

Alte Drucke

Maturini Corderii Colloquia Scholastica Anglo-Latina

Cordier, Mathurin

Londini, 1704

The Fourth Book of School-Colloquies.

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urn:nbn:de:gbv:ha33-1-159105

*The Fourth Book of
School-Colloquies.*

*Containing somewhat graver
matters, especially in man-
ners and Christian doctrine.*

Col. 1. Frysius, Samuel.

- F** I Pray thee, Samuel, lend
me thy help a little.
S What is the matter?
F I know not what is fal-
len into my eye, which
troubles me very much.
S Into whether eye is it fallen?
F Into my right.
S Would you have me look
into it?
F Look into it, I beseech you.
S Open it as much as you
can, and hold it that it
do not stir.
F I cannot hold it from
twitching.
S Stay, I will hold it my self
with my left hand.
F Do you see any thing?
S I see some little thing.
F I pray you, take it out, if
you can.
S But I have taken it out al-
ready.
F O well done! what is this?
S See you your self.
F It is a bit of dust.
S And indeed so very little;

*Colloquiorum Schola-
sticorum Liber
Quartus.*

*Paulò graviora continens,
præsertim in moribus &
Christianâ doctrinâ.*

Col. 1. Frysius, Samuel.

O Bsecro te, Samuel, da
mibi operam paulisper.

Quid istud est?

Nescio quid incidit mihi in
oculum, quod me habet val-
de malè.

In utrum oculum incidit?

In dextrum.

Vis inspiciam?

Inspice, amabo te.

Aperi quantum potes, ac te-
ne immobilem.

Non queo à niſtu continere.

Mane, egomet tenebo fini-
strâ manu.

Ecquid vides?

Video aliquid minutum.

Exime, quæſo, ſi potes.

Quin etiam exemi.

O factum bene! quid est?

Cerne tu ipſe.

Eſt mica pulveris.

Et quidam uſque adeò pu-
ſſat

that it can scarce be seen.
See how much smart such a little thing causeth to the eyes.

Truly it is no wonder.

For none of the outward members is said to be more tender than the eye.

Thereupon also it cometh to pass, that we find nothing to be more dear to us.

This God approveth, when speaking of his love towards us in Zachary, 2 Chap. he saith thus, He that toucheth you, toucheth the apple of mine eye.

O the unmeasurable goodness of God, who loveth us so dearly!

Is not my eye red?

A very little, because indeed you have rubb'd it.

Do you not think it pains me still?

What should I but think it. who have so often had experience of such a trouble?

Experience is the mistress of things.

So it is commonly said.

What fee shall I give that Doctor for his pains?

As much as we bargained for,

illa, ut vix cerni possit.

Vide quantum doloris adferat oculis res tam exigua.

Haud mirum quidem.

Nullum enim è membris exterioribus oculo tenerius esse dicitur.

Inde etiam fit, ut experiamur nihil esse nobis charius.

Hoc Deus approbat, quum de sua in nobis charitate loquens apud Zachariam; 2 Chap. sic ait, Qui vos tangit, tangit pupillam oculi mei.

O immensam Dei bonitatem, qui tantopere charos nos habet!

Nonne mihi rubet oculus?

Aliquantum, nempe quia fricuiisti.

Credin' tu mihi adhuc dolere?

Quidni credam, qui toties talem molestiam sum expertus?

Experientia est rerum magistra.

Ita vulgò dicitur.

Quid pretii dabo isti medico pro labore?

Quantum pacti sumus;

F The conclusion is short,
therefore, Nothing. 70

But nevertheless, I thank
you; and wish I might
have an occasion to re-
quite you.

S But rather God forbid. 75

F You did well to correct me,
I speak unadvisedly, and
without any guile.

S So I took it; but in the
mean time we may jest, 80
especially to exercise our
selves in the Latine
tongue.

F The Lord God grant that
all our studies may be 85
referred to his glory.

S I wish he may grant it.

Col. 2. Alexander,
Charles.

A Here, I restore you what
was lent me, and give
you very great thanks.

C You have no cause to thank
me; but have you made
sufficient use of it? 5

A You have granted me the
use of it long enough,
such is your courtesie.

C I pray you, make no spare 10
of my things, as oft as
you shall have need.

A I will make no spare seeing
you command me so.

C You shall do me a cour-
tesie. 15

Brevis est conclusio, ergo, Ni-
hil.

Sed tamen habeo tibi grati-
as atque utinam detur
referendi locus.

Quin potius avertat Deus.
Bene correxisti, dixeram
imprudenter, ac sine do-
lo.

Sic accepi; sed interim je-
cari licet, præsertim ut
in Latinâ linguâ nos ex-
erceamus,

Faxit Dominus Deus, ut
omnia studia nostra ad
gloriam ipsius referantur.
Faxit precor.

Col. 2. Alexander,
Carolus.

Ecce, reddo tibi commodatum,
& gratias ago maximas.

Non est quod agas, sed tu
satisne usus eras? 5

Satis diu usum concessisti,
quæ tua est humanitas.

Quoties opus erit, quæso ne
parcas rebus meis. 10

Non parcam, quando ita
jubes.

Pergratum mihi feceris.

I thank

I thank you heartily ; and
do you make use of my
things, if any need shall
be.

You need not wish me, I
am bold enough of my
self.

Nay rather too bashful.

Be it so, yet you shall find
it some time or other.

So I could wish : farewell
heartily.

The Lord God preserve
you.

Col. 3. Claudius,
Quintinus.

Why ought we diligently
to hear the Gospel ?

That we may learn to wor-
ship God according to
his will.

Do you answer nothing
else ?

What should I answer ? for
I know nothing besides.

And not also that we should
live soberly and justly.

I pray you make plain unto
me those two adverbs.

Soberly, that is, continent-
ly ; Justly, that is, in
righteousness, to wit, that
we may give to every
man his own.

So it comes to pass, that so-
berly pertains to the pri-
vate life of every man ;

Gratias habeo maximas ;
tu vero nostris utere, si quis
usus fuerit.

Non est quod monem ; satis
mea sponte sum impudens.

Imò verecundus nimis.

Esto ; aliquando tamen sen-
ties.

Ita velim : bene vale.

Te servet Dominus.

Col. 3. Claudius,
Quintinus.

Cur diligenter audire debe-
mus Evangelium ?

Ut discamus Deum colere
ex voluntate ejus.

Nil aliud respondes ?

Quid responderem ? Nihil
enim scio præterea.

Nonne etiam ut sobriè &
justè vivamus ?

Declara mihi illa duo ad-
verbia, quæso.

Sobrie, i. e. continenter ;
Juste, i. e. in Justitia,
nempe, ut suum cuique
tribuamus.

Ita fit, ut sobriè ad vitam
cujusque privatam perti-
neat ; justè autem ad cha-
and

and justly to the charity
which we owe to our
neighbour.

Q But hear me, my *Claudius*, 25
doth not the worship of
God contain all those
things?

C You are in the right, *Quin-*
tine; But I would try 30
whether you understood
our answer rightly.

Q You have done well: For
nothing can be said too
much concerning the 35
pure understanding of
Gods Word.

And concerning this matter
indeed I would willingly
have talked with you 40
more at large. But the
time it self puts us in
mind to depart.

Col. 4. *The Monitor,*
Baptista.

O Your brother is always ei-
ther prating, or play-
ing the fool, or provo-
king some body in the
Sermon; whence it comes
to pass, that he is oft-
times set down, and then
whipt.

B What would you have me
to do?

O Why do you not oft-times
admonish him?

ritatem quam proximo
debemus.

Sed audi, mi *Claudi*, nonne
cultus Dei omnia illa com-
pletur.

Probè sentis, *Quintine*; sed
volui experiri, an responsi-
onem tuam rectè intelli-
geres.

Benè fecisti: Nam de sincero
verbi divini intellectu nihil
nimis dici potest.

Et de hac re quidem tecum
pluribus verbis libenter
agerem. Sed nos hora ipsa
admonet ut discedamus.

Col. 4. *Observator,*
Baptista.

Frater tuus semper in con-
cione aut garrit, aut in-
eptit, aut aliquem incitat;
ex quo fit, ut sæpe no-
tandus sit, deinde va-
pulet.

Quid vis faciam?

Cur non sæpe mones?

I never give over admonishing him.

Go on, I pray you.

You have no cause to pray me; I will never give over, till (God willing) he reform himself somewhat.

So you shall make use of Cato's Precept, *When you admonish one: you know the rest.*

But I pray you, good Nicholas, as oft as you set him down, let me know it.

There would never be an end, his name is so often in my bills.

At least, let me know once, as soon as he shall make a fault, then I will tell my father, whose words he fears more than blows.

This is no small sign of a good disposition.

I hope indeed. will you do then what I intreat you to do?

I will do it indeed, with a very good will.

Col. 5. Castrensis,
Richard.

What talk had you with the Master even now?

If you desire to know, ask him,

Nunquam desisto monere.

Perge, precor.

Nihil est quod me precaris? nunquam cessabo, donec (volente Deo) aliqua ex parte se correxerit.

Sic usurpabis Catonis preceptum, Quando mones aliquem; nosti cætera.

Sed orote, mi Nicholas, ut quoties eum notaveris, id mihi renunties.

Nunquam finis esset, adeo frequens est nomen ejus in meis commentariolis.

Saltem, fac me semel certicrem, quum primum commiserit quo sit accusandus, tum ego patri dicam, cujus verba magis timet quam verbera.

Istud non est parvum argumentum bonæ indolis.

Ita spero quidem. Facies igitur quod rogo?

Ego verò, atque libens.

Col. 5. Castrensis,
Richardus.

Quid consilii tractabas modo cum preceptore.

Si scire cupis, illum percontare,

Why

- C Why do you conceal it from me? 5
- R That you may not blab it abroad.
- R (Believe me) I do not ask you therefore that I may disclose it: for what good should I get by that? 10
- Why then do you ask so greedily. 15
- C That I may rejoyce silently with my self, if you shall hear any good.
- R Do you come so provided, that you may extort from me that which is committed to me alone, and that by the Master? 20
- C What you shall say to me, suppose it spoken to a deaf and dumb man. 25
- R Shall I trust you with my backside?
- C Truly you may do it, and without any danger, 30
- R You can never speak so handsomely as to persuade me of it.
- C I will give you my word I will hold my tongue. 35
- R Though you swear deeply three or four times, I will not disclose it.
- And therefore do you give over asking. 40
- C How now? where is that friendship of ours?
- Cur me celas?
- Ut ne palam facias.
- Non ideo (crede mihi) te rogo ut id proferam: quid enim proficerem?
- Quamobrem igitur tam cupidè rogas?
- Nimirum ut mecum tacitus gaudeam, si quid boni audieris.
- Itane paratus advenis, ut à me extorqueas quod mihi uni, idque à præceptore, creditum est?
- Quod mihi dixeris surdo & muto dictum puta.
- Egone tergum meum in fidem tuam committam?
- Id profectò potes, & quidem sine periculo.
- Nunquam dices sat commode, ut istud mihi persuadeas.
- Dabo fidem me taciturnum,
- Etiam si ter quaterve sanctissime juraveris, non prodam.
- Proinde tu desiste percontari.
- Hem, ubi est illa nostra amicitia?

Do you not know the saying of the wise man, **Tell no body what you would have kept secret?**

I have heard it sometimes : but that which is told to a friend, is told to no body, for a friend is as it were another self.

He will say the same things to you, that would know of you ; and so also another, that would know of him, and so it will come to every bodies ear.

And therefore if you would have me be your friend hereafter, **give me a discharge.**

I am no **Commander**, to give you a discharge.

Do you go onto trouble me?

I had rather go away, than be troublesome to you,

Col. 6. D. N.

When will you go home?

I know not, **when it shall please God** : For that depends upon his will, not mine.

What if your father send for you?

Then I shall understand that God will have it so, and therefore I will obey.

Nescis illud dictum Sapientis, *Quod tacitum esse velis, nemini dixeris?*

Audivi aliquoties : sed quod amico dictum sit, nemini dictum videtur : Est enim amicus quasi alter idem.

Eadem tibi dicet, qui scire ex te volet ; & item alius, qui ex illo, atque ita ad aures omnium perveniet.

Itaque si me tibi posthac vis amicum esse, *me missum facito.*

Non sum Imperator, ut te missam faciam.

Pergin' molestus esse?

Abire malim quam tibi molestiam exhibere.

Col. 6. D. N.

Quando vis adire domum ? Nescio, *ubi Deo visum fuerit* : Id enim pendet ex voluntate ejus, non mea.

Quid si accersat pater ?

Tunc intelligam Deum sic velle, ideoque parebo.

But

D But what if the will of God be one, and the will of thy father another?

