the parent to take kindely, and to excute wisely will do maruelous much good. And what is this else but to loue thy neighbour as thy selfe, when thou mindest his childe good, as thou doest thine owne? And what is it else but to thinke of thy neighbour, as thou wouldest be thought on thy selfe, when
thou beleeuest him in thine, as thou wouldest be beleeued in his? A true president of naturall *humanitie*, a religious patterne of honest *neighbourhoode*, which in no other thing can declare more good will, in no other thing can do one more good, then in respect to his children, whether ye consider the childrens persons, or the thing which is wished them. For in deede what be children in respect of their persons? be they not the effectes of Gods perfourmaunce in blessing? of his commaundement in encrease? be they not the assurance of a state which shall continew by succession, and not dy in one brood? be they not the parentes naturall purtracte? their comfort in hope, their care in provision? for whom they get all, for whom they feare nought? And can he which desireth the good of this so great a blessing from heauen, so great a staie for the countrie, so great a comfort to parentes, devise how to pleasure them more in any other thing? for to wish children to be honest, vertuous, and well learned, is to wish that to proue perfitly good, which standeth in a mammering, to proue good or bad. And can this so great a good wish but proceede from a passing honest disposition, and most worthy the embrasing? Nay most happy is that state, where youth hath such a staie, in such libertie as it is, not to helpe vnlesse one list. Hereupon I conclude that *conference* betwene *parentes* and others, whether by way of asking counsell, or by aduertisemente to check faultes, is very profitable for the weale of the litle ones.

2. This *conference* may fall betwene the *neighbour* and the *teacher*. Wherein the *teacher* must be verie warie bycause he hath to deale with the informer for credit: with his scholer for amendment: with the parent for liking. When the parent dealeth with his owne childe, either of his owne knowledge, or by credited report, his doome is death or life, the childe hath no appeale, but either must amend, or feele the like smart. At the *teachers* dealeing, vpon any aduertisement, there may and wilbe taken many pretie exceptions. Why did you beleeue? why should he medle? why dealt you in this sort? And whatsoever quarrell miscontentment can deuise, being incensed with furie: or some extreme heat, as angrie nature is an eager monster. And in deede some ouerthwart conceit may moue the complainant, whatsoever the pretence be. Againe some wise man, may light vpon so conuenient
a maister, as he may proove a better meane to redresse, then the parent will be, in whom blinde nature will neither see the childes fault, nor the friendes faith. But how soeuer it be, the maister must be warie, where his commission is not absolute. But in the wise handling of this ciuill conference the childe shall gaine much towards his well doing, when wheresoeuer he shall be, or whatsoeuer he shall do, he shall both finde it true, and feele it so, that either his parent or his maister, or both together see him, if any other bodie see him.

3. The next conference is betweene parentes and maisters, whereof though I haue saide much, yet can I neuer say to much, the point is so needefull: bycause their friendly and faithfull communicating workes perpetuall obedience in the childe, contempt of euill, and desire to do well: seeing both they trauell to make one good. There is nothing so great an enemie to this so great a good as credulitie is in parentes, not able to withstand the childes eloquence, when shed of teares, and some childish passion do plead against punishment for assured misdemeanour. But though for the time such parentes seesme to wynne, bycause they haue their will: yet in the conclusion, they want their will, when they wish it were not so. Before change either of place, to proceede onward to further learning: or of maisters when the old is misliked, and a new sought for, then this conference is a meruelous helpe. For in change of place, it growndes vpon knowledge, and growes by aduice: in change of maisters, it is mistresse to warines not to lease by the change. For can the new maister vnderstand and iudge of the childes fault in so small a time, as the old maister may amend it if he be conferred with? You are offended with the former maister, haue ye conferred with him? haue ye opened vnto him your owne griefe, your childes defect, his owne default? are ye resolued that the fault is in the maister? may not your sonne forge? or may he not halt, to procure alteration vpon some priuate peuishtnes? Cyrus as Xenophon writeth* surprised the king of Armenia being tributarie to the Medians but minding to reuolt, when the Assyrians armie should enter into Media. And yet though he found him in manifest blame, he left him his state, as the best steward for the Medians vse, considering the partie pardoned is

* παῦ. 3.
Conference of teachers.

bound by defect, he that shall be chosen, will thanke his owne merit, not the chusers munificence. Such considera-
tion had Cyrus, and such conference with him, whom he knew to be a foe, before he surprized him, and yet found the frute of his considerate conference and his determination vpon his conference, to be exceeding good and gainefull for himselfe after, and his friends for the time. A number of ills be auoided, and a number of goodes obtained by this same conference betwene parentes and maisters. If the maister be wise and aduisedly chosen though he chaunce to misse, he knowes to amend: if he neither be such a one, nor so considerately chosen, yet conference will discouer him, and shew hope her listes, and what she may trust to. But not to dwel any longer in this point, wherein elsewhere I haue not bene parciall, I must needes say thus much of it at once for all, that no one meane either publike or priuate makes so much for the good bringing vp of children, as this conference doth.

4. The last conference I appoint to be betwene those of the same professions, whereby the generall traine is generally furthered. For whersoever any subiect is to be dealt in by many, is not the dealers conference the meane to perfit dealing? and to haue that subiect absolutely well done, which it selte is subiect to so many doers? Is either the patient any worse if the Physitians conferre, or their facultie baser by their being togither? is not the case still clearer, where there is conference in law? is not the church the purer were conference is in proufe? and doth not the contrarie in all do much harme in all? And do ye thinke that conference among teachers would not do much good in the traine? or is the thing either for moment so meane, or for number so naked, as it may not seeme worthy to be considered vpon? Or can there any one, or but some few, be he or they neuer so cunning, discerno so exactly, as a number can in common conference? do not common companies which profess no learning, both allow it, and proue it, and finde it to be profitable? where it is vsed among teachers for the common good, it profiteth generally by sending abroad some common direction. In places where many schooles be within small compass, it is very needefull to worke present good, and to helpe one another, where all may haue enough to bestow their labour on.
But this conference, and that not in teachers alone must be builded vpon the honest care of the publike good, without respect of private gaine: without sting of emulation: without gaule of disdaine: which be and haue bene great enemies to conference: great hinderers to good schooling: nay extreame ruiners in cases aboue schooling, and yet for the footing of that, which must after proue fairest, good schooling is no small onset. I neede not to rip vp the position to them, that be learned, which know what a mischiefe the misse of conference is, where it ought to be of force, and is shouldered out by distempered fantsie. He that can judge, knoweth the force of this argument, which followeth: “where many illes seeke to chooke one good, which themselues were displaced, if that good tooke place: that good must needs be a great one, and worthy the wishing, that it may procure passage.” Of conference I must needes say this, that it is the cognisance of humanitie, and that of the best humanitie, being vsed for the best causes that concerne humanitie, and all humaine societie. I dare enter no deeper in this so great a good: but certainly in matters of learning there would be more conference, euen of verie conscience. And if that honest desire might bring downe great hart, the honorable effect would bring vp great good, in all trades beyond crie, in our traine beyond credit. In matters of engrosing, and monopoleis, in matters of forestauing and intercepting there is dealing by conference among the dealers, which we all crie out of, bycause it makes vs crie, in our purses. And yet we are slow to trie that in the good, which proues so strong in the ill, and was first pointed for good. I vse no authorities to proue in these cases, where reason her selue is in place, and standeth not in neede of alleaging of names, bycause she may well spare her owne retinew, where her hoste himselfe doth tender his owne seruice.

