

Cambridge University Press

978-1-107-60800-9 - George Gascoigne: The Glasse of Governement the Princely Pleasures at Kenel Worth Castle the Steele Glas: And other Poems and Prose Works

Edited By John W. Cunliffe

Excerpt

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¶ The Glasse of Government.

A tragicall Comedie so entituled, by-
cause therein are handled aswell the re-
wardes for Vertues, as also the
punishment for Vices.

Done by George Gascoigne Esquier.
1575.

Blessed are they that feare the Lorde, their
children shalbe as the branches of Olive
trees rounde about their table.

Seen and allowed, according to the order
appointed in the Queenes ma-
jesties Injunctions.

¶ *IMPRINTED*
at London for C. Barker

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To the right worshipfull Sir Owen

Hopton knight, hir Majesties Lieutenant in

hir tower of London, George Gascoigne

Esquire, wisheth long life and prosperitie

to the pleasure of Almigh-

tie God.

Sir, I am both by alliance your poore Kinsman, by sundrie great curtesies your debter, & by your exceeding travayles taken in my behalfe, I am become yours bounden and assured. So that it shall bee my part with full indeavour so to employ my time, as I may either cōtervaile or deserve some part of your bountifull dealings. And bicause I find mine estate (presently) not able any other way to present you, I am bold to dedicate this my travaile unto your name. Nothing doubting but you shal therein find some cause of contentation: and assuring you that I will not make this my last harvest wherof you shall reape the fruites. In meane time I besech you to take this in good part, and to make full account that I am, this .xxvi. of Aprill .1575. and ever will continue

Readie at your commaundement.

G. Gascoigne.

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The names of the Actors.

<i>Phylopæ</i> and <i>Philocalus</i>	}	Two parents being nigh neyghbours.
<i>Gnomaticus</i>		a Scholemaster.
<i>Phylautus</i> <i>Phylomusus</i>	}	Sonnes to <i>Phylopæ</i> .
<i>Phylosarchus</i> <i>Phylotimus</i>	}	Sonnes to <i>Phylocalus</i> .
<i>Severus</i>		the Markgrave.
<i>Eccho</i>		the Parasyte.
<i>Lamia</i>		the Harlot.
<i>Pandarina</i>		Aunt to <i>Lamia</i> .
<i>Dick Drumme</i>		the Royster.
<i>Nuntii</i>		two Messengers.
<i>Onaticus</i>		servant to the Schoolemaster.
<i>Fidus</i>		servant to <i>Phylopæ</i> .
<i>Ambidexter</i>		servant to <i>Phylocalus</i> .
<i>Chorus</i>		four grave Burghers.

*The Comedie to be presented as it
were in Antwerpe.*

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[More information](#)*The Argument.*

TWO riche Citizens of Andwerpe (beeing nighe neighbours, & having eche of them two sonnes of like age) do place them together with one godly teacher. The scholemaster doth briefly instruct them their duetie towards God, their Prince, their Parents, their cuntrie, and all magistrates in the same. The eldest being yong men of quicke capacitie, do (Parrotte like)* very quickly learne the rules without booke: the yonger beeing somewhat more dull of understanding, do yet engrave the same within their memories. The elder by allurement of Parasites and lewde company, beginne to incline themselves to concupiscence. The parents (to prevent it) sende them all together to the Universitie of *Dowaye*, whereas the yonger in short space be (by painefull studie) preferred, that one to be Secretarie unto the *Palsegrave*, that other becommeth a famous preacher in *Geneva*. The eldest (turning to their vomit) take their cariage with them, and travaile the worlde. That one is apprehended and executed for a robbery (even in sight of his brother) in the *Palsgraves* courte: that other whipped and banished *Geneva* for fornication: notwithstanding the earnest sute of his brother for his pardon.

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

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The Prologue.

WHat man hath minde to heare a worthie Jest,
 Or seekes to feede his eye with vayne delight:
 That man is much unmeete to be a guest,
 At such a feaste as I prepare this night.
 Who list laye out some pence in such a Marte,
 Bellsavage fayre were fittest for his purse,
 I lyst not so to misbestowe mine arte,
 I have best wares, what neede I then shewe woorse?
 An Enterlude may make you laugh your fill,
Italian toyes are full of pleasaunt sporte:
 Playne speache to use, if wanton be your wyll,
 You may be gone, wyde open standes the porte.
 But if you can contented be to heare,
 In true discourse howe hygh the vertuous clyme,
 Howe low they fall which lyve withouten feare
 Of God or man, and much mispende theyr tyme:
 What ryght rewardes a trustie servaunt earnes,
 What subtile snares these Sycophantes can use,
 Howe soone the wise such crooked guyles discernes,
 Then stay a whyle: gyve eare unto my Muse.
 A Comedie, I meane for to present,
 No *Terence* phrase: his tyme and myne are twaine:
 The verse that pleasde a *Romaine* rashe intent,
 Myght well offend the godly Preachers vayne.
 Deformed shewes were then esteemed muche,
 Reformed speeche doth now become us best,
 Mens wordes muste weye and tryed be by touche
 Of Gods owne worde, wherein the truth doth rest.
 Content you then (my Lordes) with good intent,
 Grave Citizens, you people greate and small,
 To see your selves in Glasse of Governement:
 Beholde rashe youth, which dangerously doth fall
 On craggy rockes of sorrowes nothing softe,
 When sober wittes by Vertue clymes alofte.