N It is not for me to dispute about this; but I am confident my father will not send for me without there be a cause. 15

D And I think no otherwise too; but I had a mind to talk with you all this while 20

N I am glad this talk of ours hath not been idle. 25

D I could wish such like discourses were more common in schools.

N They will then be so, when God shall endue childrens minds with his fear. 30

D Therefore let us beseech him, that that may shortly come to pass. 35

Col. 7. *Anthony.*
Jeremy.

A With what money did you buy that book?

H With what do you think, except my own?

A I wonder whence you had it? 5

H Why do you wonder? Am I bound to make you an account?

A Do I exact it? 10

Quid si alia fuerit Dei, alia patris tui voluntas?

De hoc meum non est disputare; sed ut confido, pater non temere me accerset.

Ego quoque non aliter sentio; sed volui tantisper tecum fabulari.

Gaudeo hunc nostrum sermonem non fuisse fabulosum.

Utinam in scholis frequentiores essent sermones ejusmodi.

Tumerunt, cum Deus ipse puerorum animos timore sui affecerit.

Ergo precemur eum, ut id brevi contingat,

Col 7. *Antonius,*
Hieremias.

Quà pecunià emisti librum istum?

Quà censēs nisi meà?

Miror unde habueris?

Quid miraris? An tibi debeo reddere rationem?

Egone exigo?

You

You seem to exact it.

I do not exact it, I say, but we use to talk thus friendly and freely amongst our selves, that we may always learn some thing in Latin.

I confess the thing will do us a great deal of good towards speaking Latin.

But there is no man so mild, but will be angry sometimes.

It is as you say; but boys anger is short.

But for that which you ask me about money, I received it of my father.

When came he?

About eight days ago.

I wonder I did not see him.

You have no reason to wonder.

Why so?

Because he scarce tarried here an hour and an half.

For when he had lighted from his horse, and spoken to me a little; Let us go up (quoth he) into your chamber, that I may talk more freely to you.

But before you tell me other matters, I would know what his so sudden coming means.

Videris exigere.

Non exigo, inquam, sed se solemus inter nos familiariter & libere confabulari, ut Latine semper condiscamus aliquid.

Ea res, fateor, plurimum confert nobis ad Latine loquendi facultatem.

Sed nemo est tam lenis, quin interdum subirasatur.

Est ut dicis; sed est brevis puerorum ira.

Quod autem de pecuniâ regabas, eam a patre acceperam.

Quando venerat?

Abhinc octo dies.

Miror quod eum non viderim.

Non est quod mireris.

Quid ita.

Quia vix sesquihoram hic moratus est.

Quum enim de equo descendisset, meque paucis esset alloquutus; Ascendamus, inquit, in tuum cubiculum, ut tecum liberius colloquar.

Sed antequam narres cetera, velim scire quid sibi vellet adventus ejus tam inopinatus.

He

H He heard me upon a certain false report (as it fell out) that I was sick.

A What did he, when he found you well, beyond his expectation?

H He was extraordinarily glad.

A Who makes any doubt of that?

H Moreover, he gave hearty thanks to God Almighty.

A I am willing to hear these things ; go on, I pray you.

H Then he asked me concerning my health ; we pray'd together, and gave God thanks ; at the last he asked me what I wanted.

I want father (quoth I) what thing do you want (quoth he ?)

A ten-penny book (quoth I) Then he drew a shilling out of his purse and gave it me into my hands ; and after he had bidden me farewell, he presently took horse, and went his way.

A Why did he give you more then you asked?

H You are a fool to ask such a question.

A Truly he was so glad, be-

Falso quodam rumore (ut fit) audierat me ægrotum esse.

Quid ille, cum præter spem te valentem invenit?

Mirificè affectus est gaudio.

Quis dubitat?

Præterea, Deo Optimo Maximo maximas egit gratias.

Libenter hæc audio ; perge, quæso.

Tunc me de valetudine percontatur ; unà precamur, non sine gratiarum actione ; tandem quærit, ecquid mihi opus sit.

Opus (inquam) pater. Quia (inquit) re eges?

Libro inquam) decem assuum. Tum ille promittit ex marsupio decussam, tum mihi in manum dat ; & vale dicto, statim conscendit equum ; atque abit.

Cur tibi plus dedit quam petiveras?

Istud ineptè quæris.

Scilicet ita lætus erat, quia

causæ

cause he had found me
well and lusty, beyond 90
his expectation; that if
I had asked him even a
Crown of Gold (or ten
shillings) he would as
easily have given me it. 95

O how much are you be-
holden to the chiefest
Father who hath given
you so good a Father!

It cannot be thought how 100
much I am beholden.
For although he had gi-
ven me a bad father, yet
I should have been not
a little beholden to him. 105

But why do we delay to go
to hear the lesson?

It is almost three a clock
already.

I have got all things ready.
And so have I. 110

Let us go into the school
then.

Col. 8. Senerius,
Villaticus.

Where is your eldest bro-
ther?

He is gone for a Soul-
dier?

What say you? for a Soul-
dier?

It is just so.

Hath he thus then bid fare
well to his learning?

me præter spem, bene-
fanum offenderet; quod
si vel coronatum aureum
petivissem tam facile de-
disset mihi.

O quantum debes illi sum-
mo Patri, qui tibi adeo
bonum patrem dederit!

Ne cogitari quidem potest
quantum debeam. Nam
etiamsi malum dedisset,
deberem tamen non pa-
rum.

Sed quid cessamus auditum
ire prælectionem?
Jam infrat hora tertia.

Parata sunt mihi omnia.
Et mihi quoque.
Eamus ergo in auditorium.

Col. 8. Senerius,
Villaticus.

Ubi est frater tuus natu-
maximus?
Ivit in militiam.

Quid ais? in militiam?

Sic res est.

Sic ergo valedixit literis?

He

- V He began to be weary of his learning a good while ago. 10 Jampridem literarum satietas eum ceperat.
- S Why so? Quid ita?
- V I know not unless it was because he would live more at his own liberty. 15 Nescio nisi quia volebat liberius vivere.
- S How came his father to give him leave? Quomodo permisit pater?
- V What, do you think that he gave him leave? 20 Quid, putas permisisse?
- He went when my father was out of the way, whether my mother would or no. 25 Patre absente, matre invitâ, profectus est.
- S O wretched youth! O miserum adolescentem!
- V Yes indeed very miserable. Imò verò miserrimum.
- S What will he do? Quid faciet?
- V That which others do, who follow that course of life, that is, he will pillage, plunder, play at dice, drink, and whore. 30 Id quod cæteri, qui sequuntur illud vitæ genus, nempe spoliabit, rapiet, ludet aleâ, potabit, scortabitur.
- S Is that the life of Souldiers? Estne isthæc militum vita?
- V Yes altogether. 35 Omnino.
- S How know you that? Unde scis istud?
- V I heard it of my father lately, when we were at supper. 40 Audivi nuper ex patre quum cœnaremus.
- S To what end did he talk of such things? Quorsum narrabat talia?
- V He taught us, that nothing was more certain than to fear God, who defendeth little ones, and brings them into the right way by little and little. 45 Docebat nos, nihil esse certius quàm Deum timere, qui custodit parvulos, eosque in viam rectam paulatim inducit.
- S Likewise our Master him- Et Præceptor ipse noster de
- self

self doth oft-times put us
in mind of these things. 50

We ought to be so much
the more careful to love
our Parents and Masters
dearly, whose help God
makes use of for our 55
instruction.

I wish we may discharge to-
wards them both that
which he commands us
in his law. 60

God so grant.

I pray God he may grant
it.

Col. 9. Lucas,
Orosius.

I hear that your brother is
already come back out
of Germany.

It is so.

Did he come back alone? 5

Not quite.

Who came with him then?

A certain Citizen of this
town, who had dwelt
there almost these two 10
years.

Why went your brother?

My father had sent him thi-
ther, **to learn to speak**
High Dutch. 15

Why then was he not there
longer?

He could no longer abide
to be without the sight
of his mother. 20

his rebus sæpe nos ad-
monet.

Tanto magis debemus esse
soliciti, ut parentes cha-
ros habeamus & præcep-
tores quorum opera De-
us ad nostram instituti-
onem utitur.

Utinam utrisque præstemus
quod ipse nobis in sua
lege præcipit.

Ita faxit Deus.

Faxit ille.

Col. 9. Lucas,
Orosius.

Audio fratrem tuum jam re-
venisse ex *Germania*.

Sic est.

5 Solusne rediit?

Non omnino.

Quis igitur cum illo?

Quidam civis hujus oppidi, qui
ferè biennium illic habi-
taverat.

Cur iverat frater?

Missus fuerat illuc à patre
ut *Germanicè* disceret lo-
qui.

15 Quam igitur ob rem non
fuit illic diutius?

Jam non poterat ferre matris
desiderium.

T O

L O little tender youth! what year is he going on?

O The seventeenth, if my mother well remember, whom I have often heard say so. 25

L Well, with what look did his father welcom his coming?

O Do you ask? My father could not endure to look upon him: moreover, he neither boughsated him his blessing, nor spoke to him, but bade him begone out of his sight. 30

L What else?

O Had not my mother interceded with tears, he had commanded an Officer to be sent for, who might put the poor boy into prison.. 35

L But he could not do it, unless some Magistrate bade him. 40

O I know not, yet he did his utmost.

L What was done afterwards? Did he lie at your house? 45

O No indeed.

L Where then?

O Do you know my Sisters husband?

L As well as I know one finger from another. 50

O My Mother sent him thi-

O tenellum adolescentem! quotum annum agit?

Septimum decimum, si rectè mater meminit, ex quà id audiui sæpe.

Agè, quo vultu à patre acceptus est ejus adventus?

Rogas? Pater non sustinebat aspicere, quin etiam nec salutatione dignatus, nec alloquio, jussit eum abire è conspectu. 35

Quid præterea?

Nisi mater cum lachrymis intercessisset, jusserat apparitorem accersi, qui miserum in carcerem conjiceret.

Atqui non poterat injussu magistratus. 40

Nescio, tamen conabatur.

Quid postea factum est? Cubuítne domi vestrà?

Minime verò.

Ubi igitur?

Sororis meæ virum nosti?

Tanquam digitos. 55

Eò missus est à matre, dum ther

ther till my fathers
fury was past.

60

What came of it at the
last?

My mother dealt with our
kinsfolks and friends, that
they would appease my
fathers anger.

65

Thus then your brother got
into your fathers favour
again.

That was no such hard
matter. For now my Fa-
ther began to be sorry
that he had been so an-
gry, and that he had en-
tertained his Son so
roughly,

70

Verily, time had pacified
his anger.

Yet he entertained him on
that condition, that he
should promise he would
go again into Germany,
shortly after the Vintage.

80

See how fond this affe-
ction is towards our
Mothers.

85

But the Mothers them-
selves are in the fault:
for why do they dote so
much upon us?

90

It is a hard matter to
force nature.

Do you remember a verse
of Horace's to that purpose?

Though with a fork thou na-
ture dost expel.

95

Yet soon it will return.

patris ira deservesceret,

Quid tamen accidit?

*Egit mater cum propinquis
& amicis nostris, ut ira-
tum patrem mitigarent.*

*Sic igitur frater tuus cum
patre in gratiam rediit.*

*Id non fuit magni negotii.
jam enim patrem cape-
rat pœnitere quòd sic ex-
canduisset, quodque tam
graviter accepisset filium.*

*Nempe, dies ejus iram leni-
erat.*

*Eà tamen lege recepit il-
lum, ut promitteret se
in Germaniam rediturum
statim à vindemiâ.*

*Vide quam ineptus sit iste in
matres nostras affectus.*

*Atqui ipsæ matres sunt in cau-
sa; cur enim adeò tenere
nos adamant?*

Naturam cogere difficile est.

*In hanc sententiam tenésne
versum ex Horatio;*

*Naturam expellas furca licet
usque recurret.*

O But what a thing is this?
Whilst we talk, we have
neglected our play.

L We shall get no hurt by
that. Now let us go to-
gether to our disputations.

Col. 10. Conradus, Linus.

C Where was you to day af-
ter dinner?

L In my Masters Garden.

C What went you thither for?

L He sent me to fetch some
pot-herbs.

C And what ~~pot-herbs~~ have
you gathered?

L I can scarcely reckon them
all.

C Reckon at the least those
which you remember.

L Why do you desire that?

C That in the interim we
may call to mind some
names of things, which
we learned when we were
little boys.

L It is a gallant exercise,
especially when we have
any leisure.

Hear then.

I have gathered Garlick,
wild thyme, leeks, oni-
ons, cresses, commin,
fennel, thyme, marjo-
ram, hyssop, parsley, sage,
savory.

C Those are sweet herbs

Sed quid hoc?

Dum fabulamur, a lusu
cessatum est.

100 Nihil nobis inde accidet mali.
Ad disputationem con-
veniamus jam.

Col. 10. Conradus, Linus.