2. The next point after conference is the chiefe and best offspring of all wise conferences, certainietie in direction, which in all thinges commendes it selue, but in bringing vp of children it doth surpasse commendation, both for their manners and their learning. This same so much praised certainietie concerneth the limiting of thinges, what to do and what to learne, how to do and how to learne, where, when, and so furth to do that, which fineth the behauour, and to learne that which advanceth know-
Certain at school and at home.

ledge. For children being of themselues meere ignorant must haue certainetie to direct them: and trainers being not dailie to deuie, are at once to set downe certaine, both what themselues will require at the childrens hand for the generall order: and what the children must looke for at their handes for generall perfourmance. This certainetie must specially be set sure, and no lesse soundly kept, in schooles for learning, in priuate houses for behauiour, in churches for religion, bycause those three places, be the greatest aboades, that children haue.

1. Concerning certainetie in schoole pointes, and the benefit thereof, I haue delt verie largely in the last title: so that I shall not neede to vse any more spreading in that point, sauing onely that I do continue in the same opinion: as the thing it selfe continueth in it selfe most assurance of best successe, when the childe knoweth his certainetie in all limitable circumstances, whether he be at schoole himselfe to prouide that must be done: or if he be not there, yet to know in abscence, what is done there of course. So that where ignorance of orders cannot be pretended, there good orders must needes be observed, which ordinarily bringe foorth a well ordered effect. The best and most heauenly thinges be both most certaine, and most constantly certaine, and the wisest men the certainest to builde on, in the middest of our un-certainties. So that certainetie must needes be a great leuell, which procureth such liking in those thinges where it lighteth. In schooling it assureth the parentes, what is promised there, and how like to be perfourmed, by sight of the method and orders set downe: it directeth the children as by a troden path, how to come thither, as their journey lieth: it disburdeneth the maisters heade, when that is in writing, which he was in waying, and when experience by oft trying hath made the habit able to march on of it selfe without any renewing: whereunto mutabilitie is euerie day endaungered.

2. The second point of certainetie entereth into families and priuate houses, which in part I then touched, when I wished the parentes so to deale at home, as there might be a conformitie betwene schoole and home. This point will prevent two great inconueniences euyn at the first, besides the generale sequele of good discipline at home. For neither shall schooles haue
cause to complaine of priuate corruption from home, that it infecteth them, when nothing is at home done or scene, but that which is seemely: neither shall the schooles lightly send any misdemeanour home, when the childe is assured to be sharplye chekt, for his ill doing, if it appeare within doares. This is that point which all writers that deal with the *economie* of householdes, and pollicie of states do so much respect, bycause the fine blossomes of well trained families, do assure vs of the sweetest flowres in training vp of states, for that the buddes of priuate discipline be the beauties of pollicie. I shall not neede to say, what a good state that familie is in, where all thinges be most certainly set, and most constantly kept, which do belong to the good example of the *heads*, the good following of the *feete*, the good discipline of the whole *house*. Though some not so resolute wittes, or gredier humours will neither harken to this rule, neither keepe it in their owne, bycause the dis-temperature is both blinde, and deafe, where the minde is distempered, and violently giuen over either to extreame desire of gaine, or to some other infirmitie which cannot stoup to staid order: yet those *families* which keepe it, finde the profitablenesse of it. There children so well ordered by *certaineties at home*: when to rise: when to go to bed: when and how to pray euening and morning: when and how to visit their parentes ear they goe to bed, after they rise, ear they go abroad, when they returne home, at tables about meat, at meeting in dutie with officious and decent speches of course, well framed, and deulie called for, cannot but proue verie orderly and good. He that in his infancie is thus brought vp, will make his owne proue his fairest president, and what housholde knoweth not this is extreame farre of from any good president. Obedience towards the prince and lawes is assuredly grounded, when priuate houses be so well ordered: small preaching will serue there, where priuate training settes thinges so forward. Being therefore so great a good, it is much to be thought on, and more to be called for.

3. Now can *certaintie* being so great a bewtifier both to publik *schooles*, and priuate houses, be but very necessary to enter the Church with children vpon *holydaies*? to haue all the young ones of the Parish, by order of the Parish set in some one place of the Church? with some good ouer looking, that they be all
there, and none suffered to range abroad about the streates, vpon any pretence? that they may be in eye of parentes and parishioners? that they may be attentive to the Diuine servuce, and be time learne to reverence that, wherby they must after liue? I do but set downe the consideration, which they will execute, who shall allow of it, and devise it best, vpon sight of the circumstance. How other men will thinke herof I know not, but sure methinke, both publiquely and priuately, that certaintie in direction where it may be well compassed, is a merueilous profitable kinde of regiment, and best beseeming children, about whose bettering my trauell is employed. In the very executing it sheweth present pleasure, and afterward many singular profits: and is in very deede the right meane to direct in vncertainties, as a stayed yearde to measure flexible stuff. Bladders and bullrushes helpe swimming: the nurses hand the infantes going: the teachers line the scholers writing, the Musicians tune, his learners timing: what to do? by following certaintie at first to direct libertie at last. And he that is acquainted with certaintie of discipline in his young yeares will thinke himselfe in exile, if he finde it not in age, and by plaine comparisons, will reclaime misorders, which he likes not, to such orders as he sees not. Who so markes and moanes the varietie in schooling, the disorder in families, the dissolutesesse in Church, will thinke I saye somwhat.

3. The third part of my diuision was constancie. For what auaileth it to conferre about the best, and to set it in certaine, where mutabilitie of mindes vpon euery infirmite either of judgement, or other circunstance, is seeking to retire, and to leaue that rouling, which was so well rewled. In this point of constancie there be but two considerations to be had, the one of knowledge in the thing, the other of discretion in the use. For he that is resolued in the goodnesse and pith of the thing, will neuer rewolt, but like a valiant general building vpon his owne knowledge, is certaine to conquere, what difficultie so euer would seeme to dasle his eyes, or to dash his conceit. It is weake ignorance that yeildes still, as being neuer well setled: it is pusillanimitie that faintes still, not belieuing where he sees not. Assured knowledge will resemble the great Emperour of all, which is still the same and neuer changeth, which set a lawe, that yet remaines in force euem from the first, among all his best and most obedient thinges.
The sunnes course is certaine, and constantly kept. The moone hath her mouing without alteration, and that so certaine, as how many yeares be their eclypses foretold? A good thing such as wise conference is most like to bring forth, would be certainly known, and being so known would be constantly kept. The fairest bud will bring forth no frute, if it fall in the prime, but being well fostered by seasonable weather, it will surely prove well. The greatest things haue a feeble footing, though their perfitenesse be strong, but if their meane be not constant, that first feeblenesse will never recover that last strength. I medle not with change of states, nor yet with any braunches, whose particular change, quite altereth the surface, of any best setled state, but with the training of children, and the change therein: which being once certaine would in no case be altered before the state it selfe vpon some generall change do command alteration, wherunto all our schooling must be still applied, to plant that in young ones, which must please in old ones. As now our teaching consisteth in tongues, if some other thing one daye seeme fitter for the state, that fitter must be fitted, and fetcht in with procession. But yet in changes this rule would be kept, to alter by degrees, and not to rush downe at once. Howbeit the nature of men is such, as they will sooner gather a number of illes at once to corrupt: then pare any one ill by litle and litle with minde to amend.