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This worke is compiled upon these sentences
 following, set downe by mee C. B.

- 1 { Feare God, for he is just.
 Love God, for hee is mercifull.
 Truste in God, for he is faythfull.
- 2 { Obey the King, for his aucthoritie is from above.
 Honor the King, for he is in earth the liuetenant of the
 moste hygh God.
 Love the King, for he is thy protector.
- 3 { Adventure thy life in defence and honor of thy cuntrie,
 for the quarrell is good.
 Be not unthankfull to the soyle that hath nurished thee,
 for it is a damnable thing.
 Studie to profite the common wealth, for it is commen-
 dable with God and man.
- 4 { Reverence the minister of God, for his office sake.
 Love the minister that preacheth the Gospell, for it is
 the power of God to save thee.
 Speake good of the minister, for the Gospelles sake.
- 5 { Thinke wel of the magistrates, for it pleaseth god wel.
 Be not disobedient to the magistrates, for they are the
 eies of the King.
 Love the magistrates, for they are the bones & sinowes
 of the Common wealth.
- 6 { Honor thy parents, for God hath commaunded it.
 Love thy parents, for they have care over thee.
 Be assisting unto thy parentes with any benefite that
 God hath indued thee, for it is thy duetie.
- 7 { Give place to thine elder, for it is thy prayse.
 Let not a gray head passe by thee without a salutation.
 Take counsell of an elder, for his experience sake.
- 8 { Be holie, for thou art the Temple of God.
 It is an horrible sinne to pollute Gods Temple.
 The buyers and sellers were driven out of the Temple
 with violence.

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In Comœdiam Gascoigni, carmen B.C.

*Hæc nova, non vetus est, Angli comœdia Vatis,
Christus adest, sanctos nil nisi sancta decent.
Græcia vaniloquos genuit, turpesq, Poetas,
Vix qui sincerè scriberet unus erat.
Id vereor nostro ne possit dicier ævo,
Vana precor valeant, vera precor placeant.*

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THE GLASSE OF GOVERNMENT

Actus primi Scæna prima.

PHYLOPAES and PHYLOCALUS Parentes, FIDUS servaunt
to PHILOPAES. they come in talkinge.

Phylopæes.

SUREly *Phylocalus* I thinke myselfe indebted unto you for this freendly discourse, and I do not onely agree with you in opinion, but I most earnestly desire, that wee may with one assente devise which way the same may be put in executiõ, for I delight in your loving neighbourhood, and I take singular comfort in your grave advise.

Phylocalus. It were not reason *Phylopæes* that having so many yeares contineued so neare neighboures, having traffiqued (in maner) one selfe same trade, having susteyned like adventures, and being blessed with like successes, we should now in the ende of our time become any lesse then entiere frendes: and as it is the nature and propertie of frendshippe to seeke alwaies for perpetuity, so let us seeke to bring up our Children in such mutuall societie in their youth, that in age they may no lesse delight in theyr former felowship, then wee theyr parentes have taken comfort in our continuall cohabitation. It hath pleased Almighty God to blesse us both with competent wealth, and though we have atteyned thereunto by continuall payns and travayle, rising (as it were) from meane estate, unto dignity, yet doe I thinke that it were not amisse to bring up our children with such education as they may excell in knowledge of liberall sciences, for if we being unlearned have by industrie heaped up sufficient store, not only to serve our owne use, but further to provide for our posterity, then may they by learning aspire unto greater promotion, and builde greater matters uppon a better foundation. Neither yet would I have you conceive hereby that I am ambicious. But if I be not deceyved, *Al*

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THE GLASSE OF

desire of promotion (by vertue) is godly and Lawfull, whereas ambition is commonly nestled in the brestes of the envious.

Phylopæus. I am of your opinion *Phylocalus*, and since we have ech of us two Sonnes of equall age and stature, I would we could be so happie as to finde some honest and carefull schoolemaister, who might enstruēt them toghether: I say honest, because in the house of the vertuous there is seldome any vice permitted, and carefull, because the care of the teacher is of no lesse consideration then his skill: thē do I wish him both honest and carefull, because the conjunction of two such qualities, may both cause the accomplishment of his dutie, & the contentations of our desires. Our eldest Sonnes are neare the age of xxi. yeares, & our younger Sonnes not much more then one year behinde them. So that as they have hitherto bene thought toward enough at such common schooles as they have frequented, and therefore wil shortly be ready for the university, yet would I thinke convenient that they spent some time together, with some such honest and careful Schoolemaister, who might before theyr departure lay a sure fōdation to their understanding.

Fidus. Although it becommeth not a servaunt to come unto his masters counsell before he be called, yet for that I am no way ignoraunt of your tender cares, which both of you have alwaies had over your children, and also for that I do now perceive the continuaunce of the same by this your fatherly conference, I presume to put my selfe forward upon a dutifull desire to further so godly an enterprise. I am a servant, and shall sometimes heare of thinges before my Maister, the which I speake, because I can presently enforme you of such a schoolemaister as you both do desire to finde.

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

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

Phylopæus. Then can he not be long without entertainment, since now a dayes the good wyne needeth none Ivey garland, and more parentes there are that lacke such Schoolemaisters for their children, then there are to be founde such Schoolemaysters which seeke and lacke entertainment.