Ubi fuisti hodie a prandio?

In horto Præceptoris.

Quid illic iveras?

5 Ille me miserat petitem o-
lera.

Quæ tandem olera collegisti.

Vix enumerare possum om-
nia.

10 Saltem quæ occurrunt memo-
ria.

Cur istud quæris?

Ut interim recordemur ali-
qua rerum nomina, quæ
parvuli didicimus.

Pulchra est exercitatio, præ-
sertim quum aliquid nobis
suppetat otii.

Audi igitur.

Collegi alia, serpillum, por-
ros, cepas, nasturtium,
cuminum, fœniculum, thy-
mum, amaracum, hyssop-
pum, apium, salviā, sa-
tureiam.

Herbæ sunt olentes quas ad-
which

which you have reckoned hitherto.	30	huc numerâsti.
So I was intended to reckon them for my memories sake.		Sic institueram memoriæ gratiâ.
Go on farther.	35	Perge porrò.
There are a few behind ; as, beets, succory, lettice, sorrel, rocket, coleworts, purslane. I can think on no more.	40	<i>Pauca quidem restant ;</i> ut, be- ta, cichorum, lactuca, oxalis, eruca, brassica portulaca. <i>Plures non oc- currunt.</i>
How could you remember so many ?		Quî potuisti tot meminisse?
My Master gave me a Ca- talogue written.		Præceptor mihi dederat scriptum catalogum.
And did you know them all?	45	Et noveras omnes ?
I knew them, or else I had asked him.		Noram, alioquin eum in- terrogâssem.
But I do not know them all, though I have learn- ed their names.	50	Atqui ego non novi omnes, quamvis nomina didice- rim.
I will shew you more yet, when we may go into the garden. (store ?		Ego tibi plures etiam de- monstrabo, quum licebit nobis in hortum ire.
Have you brought any A basket full.	55	Multumne attulisti ? <i>Plenum calathum.</i>
But how much of everyone?		Sed de singulis quantum ?
You are too inquisitive.		<i>Nimis es curiosus.</i>
What do you mean ? I have brought as much of eve- ry one as was needful.	60	Quid vis ? De singulis attu- li quantum opus fuit.
Though I seem inquisitive to you, yet I would have you answer me this,		Tamet si curiosus tibi vide- ar, tamen hoc mihi ve- lim respondeas.
Do you know for what use the master hath cau- sed so many sorts of pot- herbs to be gotten ?	65	Scin' tu ad quem usum præ- ceptor tot olerum gene- ra curaret apparanda ?
L Partly that the pottage		Partim ut <i>Jus bene condire</i> T 3 might.

might be well seasoned,
and partly that an herb
pudding might be made.

L How well did he provide
for us!

C Very well, but yet that was
not the chiefest cause? 75

L What then?

C Did you ever read of *Virgils*
Pudding of milk, wine,
cheese and herbs?

L I have read the verses in-
deed, but I never ate of
the pudding, nor saw it,
that I know of.

C But I hope you shall see
it: for our master taught
his wife to make it, and
she hath made it accord-
ing to his direction.

L Shall we have any good
thing provided for our
supper? 90

C At the least fat flesh pot-
tage, well seasoned, fat
meat and an herb pud-
ding.

L How know you these
things? 95

C I saw all in the kitchen
when I was bidden to
help, especially as I was
picking my potherbs.

L What becomes of the pud-
ding made of milk, cheese,
wine and herbs?

Shall we not taste of it at
the least?

C Yes we shall have some gi-

tur, partim ut *minutal ex*
oleribus fieret.

Quam bene consulebat no-
bis!

Optimè; sed tamen ea non
erat causa præcipua.

Quænam igitur?

Legistine unquam *Moretum*
Virgilii?

Carmen quidem legi; sed
moretum nunquam edi,
nec vidi, quod sciam.

At *videbis* spero; nam Præ-
ceptor uxorem docuit
conficere, & illa confecit
ex ejus præscripto.

An apparatur nobis aliquid in
cœnam boni?

Saltem *jus carniû pingue,*
carnes opimæ, & *minutal*
ex oleribus.

Unde scis ista?

Omnia vidi in culinâ quum
jussus essem adjuvare, præ-
cipuè in *meis oleribus re-*
purandis.

Quid moretum?

Non saltem gustabimus?

Imo dabitur nobis; nam con-
ven

ven us; for there was
enough made to serve
us all.

110

I like these things better,
especially in Summer-
time, than flesh or fish.

Truly I could wish flesh
might be saved against
winter, that we might
use to eat herbs and fruits
all Summer long.

115

But (as I have heard) those
have less nourishment in
them.

120

I have heard that too some-
times.

But what need Scholars
have so much meat?

125

Not so much I confess, but
yet if Parents should see
us pale or lean, they
would presently lay the
blame of that matter
upon the Master.

130

Is it not so?

There is no doubt of it;
but what should one do?
Parents (especially mo-
thers) commonly do
cocker us too much.

135

Indeed you say truth; but
in the mean time, you
are content to enjoy your
mothers cockering.

140

As if you were not so.

That I may not lie, what I
charge upon you, I often
times find experience of
in my self.

145

*fectum est quod satis sit om-
nibus.*

*Ista mihi sapiunt magis, præ-
sertim ætate, quam car-
nes ipsæ aut pisciculi.*

*Optarem profecto servari car-
nes in hyemem, ut tota æ-
state olera & fructus esi-
tarem.*

*Atqui (ut accepi) isti mi-
nus alunt.*

Id ego audiui aliquoties.

*Sed quid opus est tanto studio
sis alimento?*

*Non tantum fateor; si tamen
parentes nos viderent
pallidos & macilentos, sta-
tim ejus rei culpam assigna-
rent præceptoribus. Nonne
sic est?*

*Non est dubium; sed quid
ages? fere parentes (præ-
cipue matres) nobis indul-
gent nimium.*

*Verum quidem dicis, sed tu in-
terim matris indulgentia
libenter fruëris.*

Quasi vero tu minus.

*Nè mentiar, quod tibi as-
scribo, in me quoque
frequenter experior.*

L We cannot alter our parents affections towards us, but by our faults; only let us have a care how we abuse their good will; but especially let us praise that our most bountiful Father, who hath given us such Ancestors.

C I am willing to hear those things but time calls us away.

L Come, let us make an end.

Col. II. Molerius, Dotheus

M Whence come you?

D From the market.

M What have you bought?

D Flesh meat.

M What like?

D Veal.

M I pray you, let me see it; it is almost a novelty now.

D Look upon it.

M Methinks it is good.

D I suppose you are not mistaken.

M How many pounds are there?

D The Butchers will not sell Veal by weight.

M Why not?

D Because of its novelty.

M See their cunning! truly every man sells as dear as he can.

D You have hit the nail on the head.

Non possumus parentum erga nos affectum nisi nostris vitiis, immutare; tantum caveamus eorum abuti benevolentia; sed imprimis laudemus illum Patrem nostrum benignissimum, qui nobis tales progenitores dedit.

Ista libens audio, sed nos hora vocat.

Agè, finem imponamus.

Col. II. Molerius, Dotheus.

Unde redis?

E foro.

Quid emisti?

Carnem.

Qualem?

Vitulinam.

Ostende, quæso? ferè nova res est hoc tempore.

Vide.

Bona videtur mihi.

Non falleris, opinor.

Quot sunt libræ?

Nolunt lanii appendere vitulinam.

Cur non?

Propter novitatem.

Vide astutiam! scilicet quisque vendit quam potest carissime.

Rem acu tetigisti.

How

How much do you think it weighs?

Two pounds and a little more. 25

What did you buy it for?

Come on, guess.

I am no diviner.

But many men guess, who for all that are no diviners. 30

It may be so, but upon certain grounds, otherwise guessing aforehand is forbidden in the Scriptures.

Guess then upon some ground. 35

You have bought it for two pence.

For somewhat less. 40

How much then?

Guess again.

Twenty deniers.

I will no longer put you to the stretch about nothing. 45

Tell me then, I pray you.

All this cost me three half-pence.

Truly fortune favoured you very well. 50

What fortune do you tell me on?

This is the custom of speaking.

Custom (as they say) is a very bad Tyrant. 55

And I wish we could as carefully observe good custom, as we obstinately keep the bad. 60

Quantum putas pendere?

Duas libras & paulò amplius.

Quanti emisti?

Age, divina.

Non sum divinus.

Atqui multi divinant, qui tamen divini non sunt.

Fieri potest: sed ex quibusdam conjecturis; alioqui divinatio vetita est in divinis literis.

Divina igitur ex conjectura.

Emisti totum duobus assibus.

Paulò minoris.

Quanti ergo?

Tenta iterum.

Viginti denariolis.

Nolo te diutius torquere de nihilo.

Dic igitur, sodes.

Hoc totum constitit mihi sex quadrantibus.

Profectò fortuna tibi pulchrè favit.

Quam mihi fortunam narras?

Hic mos est loquendi.

Mos (ut dicitur) tyrannus est pessimus.

Atque utinam bonos mores tam studiosè coloremus quam obstinate retinemus malos.

Then

D Then all things would
go better.

Let us leave that fortune
then to Heathens and
Godless persons.

Fortune is nothing.

It is only God who is
our helper & protector.

M Truly I know that very
well, and I do verily
believe it, and really con-
fess it; but what should
one do? The tongue oft
times runs amiss, when
the mind thinks no harm.

D You should remember that
saying, *Let not the
tongue run before the
wit.*

M Truly we learned that out
of the sayings of the se-
ven wise men; but we
do not always think upon
such fine speeches, though
we get them by heart.

D The memory is so much the
more to be exercised, that
it may afford us enough
when need is.

M I shall learn another time
to be wiser by this your
giving me warning.

D But I hear the bell ring;
let us give over.

Col. 12. The Master, the Man.

H Have you been to day in
the market?

Tunc melius se haberent omnia.

Nos igitur fortunam istam
Ethnicis & impiis relin-
quamus.

Fortuna nihil est.

*Solus est Deus qui favet nobis,
solus est adiutor & protector
noster.*

Istud quidem certò scio, fi-
deliter credo, & vere con-
fiteor; sed quid agas?
*Sæpe labitur lingua, nihil
mali cogitante animo.*

Oportebat te istud memi-
niste, *Ne lingua præcurrat
mentem.*

Istud quidem didicimus è
septem sapientum dictis,
sed non semper occur-
runt ejusmodi pulchra
dicta, licet ea mandave-
rimus memoria.

Tanto igitur magis illa est
exercenda, ut nobis quum
opus est, suppetat.

Isto tuo admonitu discam esse
alias prudentior.

Sed audio signum dari; de-
finamus.

Col. 12. Herus, Famulus.

Fuistine hodie in foro?

I have

I have been.
 When?
 After the Sermon.
 What have you bought
 Almost nothing. (us? 5
 But what.
 Butter.
 How much?
 A farthing worth.
 So very little?
 I durst buy no more.
 What was you afraid of?
 Lest it should not be good.
 It is very wisely done.
 Why do you say that, Ma- 15
 ster?
 Because I had rather have
 you to be too fearful than
 too bold in this matter. 20
 But have you bought any
 thing else?
 Nothing.
 How now? nothing?
 Nothing at all. 25
 Fie, how fearfully you
 have bought provision
 for us!
 What else could I have
 bought?
 As if you knew not what 30
 me & I love.
 I know you love pretty
 soft Cheese, and pears,
 and other new fruits. 35
 You say well; why did you
 not buy them then?
 The cheese was dearer than
 my little money would
 reach to. 40

Fui.
 Quando?
 Post concionem sacram?
 Quid emisisti nobis?
 Ferè nihil.
 Quid autem?
 Butyrum.
 Quanti?
 Quadrante. 10
 Tantillum?
 Non ausus sum amplius emere.
 Quid timebas?
 Ne bonum non esset.
 Satis prudenter factum.
 Cur istud dicis, here? 15
 Quia malim te esse in hac
 re timidiorem quam au-
 daciorem.
 Sed nunquid emisisti præte- 20
 rea?
 Nihil.
 Eho, nihilne?
 Nihil prorsus. 25
 Vah, quam parce nobis opso-
 natus es!
 Quid aliud emere potuif-
 sem.
 Quasi nescias quibus cibis ob-
 ledari selem.
 Scio te amare caseum melli-
 usculum, & pyra & alios
 fructus recentes. 30
 Recte dicis; cur igitur non
 emebas?
 Caseus ipse carior erat præ
 nostra pecuniola. 35

What

H What were the fruits?

F Some were not ripe enough
and of other some I
made a question whe- 45
ther they were good.

H O wretch! couldst thou
not taste.

F But these women suffer you
to taste nothing, unless 50
you say you will buy.

H No wonder, for a great
many would taste for
their minds sake only.

Therefore be you wiser 55
another time.