Concerning discretion: there is a circumstance to be obserued in thinges, which is committed alwaie to the executours person, and hath respect to his judgement, which I call no change, bycause in the first setting downe that was also setled, as a most certaine point to rule accidentarie uncertainties, which be no changes, bycause they were foresene. Such a supplie hath justice in positive lawes by equitie in consideration, as a good chauncellour to soften to hard constructions. That is one reason why the monarchie is helde for the best kinde of governement, bycause the rigour and seueritie of lawe, is qualified by the princesse mercie, without breche of lawe, which left that prerogatiue to the princesse person. The conspiracie which Brutus his owne children made against their father for the returne of Tarquinius euenn that cruell Prince, leans vpon this ground, as Dionysius of Halicarnassus, Linie, and others do note. So that discretion to alter vpon cause in some vncertaine
circumstance, nay to alter circumstance upon some certaine cause, is no enemie to certaintie. When things are grown to extremities then change proves needefull to reduce againe to the principle. For at the first planting, every thing is either perfitest, as in the matter of creation: or the best ground for perfitnesse to build on, as in truth of religion: though posteritie for a time upon cause may encrease, but to much putting to burdeneth to much, and in the ende procures most violent shaking of, both in religious and politike vsurpations.

But this argument is to high for a schoole position, wherefore I will knit vp in few wordes: that as conference is most needefull, so certaintie is most sure, and constancie the best keeper: that it is no change, which discretion vseth in doing but her duetie: but that altereth the maine. Which in matters engrafted in generall conceites would worke alteration by slow degrees, if foresight might rule: but in extremities of palpable abuse it hurleth downe headlong, yea though he smart for the time whom the change doth most helpe. But in our schoole pointes the case falleth lighter, where whatsoeuer matter shalbe offered to the first education, conference will helpe it, certaintie will staye it, constancie will assure it. Thus much concerning the generall positions wherin if I haue either not handled, or not sufficiently handled any particular point, it is reserued to the particular treatise hereafter, where it will be bestowed a great deale better, considering the present execution must follow the particular.
CHAPTER 45.

THE PERORATION, WHERIN THE SUMME OF THE WHOLE BOOKE IS RECAPITULATED AND PROOFS VSED, THAT THIS ENTERPRISE WAS FIRST TO BE BEGON BY POSITIONS, AND THAT THESE BE THE MOST PROPER TO THIS PURPOSE. A REQUEST CONCERNING THE WELL TAKING OF THAT WHICH IS SO WELL MENT.

THVS bold haue I bene, with you (my good and curteous countriemen) and troubled your time with a number of wordes of what force I know not, to what ende I know. For my ende is, to shew mine opinion how the great varietie in teaching, which is now generally vsed, maye be reduced to some vniformnesse, and the cause why I haue vsed so long a preface, as this whole booke, is, for that such as deale in the like arguments, do likewise determine before, what they thinke concerning such generall accidentes, which are to be rid out of the waye at once, and not alwaye to be left running about to trouble the house, when more important matters shall come to handling. Wherin I haue vtttered my conceit, liking well of that which we haue, though oftimes I wishe for that which we haue not, as much better in mine opinion, then that which we haue, and so much the rather to be wished, bycause the way to winne it is of it selfe so plaine and ready. I haue vtttered my sentence for these pointes thus, wherin if my cunning haue deceiued me, my good will must warrant me: and I haue vtttered it in plaine wordes, which kinde of vutterance in this teaching kinde, as it is best to be vnderstood, so it letteth every one see, that if I haue missed, they may wel moane me, which meaning all so much good haue vnhappily missed in so good a purpose. Vpon the stecarnesse of resolute and reasonable perswasions, I might haue set downe my Positions aphorismelike, and left both the commenting, and the commending of them to triall and time: but neither deserue I so much credit, as that my bare word may stand for a warrant: neither thought I it good with precisesnesse to aliene, where I might winne with discourse. Whervpon I haue writen in euery one of those argumentes enough I thinke for any reader, whom reason
will content: to much I feare for so euident a matter, as these Positions be, not assailable, I suppose, by any substan-
tiall contradiction. For I haue grounded them vpon reading, and some reasonable experience: I haue applied them to the vse, and custome of my countrey, no where enforcing her to any forraine, or straunge deuise. Moreouer I haue conferred them with common sense wherein long teaching hath not left me quite senselesse. And besides these, some reason doth lead me very probable to my selfe, in mine owne collection, what to others I know not, to whom I haue deliuered it, but I must rest vpon their judgement. Hereof I am certaine that my countrey is already very well acquainted with them, bycause I did but marke where vpon particular neede, she her selfe hath made her owne choice, and by embrasing much to satisfie her owne vse, hath recommended the residue vnto my care, to be brought by direction under some fourme of statarie discipline. Now then can I but thinke that my countreymen will ioyne with me in consent, with whom my countrey doth communicate such fauour? Seeing her fauour is for their furtheraunce, and my labour is to bring them to that, which she doth most allow.

And what conclusion haue I set downe wherein they maye not very well agree with me, either for the first impression which set me on worke, or for the profe, which confirmeth the impres-
sion? My first meaning was to procure a generall good, so farre as my abilitie would reach, I do not saye that such a conceit, deserueth no discourtesie for the very motion, how soeuer the effect do aunswere in rate: but this I may well thinke, that my countreymen ought of common cour-
tesie to countenaunce an affection so well qualified, till the euent either shrine it with praise, or shoulder it with repulse. I do not herein take vpon me dictatorlike to pronounce peremptorily, but in waye of counsell, as one of that robe, to shew that, which long teaching hath taught me to saye, by reading somewhat, and obseruing more. And I must pray my good countrymen so to construe my meaning, for being these many yeares by some my freindes prouoked to publish someting, and neuer hitherto daring to venture vpon the print, I might seeme to haue let the raine of all modesty runne to lowse, if at my first onset I should seeme like a Cesar to offerre to make lawes. Howbeit in
very deede my yeares growing downward, and some mine obseruations seeming to some folkes to craue some vter-ounce, vpon shew to do some good: I thought rather to hasard my selfe in hope of some mens fauour, then to burie my conceit with most mens wonder. But before I do passe to mine Elementarie, which I meane to publish next after this booke, I must for mine owne contentation examine what I haue done in this, to see whether I haue hit right, or writen any thing that may call repentance. 1. Was I not to cut this course, and to begin at Positions? 2. And are not these the cheife and onely groundes in this argu-
ment? 3. And in speking of these haue I in any point passed beyond my best beseeming? 1. For the first. Whether I ought to begin at Positions, or no, that is not in doubte now I hope, bycause I made that pointe very plaine in the beginning of my booke: but whether I haue done well to dwell so long in them, that maye seeme to deserue some excuse, if I mislike it my selfe: or els some cause, to satisfie other.