F How?

H If you see any fair fruit buy
a little for a denier, that
you may make trial. 60

F And what then?

H If you like it well then buy
more; but if not, let it
alone and try elsewhere. 65

F That is a good caution.

H Remember then that you
use it hereafter.

F I hope I shall be careful
to remember it. Would
you have any thing else? 70

H That you mind those things
which concern your of-
fice, and then that you
peruse your book. 75

Col. 13. Caletus,
Quintinus.

Was you present at morn-

Quid fructus?

Alii erant non satis maturi,
de aliis ego dubitabam es-
sentne boni.

Miser! non poteras gu-
stare?

Atqui istæ mulieres nihil
gustare permittunt, nisi
te empturum affirmes.

Nihil mirum, multi enim
gustarent animi tantum
gratia.

Tu igitur esto alias prudentior.

Quomodo?

Si videris pulchrum ali-
quem fructum, eme ali-
quantulum denariolo, ut
facias periculum.

Quid tum præterea?

Si tibi sapuerit tum emitto
amplius; sin minus, re-
linquito & alio te conferto,

Bona est cautio.

Memineris igitur, ut ipse
postea utaris.

Ego, ut spero, meminero di-
ligenter. Nunquid vis
præterea?

Ut cures quæ tui sunt offi-
cii deinde literis incum-
bas.

Col. 13. Caroletus,
Quintinus.

Adfuisi matutina præcatio-
ing

ing prayer?

I was there: but where was you?

I was gone to my father to his Inn.

Why so?

He had bidden me yesternight that I should come to him pretty early in the morning.

How durst you go abroad so early, and that without making the master acquainted?

I had just got leave yesternight, before he went to bed.

But tell me, what did he admonish you on openly after prayer?

I hear (saith he) there are some among you that oft-times speak English, and none of you in the mean time shew me any thing: which is a sign you are all consenting in the same fault.

This was the sum of his accusation: besides he spake many things to that purpose, which I could not remember.

But what was the conclusion at the last?

Wherefore (saith he) I admonish you, that you diligently exhort one another to speak Latin

ni?

Adfui: tu verò ubi eras?

Iveram ad patrem in cautionem.

Quid eo?

Heri vesperi jusserat ut se convenirem bene mane.

Quì ausus es tam manè prodire, idque inconsulto præceptore?

Jam heri veniam impetram, antequam iretur exbitum.

Sed dic mihi, quid ille à precatione palam admonuit?

Audivi (inquit) esse inter vos qui sæpenumerò Anglicè fabulentur & nemo interea vestrùm mihi quicquam indicat: quod est argumentum consensionis omnium in eodem peccato.

Hæc fuit accusationis summa: deinde, in eam sententiam multa dixit, quæ meminisse non potui.

Sed quæ tandem fuit conclusio?

Quamobrem (inquit) admonéo vos, ut aliis alium ad Latine loquendum exhortemini diligenter

that

that you bring me their names as soon as can be that will not obey, that I may apply some reme- 45
dy to the disease.

C Must we not then speak a word in English?

Q As far as I could gather by his words, he doth not so 50
understand the matter. For (as you know) he is not so strict, as to punish him straight, if a word slip from one as they talk 55
together.

C He hath said openly (as I remember) sometimes that his order belongs to those only, who, when they 60
know how to speak in Latin, yet do always seek starting holes, that they may tell tales in English, and that too concerning 65
very frivolous matters.

Q Such is the stubbornness of some; that they had rather be often whipt for disobeying most lawful 70
commands, than to be praised, and also loved, for doing as he bids them.

C You remember we have heard of our master himself. We take pains to do that we are forbid 75
to do.

Q I remember it, and it is 80

qui parere noluerint, ad me quam primum deferatis, ut *hanc malo remedium adhibeam.*

Nullumue igitur verbum licebit efferre Anglicum?

Quantum ex verbis ejus colligere potui, non ita rem intelligit. Non enim (ut scis) usque adeo est severus exactor, ut statim puniat, si cui verbum aliquod inter colloquendum exciderit.

Aliquoties (ut memini) palam dixit, edictum suum ad eos demum pertinere, qui quum Latinè sciunt, tamen semper latibula quærunt, ut Anglicè fabulentur, idque de rebus ineptissimis.

Ea est quorundam pertinacia, ut malint sæpissimè vapulare repugnando præceptis honestissimis, quam laudari, atque etiam diligere, obsequendo.

Meministi audire ex ipso Præceptore, Nitimur in vetitum.

Memini, atque adeo est verum

very true too; yet they
that willingly receive the
Doctrine of Christ, do
not offend on purpose,
or of malice.

The true fear of the Lord
doth cause that.

Such therefore, **as far as
they can, through the
weakness of nature,** do
carefully endeavour to
take heed, that they do
not willingly do, say, or
think any thing where-
with God may be offend-
ed, though never so little.

Therefore let us also have a
care to avoid that: let us
study to live well, and
obey the will of our God
not only that we may not
be whipt, but rather that
we may please that our
best Father.

So shall it come to pass, that
we may truly be the Sons
not of darkness, but of
light.

**But of these things ano-
ther time more at large;**
let us go to our disputa-
tions.

Lo, the bell calls us.

Col. 14. *Albertus,*
Tirotus.

Are you come from the
market at length?

rissimum; tamen qui do-
ctrinam Christi libenter
amplectuntur, non studio
peccant neque malicia.

Istud præstat verus ille ti-
mor Domini.

Tales igitur, *quod licet per
naturæ infirmitatem,* sedulo
cavere nituntur nequid
scientes faciant, dicant,
aut cogitent, quo Deus
vel minimum offendatur.

Ergo studeamus & nos id
ipsum cavere: studeamus
rectè vivere & Dei nostri
parere voluntati non mo-
dò nè vapulemus, sed ma-
gis ut illi optimo Patri
nostro placeamus.

Ita fiet, ut verè simus, non
tenebrarum, sed lucis fi-
lii.

Sed de his aliis pluribus; in
disputationes nos recipi-
amus.

Ecce, *vocat signum.*

Col. 14. *Albertus,*
Tirotus.

Nunc demum redis à foro?

Why

- T Why at the length ?
There is such a throng
at the shambles, that I
could scarce get near.
- A What flesh meat have you
brought us against to
morrow ?
- T Beef and Mutton.
- A Is there good store of flesh
in the market ;
- T Truly so great store, that
I wonder it is so dear.
- A It is no wonder.
- T As there is much flesh meat,
so there are many that
eat flesh meat every day.
But what kinds of flesh-
meat did you see espe-
cially ?
- A I saw Beef, Veal, ~~Sheep~~
mutton, Weather-mut-
ton, pork, kid and lamb
- T Nothing else ?
- A What would you have else ?
- T Was there no Venison ?
- A I cannot reckon all at
once, yet I saw Venison
too.
- T What like ?
- A ~~Red deer,~~ and boars flesh.
O how fat the boars flesh
is !
- T O how foolish are you ?
- A Why so ?
- T Because you are mistaken
in the names of things.
For that which is called **fat**
in a tame swine, is cal-
led **brawn** in a wild
- Quid demum ?
Tanta est ad lanienam turba
ut vix accedere potue-
rim.
Quas attulisti nobis carnes
in diem crastinum ?
- Bubulam & vervecinam.
Estne in foro carnum mag-
na copia ?
Tanta profecto, ut miror
adeo caras esse.
Nihil mirum.
Ut multæ sunt carnes, ita
multi qui edunt carnes
quotidie.
Sed quæ potissimum vidisti
carnis genera ?
- Vidi bubulam, vitulinam,
ovillam, vervecinam, suil-
lam, hœdinam agninam.
Nihilne ampliùs ?
Quid velles præterea ?
Nihil erat ferinæ ?
Non quo referre simul omnia ;
imo etiam ferinam vidi.
- Qualem ?
Cervinam, & aprugnam.
O quam pinguis est aprug-
na ?
O quam ineptus es !
Quid ita ?
Quia falleris in rerum no-
minibus.
Nam quod in sue dome-
stico dicitur *arvina*, id in
sue fero (id est, apro)
swine,

swine, that is in a boar
and it is the hardest in
that kind.

I I do not remember that 45
ever I heard that.

A Now you have heard it,
commit it to memory if
you will.

I But you teacher, whence 50
do you learn it?

A Venison is a very common
thing at our house.

I Whence have you such
store?

A My father hath a **Park** of 55
many wild beasts in the
country, out of which
sometimes **whole Boars**
are brought into the City. 60

I What a like one is that park?

A It is a very large place, al-
most four square, fenced
about on all sides with
very high walls, set with 65
many & tall trees, among
which there are very
many bramble-thickets.

I What like trees are there?
whether such as use to 70
grow about Towns, or
such as use to grow in
woods?

A Almost all such as use to
grow in woods; but a- 75
mongst these especially
Oaks and Beech-trees,
with the mast thereof red
deer, boars, and fallow
deer are fed. 80

callum vocatur, & est in
eo genere durissimum.

Istud quidem audire non
memini.

Nunc audisti, manda (si vis)
memoriæ.

Tu verò doctor, unde illud
didicisti?

Domi nostræ ferina caro res
est frequentissima.

Unde vobis tanta copia?

Pater habet ruri ferarum
multarum *vivarium*, ex
quo interdum *solidi apri*
in urbem conferuntur.

Quale est vivarium istud?

Locus est ferè quadrangula-
ri formâ amplissimus, mu-
ris altissimis septus undi-
que, consitus multis &
proceris arboribus, inter
quas sunt dumeta maxi-
me densa.

Quales sunt illic arbores?
utrum urbanæ, an syl-
vestres.

Sylvestres ferè omnes sed
in his potissimum quer-
cus & fagi; quarum glan-
de pascuntur cervi, apri,
damæ.

T O what thanks do you worthily owe to God who hath bestowed upon you such an abundance of all things!

A We are not unmindfull of his blessings. For my Father bestows very much goods upon the poor; **which** nevertheless, **I** would say to no body **but you.**

T Why so?

A Because he would not have such things **to be talkt on abroad.**

T **He is so much the more to be commended,** because he truly follows Christs command, whose words are written in *Matthew*, *When thou dost thine alms*, (saith he) and those that follow.

A In what Chapter?

T The sixth, **unless my me- more fail me.**

But so much for this.

A For we have discoursed enough and now they are met together to dispute.

T Let us go then.

A **Follow me,** or (if you had rather) **go before me.**

T I will do neither; but **we will go together.**

O quantas meritis gratias Deo debetis, qui vobis largitus est tantam rerum omnium abundantiam!

Non sumus immemores beneficiorum ejus. Pater enim plurima bona in pauperes erogat; *quod tamen tibi uni dictum esse velim.*

Cur ita?

Quia talia non vult *prædicari.*

Tanto magis laudandus, quod Christi præceptum verè sequitur, cujus verba apud *Matthæum* scripta sunt; *Quum facis* (inquit) *elemosynam* & quæ sequuntur.

Quoto capite?

Sexto, *nisi me fallit memoria.*

Sed hæc hæcenus.

Satis enim sumus colloquuti, & jam ad disputandum convenitur.

Eamus igitur.

Sequere me; aut (si mavis) *præcede.*

Ego neutrum faciam, sed *una ibimus.*

Col. 15. Grinandus,
Maverotus.

G Are you but come to day
then from your Country
house?

M But to day, and that a little
before dinner.

G But you said you would be
there but two days.

M So I hoped it would be,
and so my father pro-
mised.

G What hindred you then
that you did not come
back sooner?

M My mother stay'd me,
though I besought her
even with tears that she
should let me go,

G But why did she stay you
so long?

M That I might bear her com-
pany as she came back.

G And what did you in the
mean time?

M I gathered fruits with our
Country folk.

G What fruits?

M As if you did not know
harvest, and **lateward**
fruits, pears, apples, wal-
nuts, chesnuts.

G O pleasant exercise!

M It is not only pleasant but
profitable too.

G But this is not well, that in
the mean time the bene-

Col. 15. Grinandus,
Maverotus.

Tantum igitur hodie è villa
revertisti?

Hodie tantum, idque paulò
ante prandium.

Atqui dixeras te futurum
illic modò biduum.

Ita sperabam fore, & sic pa-
ter promittebat.

Quid igitur obstitit, quo mi-
nus redieris citius?

Mater me detinuit, tametsi
etiam cum lachrymis eam
obsecrarem ut me missum
faceret.

Sed cur te tam diu remora-
ta est.

Ut se comitarer in reditu.

Quid verò agebas interea?

Colligebam fructus cum ru-
sticis nostris.

Quos fructus?

Quasi non sunt tibi noti
fructus autumnales & sero-
tini pyra, mala, juglan-
des, castaneæ.

O jucunda exercitatio!

Non est jucunda solum, sed
etiam frugifera.