If I had had to do with either Romain, or Grecian, in their owne language, where these things be familiarly knowen, I would not haue taryed in them any long while, but dealing with my countrymen in my countrey toungue, in an argument not so familiar to my countrey, and yet desiring to become familiar vnto her: I thought it good rather to saye more then enough, to leaue some chippings: then by saying to litle, to cause a new cruste, where none should be: and to referre the rest of my suppressed mean-
ing to my learneddest reader, to whose vse as I needed not to write, so in deede I do not, though I wish him well, and pray the like againe. They that frame happy men, absolute oratours, perfit wisedome, paragonne Princes, faultelesse states, as they haue their subiect at commandement, which they breede in the comentarie of their owne braines: so their circumstances being without errour, where their maine is without match, neede very few wordes, as being in daunger of very few faultes. But I deale with a subiect, which is subiect to all vncertainties: with circumstances, which are chekt with many obiections, lying open, to much disturbance, cauilled at by every occasion: where one sillie errour, is of strength enough, to ouerthrow a mans whole labour. I thought it good therefore to declare at large, what my meaning was, to satisfie therby euen the meanest
understandinges, that waye to procure mine opinion the freer passage, when it should passe by none, which ynderstood it not. I could not but begin with them, bycause herafter I shall haue so many occasions to make mention of them, to directe the traine by them, to referre my selfe vnto them, which if they had not bene handled here, they might and would haue troubled me there. Besides this, I would gladly (if I could obtaine so much at their handes) that all my countrymen did thinke, as I do in these same pointes, that by their consent my good speede might go on, with the reader and ronder currant, so that I cannot conceiue, but that I was both to begin my treatise at Positions, as the primitiue in such discourses, and to dwell long in them, to satisfie my most readers.

2. Now whether these be the cheife groundes in preparatiue to that, which I intend to deale in, I thinke there is none, but may very easily judge. For what is it whervnto my trauell to come hath promised her endeuour? to helpe children to be well taught for learning: to tell their maisters, how to exercise them for health: to aide the common course of studie in what I can for the common good. And what accidentes belong vnto such an argument, if these which I haue quoated out do not? Must there not be a time to begin, to continue, to ende the course of schoole learning? Then time must needs come in consideration. Must there not be somthing, wherein this time must be bestowed, both to haue the minde learned, and the body healthfull? Then the matter of traine, and the kinde of exercises could not haue bene passed ouer. Must there not be some vpon whom these things are to be imployed in these times, of both the sexes, and of all degrees? Then the generall schooling of all young ones, and the particular training of young maidens, and bringing vp of young gentlemen must needs haue their handling. Could these things be done with out conuenient place? cunning teachers? and good schoole orders? I thinke no. And therefore I picked these out, as the onely circumstances, that were proper to mine argument, and that were to be handled eare I entred my argument, if I had neuer seene any writer before vse the same choice.

3. But how haue I delt in them. For the time to begin I haue measured it by strenght of body and minde that may well awaye with the trauell in learning without empar-
ing of the good of either parte. For the continuing time in every degree of studie, I haue limited it by sufficiencie and perfittnesse of habit, before the student remoue. For the ending time, the bounder of it is abilitie to serue the common countrey, and the privie student in every particular calling. In this distinction and sorting of time, I thinke I haue so dealt, as no reason will gainsay me.

2. For pointing so many things to be learned in the Elementarie schoole, as I do it vpon good warrant, so is no man injuried by it, and every man may be helpt by it. For though neither all men deale with all, nor all men can obtaine all, it is no reason but that those which will and may, shall know what is best to get: and that those which neither will nor can, yet maye see, what they maye and ought to get, if circumstances serue. For the traine is to be framed after the height, which freedome in circumstance maye well attaine vnto. A poore mans purse will not stretch so farre: must abilitie therfore be to much restrained? Some mans time will not dispense with all: must therfore the libertie of leasure be forced to the fetter? Some parente makes light of that, which some other esteemeth greatly: must he therefore be disapointed of his liking, which alloweth to serue his humour, which misliketh? Some maime in some circumstance may be some particular let: must therefore parciality in not pointing the best proue the generall losse.

The best being set downe, without evident dispaire to come by it, or manifest noueltie to disgrace it, why should it not be sought for by them, which are willing to haue it, and know the meanes how? It is no noueltie for some to towre aboue the clowdes though other in the same flight do but flutter about the ground, and yet with commendation. For where the whole is good, and partible by degrees, euery ascent hath his praise, though the prerogatiue be his that mounteth highest. And therefore my plat is to satisifie those which will medle with the most, and yet so left at libertie, as it may serue euuen them, which seeke but for the least. 3. For the choice of wittes and restraint of number, not to posture learning with to great a multitude, no wisedome will blame me. 4. For the helpe and health of body, that the doinges of the soule may be both strong and long, to ioine ordinarie exercise in forme of traine, who so shall mislike, I will match him with melancholie, with
Contents.

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>40</td>
<td>Three stages of school education</td>
<td>222</td>
</tr>
<tr>
<td>41</td>
<td>Same trainer for mind and body</td>
<td>232</td>
</tr>
<tr>
<td></td>
<td>Elementary master most important</td>
<td>233</td>
</tr>
<tr>
<td></td>
<td>Pay elementary master highest</td>
<td>234</td>
</tr>
<tr>
<td></td>
<td>Grammar master and his pay</td>
<td>235</td>
</tr>
<tr>
<td></td>
<td>Good masters stopt by bad pay...</td>
<td>236</td>
</tr>
<tr>
<td></td>
<td>Teacher's training. University reform...</td>
<td>237</td>
</tr>
<tr>
<td></td>
<td>A college for tongues</td>
<td>238</td>
</tr>
<tr>
<td></td>
<td>A college for mathematics?</td>
<td>239</td>
</tr>
<tr>
<td></td>
<td>Tongues too much thought of. Ascham</td>
<td>240</td>
</tr>
<tr>
<td></td>
<td>Sir J. Cheeke on Cambridge mathematics</td>
<td>241</td>
</tr>
<tr>
<td></td>
<td>Talking Latin. Mathematics</td>
<td>242</td>
</tr>
<tr>
<td></td>
<td>College for Philosophy</td>
<td>243</td>
</tr>
<tr>
<td></td>
<td>Study of words. Necessity of mathematics</td>
<td>244</td>
</tr>
<tr>
<td></td>
<td>Philo and Aristotle</td>
<td>245</td>
</tr>
<tr>
<td></td>
<td>Mathematics studied by Ancients</td>
<td>246</td>
</tr>
<tr>
<td></td>
<td>Mathematics and Philosophy</td>
<td>247</td>
</tr>
<tr>
<td></td>
<td>Law Reform. Training College</td>
<td>248</td>
</tr>
<tr>
<td></td>
<td>Use of the seven colleges</td>
<td>249</td>
</tr>
<tr>
<td></td>
<td>Sorting by age. Uniting of colleges</td>
<td>250</td>
</tr>
<tr>
<td></td>
<td>University Readers</td>
<td>251</td>
</tr>
<tr>
<td></td>
<td>University Reform. Readerships</td>
<td>252</td>
</tr>
<tr>
<td></td>
<td>The same...</td>
<td>253</td>
</tr>
<tr>
<td></td>
<td>Learned Professors needed</td>
<td>254</td>
</tr>
<tr>
<td></td>
<td>Admission of teachers</td>
<td>255</td>
</tr>
<tr>
<td>42</td>
<td>Against forcing</td>
<td>256</td>
</tr>
<tr>
<td></td>
<td>Iills from haste</td>
<td>257</td>
</tr>
<tr>
<td></td>
<td>Degrees taken too young</td>
<td>258</td>
</tr>
<tr>
<td></td>
<td>Over-hasting. Vives</td>
<td>259</td>
</tr>
<tr>
<td></td>
<td>Value of time</td>
<td>260</td>
</tr>
<tr>
<td></td>
<td>Limit of elementary course</td>
<td>261</td>
</tr>
<tr>
<td>43</td>
<td>Schoolmasters' troubles. Melanchthon</td>
<td>262</td>
</tr>
<tr>
<td></td>
<td>Want of uniformity</td>
<td>263</td>
</tr>
<tr>
<td></td>
<td>Proposal of common scheme</td>
<td>264</td>
</tr>
</tbody>
</table>
### Contents.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Able and ordinary teachers</td>
<td>265</td>
</tr>
<tr>
<td>Gains from uniformity</td>
<td>266</td>
</tr>
<tr>
<td>Changing schools. The common Grammar</td>
<td>267</td>
</tr>
<tr>
<td>Too many school books</td>
<td>268</td>
</tr>
<tr>
<td>Choice of books. Chrestomathies</td>
<td>269</td>
</tr>
<tr>
<td>The same. No poetic fury</td>
<td>270</td>
</tr>
<tr>
<td>Profit from uniformity</td>
<td>271</td>
</tr>
<tr>
<td>Mulcaster will write himself</td>
<td>272</td>
</tr>
<tr>
<td>Printed rules of hours, punishments, &amp;c.</td>
<td>273</td>
</tr>
<tr>
<td>Parents and punishments</td>
<td>274</td>
</tr>
<tr>
<td>Monitors. The rod needed</td>
<td>275</td>
</tr>
<tr>
<td>The rod</td>
<td>276</td>
</tr>
<tr>
<td>Socrates. Plato. Xenophon</td>
<td>277</td>
</tr>
<tr>
<td>Coat story in Cyropaedeia</td>
<td>278</td>
</tr>
<tr>
<td>Tarif of stripes</td>
<td>279</td>
</tr>
<tr>
<td>Great offences. Master's age</td>
<td>280</td>
</tr>
<tr>
<td>Master's calling</td>
<td>281</td>
</tr>
</tbody>
</table>

**CHAPTER 44 —**

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Confer with parents</td>
<td>281</td>
</tr>
<tr>
<td>Conference with neighbours</td>
<td>282</td>
</tr>
<tr>
<td>Teachers and neighbours</td>
<td>283</td>
</tr>
<tr>
<td>Teachers and parents. Xenophon</td>
<td>284</td>
</tr>
<tr>
<td>Conference of teachers</td>
<td>285</td>
</tr>
<tr>
<td>The same. certainty in direction</td>
<td>286</td>
</tr>
<tr>
<td>Certainty at school and at home</td>
<td>287</td>
</tr>
<tr>
<td>Certainty at home and at Church</td>
<td>288</td>
</tr>
<tr>
<td>Advantage from certainty. constancy</td>
<td>289</td>
</tr>
<tr>
<td>Discretion in change</td>
<td>290</td>
</tr>
<tr>
<td>Summing up</td>
<td>291</td>
</tr>
</tbody>
</table>

**CHAPTER 45 —**

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plan of this book...</td>
<td>292</td>
</tr>
<tr>
<td>Author's intention</td>
<td>293</td>
</tr>
<tr>
<td>Reason of his prolixity</td>
<td>294</td>
</tr>
<tr>
<td>His choice of subject</td>
<td>295</td>
</tr>
<tr>
<td>Advantage of ideal</td>
<td>296</td>
</tr>
<tr>
<td>Why girls' training is treated of</td>
<td>297</td>
</tr>
<tr>
<td>Wishes</td>
<td>298</td>
</tr>
</tbody>
</table>
APPENDIX.

RICHARD MULCASTER.*

The birthplace of Richard Mulcaster seems to have been the old border tower of Brackenhill Castle, on the river Line. The exact date of his birth is uncertain, but it was probably 1530 or 1531. The Mulcasters had for centuries been an important family on the Border. Among the old Exchequer Records in the Tower is a letter from Sir Robert de Clifford, King's Captain of the counties of Cumberland, Westmorland, and Lancashire, to the Treasurer and Barons of the Exchequer, desiring them to excuse Sir William Molcastre, Sir Thomas de Felton, Robert de Molcastre, and Richard de Molcastre from appearing in the Court of Exchequer according to their summons, by reason of their attendance on him in defence of the Marches; dated at Lochmaben Castle, 4th July, 1299. The Sir William Mulcaster here spoken of was for five years in succession High Sheriff of Cumberland, and was much engaged in the war with Scotland. An old pedigree of the Mulcasters drawn up in Queen Elizabeth's time says that Sir William Mulcaster in the reign of "Edward Longshanks entayled his landes at Torpenham, Bolton, Bolton-Yetten, and Blennerhasset on his eldest son, Robert Mulcaster, whom he married to Eufemia, sister to Raphe Nevil, Erle of Westmerland, and Erle Marshal of England. He entayled his landes at Brackenhill and Solport on his second sonne, Richard Mulcaster." The elder branch, however,

* Almost all we know of Mulcaster is given in "Gentleman's Magazine" for 1800—i.e., vol. lxx, part i, pp. 410-421, 511, 512; and part ii, pp. 600 and 604. The writer, "E. H.," is always said to be Henry Ellis. Besides this we have H. B. Wilson's "History of Merchant Taylors' School." It is a pity these writers do not always refer us to their authorities. I have had much kind assistance from Rev. J. H. Lupton, the author of "Life of Colet," &c. I much regret that the late Rev. Richard Mulcaster, of Anglesea House, Paighton, did not live to see the use I have made of materials collected by him for an article on his ancestor, which materials he was good enough to place in my hands.
did not thrive. In the next generation "Sir Robert Mulcaster became ane Unthrift, and for smale summes of present money in hand did alien his landes in parcels to his Unkel the Erle of Westmerland, who knowing the title to be weake by reson of the entayle did straytway selle the said landes. Sir Robert presently after the sayle died." But the Richard Mulcasters have flourished on and on through the centuries, and these particulars were communicated to me by the last Richard Mulcaster, who lived to see this reprint of his ancestor's book.

In the fifteen hundreds, St. Bees was a noted place for instruction, and Bishop Grindal and Archbishop Sandys were brought up there. But the Mulcaster of the first half of the century sent his sons Richard and James to be "frappit" by the mighty Udal at Eton. The vates sacer of Udal is Tusser, without whose help he could hardly have been remembered. As it is, his name inevitably calls up the lines—

"From Paul's I went, To Eton sent,
To learn straightways The Latin phrase,
When fifty-three Stripes given to me,
At once I had,
For fault but small, Or none at all;
It came to pass, That beat I was,
See, Udal, see! The mercy of thee
To me poor lad."

(From Tusser's Metrical Autobiography, printed with his "Points of Husbandry," 1573.)

In 1548 (according to A. Wood) Richard Mulcaster gained his election from Eton to King's, Cambridge; but for reasons unknown he did not take a Cambridge degree, but migrated to Oxford, where in 1555 he was elected Student of Christ Church, and the year following was "licensed to proceed in Arts." Here he became distinguished by his knowledge of Eastern literature, and "that great English Rabbi, Hugh Broughton," a contemporary, speaks of him as one of the best Hebrew scholars of the age. But the University had been preyed upon by "Reformers," and many students had to beg for their living. So Mulcaster went to London and became a schoolmaster in 1558. Three years later the Merchant Taylors' Company opened their new school at Lawrence Pountney Hill (between "Caning," now Cannon, Street and the River), and made Mulcaster their first Master.

Thus we find Mulcaster's reign at Merchant Taylors' began three years before the birth of Shakespeare, Mulcaster himself being about thirty years old. But his monarchy was by no means absolute, and he was not always happy in his relations with the Company. The Merchants probably thought of him as one of their servants, and he, as "by ancient parentage and linneal descent an Esquier
Appendix.

borne” (so he describes himself in his wife’s epitaph), thought himself a better man than they. Certainly many of his successors, though unable to lay stress on their parentage, would have grumbled at the terms imposed upon him.