Sed hoc malum, quòd in-
terim quinque aut sex

- fit of five or six lessons
lost.
- M It is not altogether lost, I
hope; I will have a care
as far as I am able, that
I may recover it in some
part. 40
- G What will you do?
- M I will write it down as dili-
gently as I can. 45
- G And what then?
- M I will get the speech of the
Author by heart.
- G But you will not sufficient-
ly understand his mean-
ing. 50
- M The Masters Translation
will help me to get the
sense of the most part.
- G And yet that will not be
enough for all that. 55
- M You shall come to me (if
you please) at your lei-
sure, that we may confer
together. 60
- G Truly I would do it with
all my heart. But that
will not be enough yet.
- M I have no more that I can
do. 65
- G How much better had it
been to hear the lively
voice of our Master?
- M Truly it had been a great
deal better. 70
- But seeing it doth not befall
me, neither is it done
through my default, I
have nothing whereof to
- prælectionum fructus ti-
bi periit.
- Non omnino periit, spero;
curabo pro viribus ut a-
liqua ex parte recupe-
rem.
- Quid facies?
- Describam quam potero di-
ligentissimè.
- Quid tum postea?
- Ediscam ipsam Autoris ora-
tionem.
- Sed sententiam non satis in-
telliges.
- Ipsa me juvabit præceptoris
interpretatio, ut sensum
magnà ex parte assequar.
- Nec tamen id satis erit.
- Tu (si placet) aderis mihi
per otium, ut confera-
mus unà.
- Libenter equidem faciam.
Sed ne istud quidem suf-
ficient.
- Non habeo quod possum
amplius.
- Quanto præstitisset vivam
audire magistri vocem
- Multò sanè præstiterat.
- Sed quando id mihi non
contingit, nec meâ cul-
pâ factum est, nihil
habeo quod me accu-
blame

blame my self in this be- 75 sem in hac parte.
half.

G You say fair, ~~see~~ then you
have a good courage:
for whereas I have talked
with you at large about 80
this matter, I did it not,
because I had a mind to
draw you to despair, but
it all proceeded from
mine especial love to- 85
wards you.

M I make no doubt of that,
whence it is that I thank
you the more.

G But lo, the little best cat's 90
us to supper.

M A seasonable messenger.

Col. 15. *John, Rubetus.*

J God save you, *Rubetus.*

R O *John*, you come in a
lucky hour: are you
well?

J Very well, I thank God; 5
but how do you?

R Very well indeed, by Gods
blessing: but when came
you back from home?

J Now three days ago. 10

R It is well, you have come
very seasonably.

J Verily I knew the vacation
time was at hand.

R Are you content we should 15
talk a little, now at our
leisure?

J Yes, so we be farther off

Rectè dicis; *fac igitur ha-
beas animum bonum*: Nam
quod ego tecum pluri-
bus verbis de hac re dis-
putavi, non ideo feci, ut
vellem te adducere in de-
spirationem, sed totum
illud profectum est ex
meo in te amore singu-
lari.

Haud mihi dubium illud est;
quo fit ut majorem tibi
habeam gratiam.

Sed ecce, *vocat nos ad canam
tintinnabulum.*

Nuncius opportunus.

Col. 16. *Johannes, Rubetus.*

Salve, *Rubete.*

O *Johannes*, *auspicato adve-
nis*: valesne bene?

Optimè gratia Deo; tu verò
ut vales?

Rectè sanè, Dei beneficio:
sed quando rediisti domo?

10 *Nudiustertius.*

Bene habet: opportune ve-
nisti.

*Nempe sciebam instare va-
cationis terminum.*

*Placétne ut otiosè aliquan-
diu confabulemur.*

*Maximè dummodo semoti
from*

- from this company of
play'ng boys that make
such a noise. 20
- R You do well to put me in
mind; let us go aside
into that school, which
is open.
- J How finely do we sit here? 25
Come on, let us talk freely.
- R Are your vintages done? 25
Quàm aptè hic sedemus!
Age, loquamur libere.
Santne peractæ vestræ vin-
demix?
- J Quite. 25
Omnino.
- R How much time have you 30
spent in the whole work?
- J About fifteen days.
- R Was you always there then? 30
Quantum temporis posuisti in
roto opere?
- J I missed not a day. 35
Nullum intermisi diem.
- R What did you do? 35
Quid agebas?
- J I often gathered grapes. 35
Uvas sæpiùs colligebam.
- R You should joyn something 35
else with the Verb, I ga-
thered.
- J What, I pray you? 40
Quidnam quæso?
- R And I eat them. 40
Et edebam.
- J What needed that? no bo- 40
dy can make any doubt
of that.
- For who gathers good and 45
ripe fruits, but he eats e-
ven of the best?
- R Truly, you say well: O 45
brave, I commend your
answer.
- J Did you now think to have 50
stop'd my mouth?
- R I did not so much as 50
think on that.
- What then? 55
Quid igitur?
- simus ab hac turba clamo-
sa ludentium.
- Bene mones; secedamus in
auditorium, illud quod
est apertum.
- Quàm aptè hic sedemus!
Age, loquamur libere.
Santne peractæ vestræ vin-
demix?
- Omnino.
- Quantum temporis posuisti in
roto opere?
- Dies circiter quindecim.
Tu igitur semper interfu-
isti?
- Nullum intermisi diem.
- Quid agebas?
- Uvas sæpiùs colligebam.
- Cum verbo colligebam debu-
isti aliquid addere,
- Quidnam quæso?
- Et edebam.
- Quid opus fuit? De hoc ne-
mo dubitare potest.
- Quis enim fructus bonos &
maturos legit quin edat
etiam ex optimis?
- Profectò rectè loqueris, eu-
ge responsum laudo.
- Jamne putabas os occlusisse
mihi?
- Isiud ne cogitavi quidem.
- Quid igitur?

I did

- J I did not expect such a ready and such a discreet answer. 60
- R You have no cause to wonder. For as it is in the Proverb, *A fool sometimes an answer wise may make.*
- J Who are you beholden to for this Proverb? 65
- R Master Julian. For he doth sometimes dictate to us such Proverbs as these, and fine sentences out of good Authors. 70
- J He takes a very good course for you; but at what hours doth he use to do it? 75
- R Sometimes after Supper, and oft-times when we have nothing to say in the School.
- J I wish they would all do so, so that they would not hinder our daily School-exercises. 80
- R You did well to put in that exception by the adverb *so that.* 85
- J For there are some Ushers, that so load their boys with their dictates and private lectures, that they cannot discharge the School sufficiently. 90
- R Thence it comes to pass, that the masters themselves do sometimes complain of such Ushers. 95
- Non expectabam tam promptum tamque pruden-
dens responsum.
- Nihil est quod mireris. Nam ut est in proverbio. *Sæpe etiam est olitor verba opportuna loquutus.*
- Cui debes hoc proverbium?
- Magistro Juliano. Is enim dictat nobis interdum Proverbia ejusmodi, & pulchras sententias ex bonis authoribus?
- Optimè vobis consulit; sed quibus horis id solet facere?
- Nonnunquam à cœna, sæpius autem cum in auditorio nihil habemus reddere.
- Utinam sic omnes facerent dummodo non essent impedimento *quotidianis scholæ exercitationibus.*
- Bene subjunxisti istam exceptionem per adverbium *dummodo.*
- Sunt enim quidam pædagogi qui suis dictatis & privatis lectionibus sic onerant pueros suos, ut non possint in schola satisfacere.
- Inde fit ut ipsi præceptores interdum conquerantur de talibus pædagogiis,

R But what do we?

Let us return to our discourse which we had begun.

J Content.

R Was you always imployed in gathering Grapes?

J That work is dispatcht in two or three days, because such a **great many labourers** are wont to be hired about it.

R What is done afterwards?

J The grapes are trodden, the wine is drawn out of the greater pipes & it's poured into hogheads all under one; and then the grapes that are not yet squeezed, are put under the press in the wine-fat; and last of all; **the husks and kernels of the grapes** are carried out and thrown away.

R But you did not heed those things.

J Yes, I minded them a little; for I was by when every thing was done, meerly to **call on the work folks.**

R You was there then as an **Overseer & Master of the work,**

J Yes, I was in good earnest, the master of the work, and the overseer. For my Father had made me the overseer.

Sed quid agimus?

Redeamus ad sermonem institutam.

105

Placet.

Fuistine semper occupatus in uvis colligendis?

110

Opus illud in paucis diebus absolvitur, propterea quod ita magnus operariorum numerus ad id locari solet.

Quid deinde fit?

115

Calcantur uvæ, vinum hauritur à cupis majoribus, eadem operâ diffunditur in dolia; deinde uvæ ipsæ nondum expressæ subjiciuntur prelo in torculari: postremò exportantur & abjiciuntur vineæ.

120

125

Atqui non curabas ista.

Imo curabam aliquâ ex parte: nam agendis omnibus intereram, maxime ut sollicitarem operarios.

Eras ergo illic tanquam præfectus, & quasi magister operum.

135

Imo eram reverà magister operum & præfectus. Pater enim me præfecerat.

140

How glad was you of that
 mastership! what a good-
 ly thing was it to see you
 with your gravity com-
 manding some, encourag- 145
 ing others, and chiding
 others?

Truly if you had seen me,
 you would have said, I
 had been another kind 150
 of body than a scholar in
 the school.

As far as I can perceive,
 you was not idle.

Nay, like a good husband I 155
 did oft-times put my
 hand to the work, that
 I might egg on the
 workfolks by my ex-
 ample 160

Your father (as it appears)
 had preferred you to this
 office not without a
 cause.

Truly he had tried my dili- 16
 gence in other matters.

Yet bar bragging.

I mean so; but I talk so
 freely, because I talk
 with my friend. 170

But let us go on?

What store of wine have
 you?

Indifferent, as is said to be 175
 almost every where this
 year: although we have
 Claret wine in abun-
 dante, yet have we not
 white so.

Quam gaudebas isto magi-
 sterio! quam pulchrum
 erat videre te cum tua
 gravitate alios imperan-
 tem, alios adhortantem.
 alios denique arguentem!

Profecto si vidisses me, di-
 xisses alium esse quàm in
 scholà discipulum.

Ut video, non eras otiosus.

Imò, ut bonus paterfamilias
 adhibebam sæpenumero
 manus operi, ut ipsos ope-
 rarios meo exemplo in-
 stigarem.

Non abs re (ut apparet)
 pater te huic muneri præ-
 fecerat.

Nempe aliis in rebus exper-
 tus erat meam diligentiam
Absit tamen verbo jactantia.

Ego sic intelligo; sed libere
 sic loquer quia cum famili-
 ari meo.

Sed pergamus.

Quanta est vobis vini copia?

Mediocris, qualis fere hoc
 anno ubique esse dicitur:
 tametsi vinum rubellum ha-
 bemus affatim, album non
 item.

But

- But whatsoever it is, we are
content with it, and receive it at the hand of
God with thankfulness.
- R How many hogheads have
you filled?
- J Forty, or thereabouts; but
they are some bigger
than other some.
- R O strange! Do not you think
it *agie t increase*?
- J Sufficient indeed; but not
like the last years.
- R What matter is it?
The less quantity there is,
the more it will be sold for.
- J So it commonly comes to
pass.
But do you not think I have
told you enough about
vintages?
- R What would you have else?
Because we can attend so
well, I will know some-
thing of you too, concern-
ing the fruits of trees.
- For it is, as it were, ano-
ther vintage.
Have you not great store?
- J *Boarded chamber-floors*
ful, such is Gods bounty
to us.
- R When were they gathered?
- J Our folks gathered them
when we made wine.
- R What kinds of such like
fruits have you?
- J Apples, pears, chesnuts,
- 180 Verum quicquid est, con-
tenti sumus, & de manu
Domini cum gratiarum
actione recipimus.
Quot implevistis dolia?
- 185 Plus minus quadraginta; se-
sunt alia aliis majora.
- Papæ! Non tibi videtur
magnus preventus?
- 190 Satis quidem; sed non pr-
ratione anni superioris.
Quid refert?
- Quanto minor est quanti-
tas, tanto etiam pluri
vendetur.
- Sic fere solet evenire.
- Sed non tibi videor satis
narrasse de vindemiis?
- 200 Quid præterea desideras?
Quoniam sic abundamus
otio, volo etiam aliquid
ex te audire de fructibus
arborum,
- 205 Est enim quasi altera vin-
demia.
Non habetis multos?
Plenis tabulatis, quæ est Dei
benignitas.
- 210 Quando collecti sunt?
Quo tempore vinum facie-
bamus familia colligebat,
Quæ sunt vobis ejusmodi
fructuum genera?
- 215 Mala, pyra, castanæ, ju-
wall.

wallnuts; but there is ²¹⁵
great variety of apples
and pears.

glandes; sed malorum &
pyrorum multa est vari-
etas.