The instructions to the Master are in many ways interesting. He was told that he was to teach the children not only good literature, but also good manners; he was to resign his post whenever ordered to do so by the Governors, but might not depart without giving the Governors a year’s notice; and he was never to be absent from the school more than twenty working days in the year. The number of boys is limited to 250, and these are to be taught by the High Master and two or three Ushers. “The children shall come to the school in the morning at 7 of the clock both winter and summer, and tarry there until 11, and return again at 1 of the clock, and depart at 5.” “Let not the school master, head usher, nor the under ushers, nor any of them, permit nor license their scholars to have remedy nor leave to play except only once a week when there falleth no holiday. And these remedies to be had upon no other day but only upon Tuesdays in the afternoon or Thursdays in the forenoon. Nor let the scholars use no cock-fighting, tennis-play, nor riding about of victoring [sic] nor disputing abroad, which is but foolish babbling and loss of time.” (“History of Merchant Taylors’ School,” by H. B. Wilson, 1812, i, 17.)

The Company agreed to pay to Mulcaster £40—i.e., £10 each for the High Master and the ushers; but Mr. Hills, the Master of the Company, undertook to double Mulcaster’s £10 out of his own purse. Some years afterwards Mr. Hills had heavy expenses with one of his children, and was obliged to discontinue his grant to Mulcaster; which led to a serious disagreement. But there seem to have been “difficulties” about other matters as well. In the very middle of his twenty-six years’ mastership (26th November, 1574) we find the following significant entry in the Minutes of the Court:—“Mr. Richard Moncaster convented at this Courte to be admonished of suche his contempt of the good orders made for the government of the Grammar Schole founded by the Worshipful company in St. Lawrence Pountney’s parishe where he is now Scholemaister; And also of suche his injurious and quarrellinge Speache as he used to the Visitors of the said Schole at the last callinge thereof, refused to here his fiormer doings in that behalf recyted, willinge the said Mr. Warden and assistants to procede against him angrily or otherwise as they listed, so as he mighte have a copie of their decrec.” (H. B. Wilson’s “Hist. of M. T. Sch.”, p. 56.) However, the “Esquier borne” found it prudent to yield. In the following month (14th Dec., 1574) it is recorded that Mr. Richard Muncaster confessed before the Court that he had spoken “merely of choller,” and promised obedience for the future.
Four years later he was in high favour with the Company, for at the Court holden 29th April, 1579, an order was passed by which the Company undertook, in consideration of Mulcaster’s “painful services for near 20 years,” to provide for his wife if she survived him. But this was the only recognition his “painful services” received. After Hills’s grant of £10 a year had ceased, Mulcaster applied to the Company for a larger salary than he had received from them; but this very reasonable request was refused. Mulcaster then urged that he had been giving additional stipend to the senior Usher, and he made a claim for the amount he had lost by the stoppage of Hills’s subsidy. In reply to this the Court voted that he “might seek his medicine.” He then petitioned humbly, but without avail, and in high dudgeon he resigned his post in 1586, either quoting or inventing the expression, Servus fidelis perpetuus asinus.*

In the appointment of his successor (Wilkinson) he had no influence, and the dispute between Mulcaster and the Company was carried on, the Company making a counter claim against him for £50, and offering to waive this claim only on receiving from Mulcaster a receipt in full. The quarrel was never made up, and years afterwards when Mulcaster had left St. Paul’s he applied to the Merchant Taylors’ Company for a gratuity and was refused.

So at about the age of fifty-five, Mulcaster found himself out of office. Five years before this he had published his “Positions” (1581), and the year after, the “First Part of the Elementarie.” Why the Second Part never appeared we cannot tell. Perhaps in this country publishing books about education was then, as now, an expensive occupation, and Mulcaster having lost half his income could publish no longer.†

Ten years later he became High Master of St. Paul’s School. In 1598 Elizabeth made him Rector of Stanford Rivers, in Essex, but as he was High Master of St. Paul’s for twelve years, he must have been non-resident at his living till 1608. Then at all events he took up his abode at Stanford Rivers, where his wife died in 1609. It seems strange that Mulcaster should have remained at the head of a great school till he was about seventy-seven years old, but there is no reasonable doubt of it; and that he lived to a great age is proved by his wife’s epitaph in which he records that they had been married fifty years. He himself died in 1611, only five years before Shakespeare, who was his junior by more than thirty years.‡

* Mr. Lupton has pointed out to me a passage in Bishop Pilkington’s “Works” (Parker Soc.), p. 447: “The servant, he will write on the wall Fidelis servus, perpetuus asinus.”

† In the “Gentleman’s Magazine,” vol. lxx, p. 603, we read of a second edition of the “Positions” published in 1587, in 4to. W. C. Hazlitt (“Handbook,” p. 404, ed. 1867) says the “Positions” was reprinted in 1587 and 1591.

‡ Our information is very scanty. H. B. Wilson, the historian of Merchant
Appendix.

Though Mulcaster himself has been well-nigh forgotten, he had relations, friendly or otherwise, with some of his contemporaries who are in no danger of being forgotten—Queen Elizabeth, Shakespeare, Sir Philip Sydney, and Edmund Spenser.

Elizabeth, as we have seen, gave Mulcaster a living. This was not till near the end of her reign, but he seems to have been long in her favour. This book, the “Positions,” was dedicated to her, and the tone of the letter in which Mulcaster addresses his Sovereign is not that of a stranger, but rather of an old acquaintance, who is sure of a friendly reception. In the fifteen hundreds a very common entertainment was the performance of plays by boys. In the Queen’s book of household expenses we find: “18th Mch. 1573. To Mr. Richard Mouncaster for 2 plays presented before her on Candlemas-day, and Shrove Tuesday last, 20 marks: and further for his charges 20 marks.” Again: “11th Mch. 1575-6. To Richard Mouncaster for presenting a play before her on Shrove Sunday last, 10 pounds.” This performance seems to have been

Taylors’ School, a very painstaking writer, says that Mulcaster was “Surmaster of St. Paul’s, 1586; Vicar of Cranbrook, in Kent, 1st April, 1599; Prebendary of Sarum, 29th April, 1594; Rector of Stanford Rivers, in Essex, 1598; died 15th April, 1611.” Did Mulcaster go first as “Surmaster” to St. Paul’s? Knight, in his “Life of Colet,” says Mulcaster “came in upper master in 1596,” which is consistent with his being “surmaster” previously. But after his reign of twenty-six years at Merchant Taylors’ he would not be likely to accept any mastership where he would be a subordinate. Mr. Lupton tells me that in Gardiner’s “Registers of St. Paul’s School,” Richard Smith is put down as “surmaster” from 1586 to 1599, when he was pensioned, “being fallen into decay of his eyesight and impotency;” but a note speaks of these dates as probable, not certain. From Fuller we should suppose that Mulcaster left St. Paul’s before he was seventy-seven years old; but it seems certain that he was “high-master” till 1608. He must therefore have been for some years non-resident, either in his school or in his parish. Fuller inaccurately puts him down as a Westmorland worthy; but as Fuller got information from hearers of Mulcaster the following passage is valuable:—“In the morning he (Mulcaster) would exactly and plainly construe and parse the lessons to his scholars; which done, he slept his hour (custom made him critical to apportion it) in his desk in the school; but woe be to the scholar that slept the while! Awaking, he heard them accurately; and Atropos might be persuaded to pity as soon as he heard the wench where he found just fault. The prayers of cockering mothers prevailed with him as much as the requests of indulgent fathers, rather increasing than mitigating his severity on their offending child. In a word he was plagiosus Orbiliius, though it may truly be said (and safely for one out of his school) that others have taught as much learning with fewer lashes. Yet his sharpness was the better endured because unpartial, and many excellent scholars were bred under him; whereas Bishop Andrews was the most remarkable. Then quitting that place (St. Paul’s School) he was presented to the rich parsonage of Stanford Rivers, in Essex. I have heard from those who have heard him preach, that his sermons were not excellent; which to me seems no wonder, partly because there is a different discipline in teaching Children and Men; partly because such who make divinity (not the choice of their youth but) the refuge of their age seldom attain to eminency therein.” (Fuller’s “Worthies,” edited by John Nichols (2 vols., 1811), vol. ii, p. 431.)
continued for many years. In the *Liber Famelicus* of Sir James Whitelocke (Camden Society’s Publications, No. LXX), Sir James tells of his bringing up at Merchant Taylors'. He was born in 1570 and was elected from the School to be a probationer of St. John’s College, Oxford, in June, 1588. He says: “I was brought up at School under Mr. Mulcaster in the famous school of the Merchant Taylors in London, where I continued until I was well instructed in the Hebrew, Greek, and Latin tongues. His care was also to increase my skill in music, in which I was brought up by daily exercise in it, as in singing and playing upon instruments: and yearly he presented some plays to the Court, in which his scholars were [the] only actors, and I one among them; and by that means [he] taught them good behaviour and audacity” (p. 12).

It has been suggested to me by Mr. Lupton that Shakespeare may have had Mulcaster in his mind when he put Holofernes the schoolmaster in *Love’s Labour’s Lost*. There was, as we know, rivalry between Shakespeare and the boy actors, and when Armado says (Act V, sc. 2), “I protest the schoolmaster is exceeding fantastical; too too vain, too too vain,” he uses a common expression of Mulcaster’s.

That Shakespeare had a contempt for the schoolmasters or “pedants” of his time is tolerably clear, and he must have seen in Mulcaster a typical schoolmaster and also a rival of his in producing court entertainments. Holofernes is both a “pedant” and a court entertainer, but in other respects he does not answer to Mulcaster, for he is a parish schoolmaster and teaches both boys and girls. However, as Mulcaster was a favourite at court, Shakespeare, if really thinking of him, may have had reasons for not making the resemblance too striking.

In *Hamlet* (Act II, sc. 2) there is a very remarkable dialogue which shows the rivalry that then (i.e., about 1603) existed between “the tragedians of the City” and “the boys.” There is, too, a very beautiful epitaph by Ben Jonson on a boy who had become famous for playing the part of an old man. Mulcaster no doubt had had a great share in keeping the playing of boy actors in fashion; but he probably had nothing to do with “the children of Powles” whose acting was stopped by edict from about 1589 to 1600, and then started again with increased popularity (see J. P. Collier, “Annals of the Stage,” edition of 1879, vol. i, pp. 271 ff), or with “the children of the Revels” who acted at Blackfriars Theatre, and are probably the “aiery of children” talked of by Rosenkrantz.

To return to Elizabeth, it seems that Mulcaster took part in preparing the pageant at Kenilworth in 1575. I have not read the accounts by George Gascoigne and Robert Laneham or Langham to which Collier refers (“Annals of Stage,” i, 225), but the late
Mr. Mulcaster gives some Latin verses preserved by Gascoigne which were, as he says, "devised by Master R. Muncaster." The "Middlesex Minstrel" also recited King "Ryence's challenge to King Arthur." Of this Bishop Percy says: "It was sung before Queen Elizabeth at the grand entertainment at Kenelworth Castle in 1575, and was probably composed for that occasion" (Percy's "Relics," Wheatley's edition, 1877, vol. iii, p. 24). If so, it may have been Mulcaster's as well as the Latin verses, though for my part I doubt his writing so simply.

On Elizabeth's death in 1603, Mulcaster published "Nenia consolans in mortem Serenissimae Regine Elizabethæ," in which he seems quite consoled by the accession of James.

Mulcaster was a correspondent of Sir Philip Sydney's, and he wrote to him in Latin. This was against his own principles, for perhaps his best chance of being remembered rests in his vigorous protest against the use of Latin, and his advice to his learned countrymen to write in their own language (cfr. Masson's Life of Milton).

Perhaps Mulcaster's enthusiasm for English may have influenced one of his pupils who lived to write imperishable verse in it. The late Mr. Mulcaster, in his MS. notice of his ancestor, surmised that Spenser may have been a "Merchant Taylor" and therefore have come under Mulcaster. The guess was a happy one. Dean Church, in his volume on Spenser ("English Men of Letters"), tells us how the account books of the executors of a bountiful citizen, Robert Nowell, have been preserved, and that at his funeral in 1568 two yards of cloth were given to selected scholars of the great London Schools. The names of these scholars are recorded, and at the head of the Merchant Taylors' list stands Edmund Spenser.

It is very remarkable that a schoolmaster noted for his classical attainments should before the last decade of the fifteen hundreds have urged the literary use of the mother tongue. It is remarkable, too, that this man was the master of Edmund Spenser. In these and some other respects Mulcaster seems to have been more memorable than Ascham. Yet Ascham is known by all, and Mulcaster is unknown, not only by ordinary Englishmen, but even, as it would seem, by scholars like Mr. George Saintsbury, the author of a book on Elizabethan Literature. In Professor Arber's invaluable work for the bibliography of our old books, his "Transcript of the Registers of the Company of Stationers of London, 1554-1640," we find in vol. ii, p. 178b, the following curious entry:—

"Thomas Chare sub manu Episcopi Londinii. Sexto die Marcii [1581] Receaved of him for his license to printe positions whereupon the trayning up of children and so consequentlie the whole course of learninge ys grounded . . . xvjd. Provysed alwaies that yf
this booke conteine any thinge prejudiciall or hurtfull to the booke of maister ASCHAM that was printed by master Daie called the Scholemayster, That then this lycense shal be voyd." But Ascham's widow needed no protection from the Bishop of London. His posthumous book did for the English language what Mulcaster tried to do in vain: it showed how English might be used for clear and even graceful expression. Mulcaster thought that the English language had then reached its highest point. In his very curious and interesting allegory of the progress of language ("Élementarie," pp. 66 ff) he says that Art selects the best age of a language to draw rules from, such as the age of Demosthenes in Greece, and of Tully in Rome. "Such a period in the English tongue," he continues, "I take to be in our days for both the pen and the speech." And this language, then at its best, was, he thought, shown at its best in his own writings. After enumerating its excellencies he says, "I need no example in any of these, whereof mine own penning is a general pattern." This tempts one to exclaim with Armado, "I protest the schoolmaster is exceeding fantastical; too too vain, too too vain" (Love's Labour's Lost, Act V, sc. 2), and posterity has most emphatically rejected the offered pattern. Dean Church describes the writers of that time as "usually clumsy and awkward, sometimes grotesque, often affected, always hopelessly wanting in the finish, breadth, moderation, and order which alone can give permanence to writing," ("Spenser," p. 3). Some of these epithets certainly hit Mulcaster hard. I have spent much time on what he calls his "so careful, I will not say so curious writing" ("Élementarie," p. 253), and I perfectly agree with him when he says, "Even some of reasonable study can hardly understand the couching of my sentence and the depth of my conceit" (ib., p. 235). This, no doubt, explains to us why Mulcaster has been long forgotten.