What quinces, have you
none of them too?

Quid coronea, non etiam
habetis?

Yes, we have of them, but ²²⁰
they are contained under
the kind of apples, where-
upon they are called
Quince pears by ano-
ther name.

Imò habemus sed ea sub
malorum genere conti-
nentur; unde & alio no-
mine appellantur *mala*
cydonia.

But what did you bring at
your coming back hither?

Quid autem attulisti huc
rediens.

Nothing, but a **little hand**
basket of choice grapes,
but hereafter I shall have
apples, pears, and ches-
nuts brought me **by sack-**
fuls every week.

Nihil nisi *quasillum uvarum*
selectarum; sed singulis
posthac hebdomadibus
mihi afferentur *plenis*
saccis, mala, pyra, casta-
neæ.

In the mean time, I pray
you, give me some of ²³⁵
your grapes.

Interea da mihi quæso, ali-
quid ex uvistuis.

Let us go into my cham-
ber, I will give you some
there.

Eamus in cubiculum meum,
illic dabo tibi.

Truly I am ready, let us go. ²⁴⁰
There also we will consider
about repeating the last
Colloquy against Mun-
day; for, as I think, our
Master will look for that ²⁴⁵
especially.

Equidem paratus sum, eamus
Illic etiam agemus, de re-
petendo ultimo in diem
Lunæ colloquio; nam ut
opinor id præceptor in-
primis exiget.

Col. 17. Eustathius,
Boscomellus.

Col. 17. Eustathius,
Boscomellus.

I heard your father is come
into the School or Col-
lege to day,

Audivi patrem tuum venisse
hodie in gymnasium.

- B You heard the truth.
- E Wherefore came he?
- B That he might say my ma-
ster for my table; and
withall that he might
commend me unto him.
- E Had he never commended
you?
- B Yes, very often.
- E What doth he mean by his
so often commendation?
- B He love me entirely.
- E What then?
- B And therefore he desires I
should be diligently
taught.
- E What if he commend you,
that you may be whipt
the oftner?
- B Perhaps that is the reason;
but what then? he doth
not therefore love me
less.
- E How do you gather that?
- B Because correction is as
necessary for a child as
meat and drink.
- E You say true indeed, but
few men are of that
opinion; for there is
no body but had rather
have a bit than a
knock.
- B That is natural to all, who
denies it? but neverthe-
less correction is to be
born patiently, especi-
ally if it be just.
- Verum audivisti.
Qua venerat gratia?
Ut promeris alimentis præcep-
tori numeraret pecuniam;
simul & me illi commen-
daret.
Nunquamne te commen-
darat?
Imò sapissime.
Quid sibi vult ista commen-
datione tam frequenti?
Amore vero me prosequitur.
Quid tum?
Ideo cupit me diligenter e-
rudiri.
Quid si commendat, ut sæ-
pius vapules?
Ea est fortasse causa: sed
quid inde? non propte-
rea me diligit minus.
Unde istud colligis?
Quia puero tam necessaria est
correctio quam alimentum.
Verum quidem dicis, sed
pauci ita judicant; nemo
enim est quin panem quam
virgam malit.
Istud est naturale omnibus,
quis negat? sed tamen
patienter ferenda est pana;
præsertim justa.

This sentence is in our little
Book of good manners.

What thou deservest to bear, 45
bear without grudge.

But what if the correction
be unjust?

That also must be endured
nevertheless. 50

For whose cause?

For Christs cause, who suf-
fered a most unjust, and
that a most bitter death
too, for our sins. 55

I wish we could think upon
that as oft as we suffer
any thing.

The master doth often put
us in mind of it, as oft as 60
there is occasion. But he
talks to them that do
not hear him, as the
Proverb says.

Therefore let us strive to 65
be more diligent here-
after.

God grant we may do so.

Col. 18. *Grandinus,*
Thomas.

G Why was you not at the
Sermon to day?

I I was busse in wyting
letters.

G Could you not put off your
business? 5

T The carrier was in haste.

G But our master teacheth us

*Hæc habetur in libello mo-
ralium sententiarum.*

*Quod merito patens, patienter
ferre memento.*

Sed quid si pœna sit injusta?

*Ea quoque patienda est ni-
hilominus.*

Cujus causa?

*Propter Jesum Christum, qui
mortem injustissimam, e-
amque acerbissimam, tu-
lit pro peccatis nostris.*

*Utinam id nobis in mentem
veniet quoties aliquid
patimur.*

*Præceptor id nos sæpe mo-
net, quoties occurrit oc-
casio. Sed surdis narra-
tur fabula, ut est in pro-
verbio.*

*Ergo demus operam ut fi-
mus posthac diligentiores.*

Ita faxit Deus.

Col. 18. *Grandinus,*
Thomas.

*Cur non interfuisti hodie-
næ concioni?*

*Occupatus eram in scribing
literis.*

5 *Non poteras differre nego-
tium?*

Urgebat tabellarii festinatio.

*Atqui præceptor docet nos
that*

that all things must be 10
omitted for Gods ser-
vice.

T He teacheth us so indeed,
and I make no doubt of
it; but we are never so 15
perfect, but we often
neglect God for these
earthly things.

G That is naught.

T Indeed stark naught; but 20
we are always but men,
unless God change us by
his Spirit.

G But (I pray you) tell me
was it a throng'd audi- 25
tory?

T Not very throng'd, as it
uses to be.

G How was that?

T Do you not know that the 30
people are busie now in
their grape gathering.

G I know it: but cannot men
bestow one hour in Gods
service?

T It is not for me to give 35
you an account of this
matter.

I only say this:

When his fault checks him, 'tis 40
the teachers shame.

G O strange! how you have
hit me home.

Farewell, I will not speak
a word more.

T Be wiser then another 45
time.

omnia postponenda esse De-
negotiiis.

Docet quidem: neque id
mihi dubium est; sed nun-
quam sumus adeo per-
fecti quin sæpe Deum
terrenis istis postpona-
mus.

Istud malum est.

Pessimum verò; sed semper
homines sumus nisi Deus
nos spiritu suo immuta-
verit.

Sed dic (quæso) fuitne fre-
quens auditorium.

Non admodum, pro more so-
lito.

Unde fit istud?

Ignoras populum nunc esse
occupatum in vindemia?

Non ignoro, sed non possunt
homines divinis rebus uni-
cam horam impendere?

De hoc non est meum tibi
reddere rationem.

Hoc tantum dico:

Turpe est doctori, cum culpa
redarguit ipsum.

Papæ! quantum colaphum im-
pegisti mihi.

Vale: verbum non amplius ad-
dam.

Esto alias prudentier.

Col. 19. *Molinæus,*
Cararius.

**You are to go away then
to morrow** (as I hear.)

To morrow, **If God give
leave.**

What now! why so soon?
My father is urgent upon
me.

Nay, you are urgent upon
your father.

Do you think so? how can
I urge my father.

By continual sending of let-
ters.

I only writ once, that the
breaking up time was
near.

When did you send your
letter.

The last week.

On what day.

On Fryday.

What will you do at home?

The vintage is nigh, and
other fruits must be ga-
thered in the mean time.

You might tarry till the
breaking-up-day.

I do not know when it will
be.

I hope it will be at the next
week's end.

**But that is not in our
power to determine.**

No nor in the masters in-
deed.

Col. 19. *Molinæus,*
Cararius.

*Tu igitur cras (ut audio)
discessurus es.*

Cras, si Dominus permiserit.

Eho ! cur tam cito ?
Urget me pater.

Imò tu urges patrem.

*Itane tibi videtur ? quomodo
patrem urgere possum ?
Assiduâ missione literarum.*

*Tantum semel scripsi, instare
vacationem scholasticam.*

Quando misisti literas ?

Hebdomade superiori.

Quo die ?

Veneris.

Quid facies domi ?

*Instat vindemia, interim
colligendi sunt fructus
arborum.*

*Poteras expectare dimisso-
nis diem.*

Nescio quando fit futurus.

*Spero fore ad finem proximæ
hebdomadis.*

*Sed istud non est in nostro si-
tum arbitrio.*

Nec in præceptoris qui-
dem.

Whose

Whose then?

C Only Gods, who guideth mens purposes by his own appointment.

C But Satan seems sometimes to sway them. 40

M As far as God gives him leave. But **let us leave these things to wiser men.**

C That is more safe : For the proverb doth admonish, that the **Shoo-maker should not meddle beyond his last.** 45

M We have oft-times heard that of the master. 50

C He hath also taught us more than once that saying of St. Paul, **be not high-minded but fear.** 55

M He hath that also often in his mouth. **Do not meddle with things beyond your reach.** 60

C But do you not hear it ring for the Supper?

M **The sound of the bell is yet in my ears.**

C Let us go into the hall, that we be not away from prayers. 65

M I will come and take my leave of you to morrow before you go. 70

Cujus igitur?

Solius Dei, qui hominum consilia suo nutu gubernat.

Atqui Satan videtur interdum gubernare.

Quantum Deus ipsi permittit. Sed ista sapientioribus relinquamus.

Tutius est: monet enim proverbium, *Ne sutor ultra crepidam.*

Sæpe istud ex præceptore audivimus,

Idem quoque, non semel docuit nos illam Pauli sententiam, *Noli altum sapere, sed time.*

Illud etiam frequenter habet in ore, *Altiora ne quæsieris.*

Sed audin' tu ad cœnæ signum dari?

Adhuc pulsat aures meas tintinnabulum.

Eamus in aulam, ne desimus precationi.

Cras ante discessum te salutabo.

Col. 20. Petrinus,
Croteranus.

P In what kind of sport have
you exercised your self
to day ?

C For wallnuts.

P Have you won any thing ?

C Nay, I have lost.

P You had bad fortune then.

C I know not what fortune ;
only I know it hath be-
fallen me through my
default, but so as God
would have it.

P Why would God have it so ?

C That I may learn hereby
to bear more grievous
things when they befall
me.

P As if God regarded *Chil-*
diens play.

C He doth regard it indeed ;
moreover *nothing comes*
to pass in the world
without Gods probi-
dence.

P Are you grown so wise ?
who taught you those
things ?

C Have not you your self
heard them very often
of our Preacher ?

P It may be I might have
heard them, but what
should I do ? *my memo-*
ry is but weak.

Col. 20. Petrinus,
Croteranus.

Quo ludi genere hodie te
exercuisti ?

Juglandium.

Ecquid lucri fecisti ?

Imò perdidì.

Fortuna igitur tibi *aversa*
fuit.

Nescio quæ fortuna ; tan-
tùm scio, meâ culpâ id
accedisse, sed ita volente
Deo.

Cur Deus id voluit ?

Ut hinc discam ferre gravi-
ora quum acciderint.

Quasi verò Deus *lusiones*
puerorum curet.

Curat profectò, quinetiam
nihil sit in rerum natura si-
ne divina providentia.

Siccine philosopharis ? quis-
nam te ista docuit ?

Non tute audivisti toties ex
concione nostro ?

Fieri potest ut audierim, sed
quid agam ? *Fluxa est mi-*
hi memoria.

- C That is, because you do not exercise it.
- P How is it to be exercised?
- C First by diligent attention; that is, by diligently 40 minding what things we have heard or read; and then by often repeating the same, and lastly, by teaching others what we have learned. 45
- P Those things are often prest upon us by the master: but (wo is me) **how carelessly negligent** 50 **am I?**
- C So we are all, unless the Spirit of God quicken us.
- P What shall I do then?
- C Awake, my *Petrinus*; make towards God with all thy 55 heart, and with all thy strength, pray unto him continually and devoutly; be vigilant; **thun them** 60 **that are nought, keep company with them that are good,** and make them familiar to you by your courteous behaviour.
- P **What shall I get by it at the last?** 65
- C Do you ask? if you use your self to this kind of carriage, the Lord God will in his goodness have mercy 70 upon you, and you shall perceive your mind to be altered in a short time.

Nimirum, quia illam non exerces.

Quomodo exercenda est?

Primum diligenti attentione; hoc est, diligenter advertendo ea quæ audimus, aut legimus; deinde, eadem sæpe repetendo; denique, docendo alios ea quæ didicimus.

Ista nobis sæpius inculcantur à præceptore: sed (me miserum!) *quam supina est hæc mea negligentia!*

Sic sumus omnes nisi Spiritus ille Dei nos excitet. Quid igitur faciam?

Expergiscere, mi *Petrine*, toto animo totisque viribus ad Deum aspira, illum assidue & pro affectu precare; vigilans esto; *pravos fugito, versare cum bonis*, tum moribus facillimis effice ut eos tibi familiares reddas.

Quid tandem consequar?

Si rogas? te istis moribus assueveris, Dominus Deus sua clementia tui miserebitur, brevique animum tuum immutatum senties.

P O what a seasonable meeting hath this been to me? 75
I intreat thee, *Croteranus*, that we may talk oftner together.

C There shall be no failing on my part, as oft as we are both at leisure. 80

P I thank you heartily.

C You have no reason to thank me.

Let us get us into the School. 85

Col. 21. *Giles, Massuerius.*

E Why did you scatter pease up and down here?

M When?

E After dinner.

M I did it for my minds sake. 5

E But whence had you those pease?

M I took them out of a trey, where they were laid up that they might be sodden to morrow. 10

E Ought you to do evil for your minds sake?

M I did not think that was any harm. 15

E Not to be any harm to tread bread under your feet?

M I would be loth to do that. 20

E Why would you be loth?

O quam opportunus hic mihi congressus fuit?

Obsecro te, mi *Croterane*, ut sapius colloquamur.

Per me non stabit, quoties utrique licebit per otium.

Gratias ago maximas.

Non est quod agas.

Recipiamus nos in auditorium.

Col. 21. *Ægidius, Massuerius.*

Cur hinc dispergebas pisa?

Quando?

Post prandium.

Id faciebam animi causâ.

Sed pisa illa unde habueras?

Acceperam è conchula, ubi repocita erant, ut crastino die coquerentur.

Debuistine animi causâ malum facere?

Non putabam id esse malum.

Annon esse malum conculare panem pedibus?

Istud ego nollem facere.

Cur nolles?

M Because bread is very necessary for us.

Æ God hath created both pease themselves, and other things which are eaten for our use.

M I am not ignorant of that, moreover I am content to eat pease, if they be well sodden and seasoned,

Æ Besides, would you misuse your own things?

M No.

Much less ought you to misuse other folks.

Æ I know that well enough

M Therefore you have not done well.

Æ I confess I have not done well, yet with no ill intention.

M Why then did you do it?

Æ My foolishness set me upon it.

M What have you deserved thereupon?

Æ A whipping.

M You say well, but (I suppose) not from your heart.

Æ Yes indeed; I pray you, do not complain of me.

Seeing you confess it of your own accord, I will not complain of you, for the Master hath very often told us that that was his mind.

Quia panis est nobis maxime necessarius.

Et pisa & cætera quæ eduntur, Deus in usum nostrum creavit.

Non ignoro illud, quin etiam pisis libenter vescor si bene cocta & condita sint.

Præterea, vellēne abuti rebus tuis.

Minime.

Tantō minus alienis debes.

Istud satis intelligo.

Ergo non recte fecisti.

Non rectē, fateor, non tamen animo malo.

Cur igitur fecisti?

Mea ineptia me ad illud incitavit.

Quid inde meruisti?

Plagas.

Recte dicis, sed (opinor) non ex animo.

Imo certe: nē me accuses oro.

Quandoquidem sponte fateris, non accusabo: sic enim velle se, dixit præceptor sapiens.

What

M What said he? 60

Æ That we should complain of
no body to him about
such small matters,
who did but willingly ac-
knowledge his fault. 65

M Therefore I shall be be-
holden to you Giles, for
that kindness.

Æ I would not have you be
beholden to me for this 70
matter; but pray to God
with me, that he would
deliver us from evil.

M We pray openly in the
School every day four 75
or five times.

Æ What then?

M And besides privately, as
oft as we go to meat,
as oft as we go to bed, 80
and as oft as we rise
out of bed.

Æ Are not these things suffi-
cient?

M Besides these, our Master 85
doth oft admonish us,
that every one go aside
sometimes some whither
into a private place to
pray for himself: do you 90
not remember it?

Æ I remember it very well:
but (as you know) it
seems to be an hard
matter for boys to use 95
themselves to private
prayer.

M And yet it would be very

Quid ille dixit?

Ut de ejusmodi levioribus ne-
minem ad ipsum defera-
mus qui modò culpam
libens agnoverit.

*Istud ergo beneficium tibi de-
bebo.*

Nihil velim mihi debeas hoc
nomine; sed mecum pre-
care Deum, ut a malo
nos liberet.

Quotidiè in schola quater
aut quinquies palam pre-
camur.

Quid tum?

Præterea privatim, *quoties*
cibus sumitur, quoties cu-
bitum itur, quoties cubitu
surgitur.

Nonne satis hæc sunt?

Præter illa, sæpe monet
Præceptor, ut interdum
pro se quisque precandi
causa secedat aliquò in
secretum locum: memi-
nisti?

Memini probè: sed (ut scis)
difficile videtur esse ut
pueri secretis precibus
assuescant.

Et tamen paulatim assue-
good

- good to use themselves 100
by little and little.
- M God himself will stir us up
and use us to that thing
in time.
- Æ We are to hope it will be 105
so, if so be that we pro-
fit well, both in the read-
ing and the hearing of
the Word.
-
- Col. 22. Varro, Castri-
novanus.
-
- V How is it that you came so
soon from your Uncles
today, especially seeing
there was a feast?
- C What should I have done 5
there any longer?
- V You should have tarried
till the supper, that you
might eat of ~~what was~~
~~left at dinner.~~
- C I had eaten enough at din- 10
ner.
- Besides, my Uncle bad me
go along with my master
home again, whom I had
brought to the feast. 15
- V What did thy Kinsman, thy
Uncles son.
- Why did he not come back
with you to the School? 20
- C His mother stayed him
for a day or two.
- V Why so?
- C That his cloaths might be 25
mended.
- scere optimum fuerit,
- Progressu tēporis Deus ipse
noster ad eam rem nos in-
citabit atque assuefaciet.
- Ita fore sperandum est, si
tamen in verbi ejus tum
lectōne tum auditiōne
sedulo proficiamus.
-
- Col. 22. Varro, Castri-
novanus.
-
- Quid est, quod hodie tam
cito a patruo redieris,
præsertim cum fuerit
convivium?
- Quid illic fecissem diutius?
- Cœnam expectâsses, ut ede-
res de prandii reliquiis.
- Satis ederam in prandio.
- Præterea jussit patruus ut
domum reducerem præ-
ceptorem, quem ego ad
convivium deduxeram.
- Quid frater tuus patruelis?
- Cur in ludum vobiscum non
rediit?
- A matre retentus est in u-
num aut alterum diem.
- Quamobrem?
- Ut illi resarciantur vestimen-
ta.

That

V That care belongs to women. But come on, because we are now at leisure, I pray you, tell me something concerning ³⁰ the Feast.

C What do you desire to know concerning it?

V First, who were the guests; then how dainty and ³⁵ sumptuous the feast was.

C These were the prime guests, four Pensioners, the ⁴⁰ Deputy Governour of the City, and other two of very great note, of the company of Aldermen.

V Do you know them?

C By sight indeed; but ⁴⁵ cannot hit upon their names.

V Was there none else?

C Two of my Uncles near ⁵⁰ acquaintance.

V How high did our Master sit?

C I did not mind how high he sat, but he was almost ⁵⁵ in the middle of the table over against my uncle.

V But where sat you?

C O you fool, that asked ⁶⁰ such a question!

Should I, mean fellows, sit down with such great men?

It was honour enough to me

Illa est mulierum cura. Sed age quoniam nunc otiosus sumus narra mihi (quæso) aliquid de convivio.

Quid de illo scire cupis?

Primum, qui convivæ fuerint; deinde, quam lautum & opiparum convivium.

Convivæ fuerunt hi præcipui, quatuor Syndici, subpræfectus urbis, & alii duo primæ notæ è Senatorum numero.

Nostin'?

De facie quidem, sed eorum non teno nomina.

Nulline præterea?

Duo ex patrui mei familiaribus.

Quotus accumbebat præceptor?

Quotus esset non observavi; sed erat in media fere mensa, è contraria parte mei patrui.

Tu vero?

Hui inepte qui istud rogas!

Egone homunculus cum tantis viris epularer?

Satis hoc mihi honorificum

- that I waited at the table. 65
- V Were there no women?
- C None but my Uncles wife,
who sate at the lowest
end of the table.
- V Why sate she so low?
- C She had a mind so her self,
that she might more con-
veniently rise ever and
anon, to keep better or-
der in attendance. 70
- V What did her son?
- C He sate by his mother.
- V I am satisfied as concerning
the guests; now I shall
look for something con-
cerning the feast. 80
- C You impose upon me a
very weighty and hard
task, especially consider-
ing my memory; but for-
asmuch as (you say) we
have got a little more lei-
sure this afternoon, I will
do my best, that I may
satisfie your desire in
some part. 85
- V You shall do me a kind-
ness.
- C Yet on that condition, that
you do me as good a
turn, if ever there be
occasion. 95
- V You have no reason to
make any question of
this. Begin.
- C But I will sit in the mean
time, because it is a long
story.
- fuit, quod ministrarem.
Nullæne erant mulieres?
Nullæ præter uxorem pa-
trui, quæ quidem sedebat
in mensa extrema.
Quid tam remota?
Sic voluit ipsa, ut identidem
commodius surgere et propter
ordinem ministerii.
- 75 Quid filius?
Juxta matrem affidebat,
Habeo de convivis; nunc
expectabo de convivio.
- Onus mihi valde magnum im-
ponis ac difficile, maximè
propter memoriam: sed
quando (ut dixisti) plu-
culum otii nacti sumus
hoc pomeridiano tempo-
re, dabo equidem ope-
ram, ut aliquâ ex parte ex-
pleam desiderium tuum.
- 90 Pergratum mihi feceris.
- Eâ tamen lege, ut par pari
referas, si quando dabitur
ocasio.
- De hoc nihil est quod dubites,
Incipe.
- 100 At ego interea sedere volo,
quia longa est narratio.

V Let us go under the gallery, that we may talk the more commodiously in the shadow.

105

C Hear me now.

V Because (as you say) it is a long story, tell me first at what a clock they sate down.

110

C Almost at ten.

V At what a clock did they rise?

C A little after noon.

V Did they all sit well?

115

C Very well.

V Now fall to the business.

C Take the preparatives then.

V Set them on when you please.

120

C First, there were set upon the table little thin wafers, sweetned after the Bakers fashion with hyppocras.

125

V A very fine beginning indeed, and fit to gain their affections.

C I pray you forbear these interruptions, for fear my memory should be confounded.

130

V Hereafter I will not interrupt you, unless there be occasion to ask you something.

135

C There followed salt gammons, chitterlings dried in the smoke, saucages, neats tongues

140

Eamus sub pergulam, ut in umbra commodius fabulemur.

Audi nunc jam

Quia (ut ais) longa est narratio, dic mihi primum quota hora accubitum est?

Fere decima.

Quota resurrectum?

Paulo post meridiem.

Sedebantne omnes commodissime (de?

Nunc ad rem aggredere.

Accipe igitur mensæ præludia

Appone cum voles.

Imprimis apposita sunt tenella crustula, mellita, operâ pistoris cum aromate.

Optimum sanè exordium, & ad conciliandos animos aptissimum.

Omitte, quæso, istas interpellationes, ne mihi perturbetur memoria.

Posthac non interpellabo, nisi si quid opus erit requirere.

Sequuntur sunt perna salita, billa infumata, lucanica, lingue bubule sale quoque & fumo indurate, hanc

hardned also with salt
and smoak: And these
were to stir their appe- 14
tite. **and to make them**
thirsty.

V As tho' indeed one could
not become thirsty e- 150
nough with the heat and
scorching of the Sun.

C Thus skilful feasters use to
do.

V I am willing to hear these
things, especially seeing 155
you express them all in
proper and significant
words.

Go on still.

C In the same order there 160
were set amongst hand-
sallets of cabbage let-
tices, the gizards of
Birds fryed, Floren-
tines of Veal, and
whole yolks of eggs.

And thus much concerning
the preparatives, which
was the first course.

V Did they not drink any 170
thing in the mean time?

C A question not befitting a
man.

For who would spare wine
here?

Scarce three, and the lu-
stiest amongst us, were
enough to fill drink.

But I will treat of Drinks
afterwards; let me dis- 180
patch the Meats.

atque hæc ad excitandam
appetentiam, & sitim a-
cuendam.

Quasi verò non satis acue-
retur solis æstu & fer-
vore.

Sic docti solent facere con-
vivatores.

Isthæc audio libenter, præ-
sertim cum exprimas
omnia propriis & signi-
ficantibus verbis.

Perge porro.

Eodem ordine interpofi-
ta sunt acetaria è lactu-
cis capitatis, avium intesti-
na frixa, minutalia ex
vitulino, cum ovorum vi-
tellis integris. 165

Et hæc hætenus de prælu-
diis, qui primus missus
fuit,

170 Nihil interim bibitum est?

Indigna homine quæstio.

Quis enim vino hîc parce-
ret? 175

Vix tres, & quidem strenu-
issimi, fundendis potibus
sufficiebamus.

Sed de potibus agam poste-
rius; sine me cibos ex-
pedire. 180

W&M

Well I give you leave.