But if he had taken less pains with his "style," Mulcaster would have been recognised as a master of his subject. A right conception of education could not be formed by the worshippers of "learning;" and the false ideal set up at the Renascence has had a disastrous effect on European education ever since. But Mulcaster, scholar though he was, was not in bondage to scholarship. With him education was not instruction in the classics. How few schoolmasters have asked the question, "Why is it not good to have every part of the body and every power of the soul to be fined to his best?" ("Positions," p. 34.) The following passage from the "Élementarie" (p. 22) shows how much he had risen above the ideal of the learned:—"The end of education and train is to help nature unto her perfection, which is, when all her abilities be perfected in their habit. . . . . Consideration and Judgment must wisely mark whereunto Nature
is either evidently given or secretly affectionate, and must frame education consonant thereto.” And having shown this admirable conception of the end to be attained, he sets to work to consider what are the powers that need training. “We have,” he says, “a perceiving by outward sense, to feel, to see, to smell, to taste all sensible things; which qualities of the outward being received in by the common sense, and examined by fancy, are delivered to remembrance and afterward prove our great and only grounds unto further knowledge” (“Elementarie,” p. 28). Here we see him feeling after the foundation of a science of education. He goes still further when in the “Positions” (p. 27) he tells us of the natural inclinations in the soul, and of the three things which we shall find “peering out of the little young souls,” viz.: Wit to take, Memory to keep, and Discretion to discern.

Michelet (“Nos Fils,” p. 170) with justice gives credit to Montaigne for avoiding the great blunder of his time, and basing his scheme of education, not on what was to be learned, but on the nature of the learner, “non l’objet, le savoir, mais le sujet, c’est l’homme.” This was indeed a wonderful step in advance, a step which placed Montaigne before most schoolmasters of that time, perhaps of any succeeding time. But in Mulcaster we have a schoolmaster who in Montaigne’s own day seems to have shown similar wisdom. Perhaps admirable results might have followed had Mulcaster’s mode of expression only been somewhat less “curious.”

Looking to human nature as a whole, Montaigne and Mulcaster saw that “it was not a mind, it was not a body that we have to educate, but a man, and we cannot divide him.” A writer of the present day who is supposed to be in the van of modern thinkers has given us his notion of “Education as a Science.” In some respects the conception of the Elizabethan writer seems to me more complete and truly scientific. Mulcaster thinks that the educator should care both for mind and body, and adapt his “train” to each of them. The treatment of the body recommended in the “Positions” will surprise some Continental authors, who seem to think that physical education had hardly been considered before the appearance of Locke’s “Thoughts.”

There are several other points where Mulcaster seems to me to show remarkable wisdom. He does not approve of a very early start in the learned languages, and is specially strong against the “hastening on” of a “sharp young wit;” so that one of the earliest English writers on education warns us against some of the latest English practices (see “Positions,” pp. 19, 33; also “Elementarie,” xi, pp. 52 ff).

Another of our head-masters, whose teaching now, alas! comes to us also recommended by the proverb, Optimi consiliarii mortui,
Edward Thring, has testified to the difficulty and to the importance of instructing the younger classes properly. Mulcaster is so strong on this point that instead of handing over the younger boys in a crowd to the least experienced and worst paid master, as the custom still is, he would have the forms smaller at the bottom than at the top of the school, and would have the best and best paid teacher for them ("Positions," pp. 233 ff.)

His wisdom appears, too, in his curriculum for the young. What a blessing for them could he have arranged their studies all over Europe instead of his contemporary, Sturm! He would have taught them to read and write their own language, to draw, to sing, and to play some musical instrument, and he maintains that if instead of beginning with Latin the child were put through a preliminary course in these five things, he would learn "the tongue" sooner and do more between 12 and 16 than from 7 to 17 the other way ("Elementarie," chap. xi). So school instruction in drawing and singing was recommended by this old schoolmaster more than 300 years ago. I take up the New England "Journal of Education," dated 2nd February, 1888, and I find a well-known writer, Col. T. W. Higginson, telling us: "I can remember when the introduction of singing, and later of drawing, into our public schools was regarded as a finical whim, suitable for girls' schools only. Emollit mores, each of these practices is found to help school discipline and refine the taste, so that the whole tone of school life is elevated." Thus we are at length adopting Mulcaster's proposals, and quoting in their favour what Ovid said 2,000 years ago.

It is interesting, by the way, to observe that the unfortunate "three R's" had not been invented in Mulcaster's time, and his "Elementarie," with its five studies, ignores arithmetic.

The five studies are intended for those who are to be put to learning, and those only; but we see that Mulcaster would have had every one taught to read and write ("Positions," p. 139).

We have seen that we are at length introducing drawing and singing, as Mulcaster advised. In one particular he is still in advance of us. He would have at the University a college for training teachers. "Is the framing of young minds," he asks, "and the training of their bodies so mean a point of cunning? Be schoolmasters in this realm such a paucity as they are not even in good sadness to be soundly thought on? . . . . He that will not allow of this careful provision for such a seminary of masters is most unworthy either to have had a good master himself or hereafter to have a good one for his." ("Positions" p. 248.)

In another respect Mulcaster showed much good sense, and though perhaps not in advance of his own generation he was far before the generations of the two succeeding centuries. I was at
a private meeting connected with the founding of Girton College, when, I remember, the late Professor Brewer denied that girls in the Elizabethan age were better educated than in the days that followed. Joseph Payne, who was also present, expressed a strong opinion that they were. If he had had his copy of the "Positions" with him (his collection of rare books on education included this work) he might have proved his point by apposite quotation. This was twenty years ago. Much has been done for girls' education since then; and in one respect at least the Victorians have advanced beyond the Elizabethans, for no English writer can now say with Mulcaster, "I set not young maidens to public grammar schools, a thing not used in my country; I send them not to the universities, having no precedent thereof in my country." ("Positions," p. 167.)

I have now, I think, said enough so show that at least for the history of education Mulcaster's books are of great interest and value. Travellers are always ready to run any risks in exploring the source of great rivers. When we consider how many millions of the human race using English as their mother tongue receive instruction in school, it might seem worth while to spend some little time and trouble in tracing back the history of that instruction, and seeing what it was in its earliest days. Such knowledge as is now obtainable must be derived from a few books, among which Mulcaster's are almost the first, both in time and in importance. I know of nothing earlier except Elyot's "Governor" and Ascham's "Schoolmaster." The next English work on education known to me is W. Kemp's "The Education of Children" in 1588, which probably furthered his wish that the good town of Plymouth might "bring forth some young imps and buds of learning;" but this is in every way a small book. The next important book is John Brinsly's "Ludus Literarius; or, the Grammar School," and this was not published till 1612.

The first edition of the "Positions" was dedicated to Queen Elizabeth. This, which is as far as I have seen the second, I should dedicate to no contemporary, not even to the Queen herself; but to the coming New Zealander. The prescient eye of Macaulay sees that Mulcaster's scheme of instruction will by that time have been adopted, and our intelligent descendant will be able to draw. I hope he will know of the old book in which drawing in schools was first recommended. He will, I feel certain, take a deep interest in the most important discovery of his age, the new science of education, and gratitude for this science will make him think kindly of those quaint old writers, standing almost together, "foreshortened in the tract of time," who in the days of Elizabeth and Victoria made the first crude suggestions and surmises towards it,

16th February, 1888. R. H. Q.
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