These were for the most part
in the second course;
pies, chickens boiled
with lettuce, beef, mut-
ton, veal, pork fresh and
powdered, fresh pottage
daintily seasoned with
the yolks of eggs, saffron
and verjuice, and some
broths made of
herbs.

Here I imagine, they talk'd
more than they ate, be-
cause indeed the roast-
meats were expected.

They had scarcely touch'd
the table, when we were
bidden to take them a-
way.

I come therefore to the 3^d
course; in which these
roast-meats were served
up, chickens, young
pigeons, fat geese
and pigs, likewise rab-
bits, shoulders of mut-
ton, and last of all Me-
rison Pasties of two
sorts.

What else?

What? ho! (I had almost
forgot it) there were a
couple of partridges set
amongst them with a le-
veret, green beans fry-
ed, and pease sodden in
the shells.

Was there no fish?

Agè, sino.

In secundo missu hæc ferè fu-
erunt; artocrea, pulli gal-
linacei elixi cum lactucis,
bubula, vervecina, vitu-
lina, suilla recens & salsa,
jus carniū ovorum vitel-
lis croco & omphacio sua-
vissimè conditum aliquot
item juscula ex oleribus.

Hic plus opinor fabulatum
quam esum fuisse, quia
scilicet assa expectaban-
tur.

Vix mensam attigerant,
quum illa tollere jussi fu-
mus.

Venio igitur ad tertium
missum in quo assa hæc
fuerunt exposita, pulli
gallinacei, pulli collumbini,
anseruli altilis, & fuculi,
item cuniculi, armi verve-
cini, postremo ferina duo-
rum generum opere pisto-
rio incrustata.

Quid præterea?

Quid? hem! (pene præ-
termisi) duæ perdices in-
terjectæ, cum lepusculis,
fabæ virides, frixæ, & pisæ
coctæ cum siliquis.

220 Nihilne piscium?

You

C You put me in mind in a good time.

There was a **huge Trout**, which was cut into four parts besides the tail; as also a **great Pike** **quartered** after the same manner. 225

I forbear to speak of the small fishes and them that were of a mean size which were partly boiled partly broiled or fried, as also **fresh-water creatures**, all in a great abundance. But these things were rather for ostentation than necessity: for there was nothing almost tasted of them. 230

V You seem to have omitted one thing. 240

C What is that?

V Had none any **saucers** to dip in?

C Yes, **dainty saucers** to dip in were fitted almost to every mess, which the cook had **neatly contrived** with admirable skill. 245

Nor were there wanting **cappars** in oyl and vinegar, limons, **pickled Olives** with their pickle, rose-vinegar and **green sauce**. 255

V O how many and how great provocations to gluttony!

In tempore admones.

Erat *trutta ingens*, quæ *divisa* fuerat in partes *quatuor*, præter *caudam*; præ*grandis* item *lucius* ad eundem modum *quadrivarius*.

Taceo *minutos pisces* & *mediocres*, partim *elixos*, partim *assos* aut *frixos*, item *cancros fluviales* magno omnia numero. Sed hæc magis ad ostentationem quam ad necessitatem; de iis enim fere nihil gustatum est.

Unum mihi videris prætermisisse.

Quid illud est?

Nulline erat *intinctus*?

Imò, singulis propemodum *ferculis* addita erant *scitissimi saporis ambammata*, quæ coquus ipse *miro artificio concinnaverat*. 250

Nec verò defuerunt *capparides* ex oleo & aceto, *malæ citrea*, *olivæ conditivæ cum sua muria*, acetum *rosaceum*, *succus exalidis*.

O quot & quanta gulæ *incitamenta*!

Say

Say withall, hindrances to 260
body and mind.

But I pray you, what wasthe
last act of the Comedy?

At the last when no body
eat their fish and flesh, my 265
Uncle bade the banquet-
ing dishes to be set on
the table, amongst which
these are the chief.

Very fat new cheese, and 270
likewise old of many
sorts, tarts, pan-cakes,
rice boyled in milk and
well sugared, early ripe
peaches, figs, cherries, 275
rassins, dates, junkets
to be eaten to bed-ward
conserbes of many kinds
and others, which I do
not now remember. 280

To conclude, there was
such an abundance of
all sorts of meats, that
the table it self could 285
scarce hold them.

What do you ask? the
round trenchers and
little square trenchers
were changed three or
four times. 290

We carried back the gross
and courser meats for
the most part whole into
the Kitchen; so few laid
a finger on them, for the 295
store of more delicacies.

What good doth such an

Adde etiam, corporis & a-
nimi impedimenta.

Sed quis quæso, fuit ultimus
actus fabulæ?

Tandem cum jam nec car-
nes nec pisces ullus ede-
ret, jubet patruus apponi
belluaria, in quibus hæc
fuerunt præcipua.

Caseus recens pinguis-
simus, itemque vetus multiplex,
scriblitæ, placentulæ, oryza in
lacte cocta & bene saccha-
rata, persica præcocia, ficus,
cerasa, uve passæ, caryotæ,
tragemata serotina, salgama
multorum generum, &
alia, quæ nunc mihi non
occurrunt.

Tanta denique fuit omnium
esculentorum affluentia ut
mensa ipsa vix sustineret.

Quid quæris? quater aut
quinquies mutati sunt or-
bes & quadrulæ.

Cibis crassos & duriores mag-
na ex parte integros in
culinam referebamus;
adeo pauci attigerunt,
propter delicatiorum co-
piam.

Quid confert tanta cibari-
abun-

abundance and variety
of meat do ?

C To overcharge the sto-
mach, and breed very
many diseases.

But what should one do ?

Thus folk live now a-
days for the most part.

V They that feast such great
persons seem to strive for
abundance, preparation,
pomp, and delicateness.

G And yet (as I hear) a-
mongst the laws of this
City, there are some a-
gainst too much sumptu-
ousness.

V Laws are silent at feasts,
that by the way we may
wrest something out of
Tully to our purpose.

C Do you think that all guests
are taken with that ex-
traordinary excess of ex-
pences ?

V I do not think it, unless
(perhaps) they be guilty-
guts, or riotous per-
sons, or such belly-gods
(as I may say) as *Apicius*
was.

C But what is the reason ?
Do you ask ?

Not only the folly, but also
the madness of them that
make feasts.

V The most of men are sick of
that disease.

orum abundantia & di-
versitas ?

300 Ad gravandum stomachum,
& morbos complures ge-
nerandos.

Sed quid agas ? *Sic fere hoc
tempore vivitur.*

305

Qui talibus viris convivia
faciunt, certare videntur
de copiâ, de apparatu,
de splendore & lautitiâ.

310 Et tamen extant inter hujus
civitatis leges quædam
(ut audiui) sumptuariæ.

315 *Silent leges inter convivia,* ut
obiter à *Cicerone* detor-
queamus aliquid.

An putas omnes convivas
illa sumptuum immanitate
delectari ?

320 Non puto, nisi fortè sint *lur-*
cones, aut *asoti*, aut *Apicia-*
ni (ut ita dicam) *ventri-*
colæ.

325

330 Cæterum quid est in causâ ?
Rogas ?

Convivorum non modò
stultitia, sed etiam insa-
nia.

335 *Maxima pars hominum morbo
jactatur eodem ;*

As

As *Horace* saith.

C But let us forbear this judging others, according to 340
the Proverb, *Let not the Shoe-maker, &c.*

Let us return then to our purpose.

What wine was served to 345
the table?

If you enquire concerning the colour; there was white, dark red, (i.e. *Muscant*) yellowish, blood- 350
red, and sundry sorts of wine of several colours.

If concerning their goodness, they were all for the most part *very rich*: 355
but they chiefly commended that sort of wine out of *Burgundy*, which is commonly called *Arbois* wine of *Malmſie*.

V Whence was this fetch'd? 360

C Out of my uncles winecellar.

V Hath he much of this same sort?

C Two hogſheads of *Claret* 365
wine, and two of most pure white wine.

V How ended the dinner?

C When my Uncle ſaw the gueſts almoſt weary with 370
eating and drinking, and talking; he commanded wine to be filled for every one, and invited all to the drinking of the 375
laſt health.

Ut ait *Horatius*,

Sed nos hanc cenſuram committamus, juxta proverbium, *Ne ſutor, &c.*

Redeamus igitur ad propositum.

Quale vinum appoſitum eſt?

Si de colore quæris; album; nigrum, fulvum, ſanguineum, deque ſingulis coloribus vina multiplicia.

Si de bonitate; omnia ſerè generoſiſſima: ſed imprimis commendabant illud vini genus ex *Burgundia*, quod vulgò vocatur *Arboſum*.

Unde hoc petebatur?

E patruſ cellâ vinariâ.

Habétne multum ejuſmodi.

365 Duos cados *vini Helvoli* duos item *albi limpidiſſimi*.

Quis fuit prandii exitus?

Ubi vidit patruſ convivas omnes pêne deſeſſos edendo, bibendo, colloquendo; tunc vinum intundi jubet ſingulis, & omne ad extremum potum invitât.

Here-

Hereupon all things are orderly taken away.

Broad fine linnen towels are spread upon the tables; **sweet water** is given them to wash their hands withal lightly; I and my Uncleson, as we used to do, say grace; and my Uncle with a loud voice thanks all the company.

At the last, he that was the uppermost Pensionary, in the name of the guests, gave publick thanks to the master of the feast, in a **pretty handsome speech**, and withal chid him because he had feasted them with such stately provision.

Nay, (saith my Uncle) I pray you pardon me, because **I have not entertained you sufficiently according to your worth.**

When they had said thus they all rose from the table: a great many having taken their leave, presently went away; the rest tarried standing and talking in the Hall.

V What did you in the meantime that had waited at the table?

C We got us into the Kitchen

Hinc ordine tolluntur omnia:

Insternuntur mensis latiora mantilia ex lino tenuissimo; datur aqua odorifera manibus leviter abluendis; ego & patruelis, de more Deo gratias agimus; ipse vero patruus clara voce gratias agit universo coetui.

Tandem primus Syndicus convivarum nomine, satius accurato sermone, publicas agit gratias convivatori, simul objurgat eum, quod tam munifico & sumptuoso apparatu convivatus fuerit.

Imò (inquit patruus) mihi quæso ignoscite, quod vos pro dignitate non satis ampliter tractaverim.

His dictis surgunt è mensa universi: magna pars valè dicto statim discedit; cæteri manent stantes & loquentes in aula.

Quid vos interea quî ministraveratis ad mensam?

In culinam ad prandium

to dinner. and **there we**
made much of our selves
 at our own leisure, and
 as we listed our selves.

V Where was the master in 420
 the mean time?

C My Uncle had called him
 aside to speak to him.

V I think it was, that he might
commend you and his 425
Son to be better taken
notice of.

C That is very likely.

V Do you not know what was
 the occasion of such a 430
 great feast?

C What concerns it me to
 know?

V It concerns me then so
 much the less. 435

C **You make a good collecti-**
on, and so I expected.

V But I am no Logician.

C You have natural Logick. 440

V Country folks have the
 same too.

C But come on, tell me in good
 earnest, have not I en-
tertained you gallantly? 445

V I was never at such a feast
 in all my life.

C I am glad your appetite is
 so well satisfied. 450

V I thank God, who hath gi-
 ven us such a pleasant
 time of leisure.

nos recepimus, corpus il-
 lic otiose & ex animi sen-
 tentia curavimus.

420 Ubi erat interim præceptor?

Patruus illum seorsum vo-
 cârat ad alloquium.

425 Credo ut te & filium suum
 de meliore nota commenda-
 ret.

Istud est verisimile.

Nescis quæ fuerit causa tan-
 ti convivii?

Quid meâ scire refert?

Tanto minus igitur meâ.

Recte colligis, & sic expe-
 ctabam.

Atqui non sum dialecticus.

440 Tibi est naturâ is diale-
 ctica.

Eandem habent & rustici.

Sed agè, dic mihi seriò, non
 ego te tractavi magnifice?

Tali convivio nunquam in-
 terfueram.

Gaudeo stomacho tuo satis
 esse factum.

Est Deo gratia qui dedit
 nobis otium tam jucun-
 dum.

C Let us rise now at last, for I hear the boys are going from their play.

Col. 23. *Pastorculus,*
Pæfatus.

Pa Tit. Who sittest under the Mulberry tree.

Art th' all alone so full of jollity?

P O Melibæus, God gave me this leisure.

That mighty God, who for mans use and pleasure.

Made all, who gives food to each living thing;

Who sea, and land, and heaven a covering

Hath fram'd; the great Creator whom we call.

Pa Forbear these songs, I have forgotten all.

My mind is somewhere else, I would contest

P Fain for my drinking. Yet you may come rest

With me under this shade; for (as you see)

Here's room enough to hold both you and me.

Pa Let us let verses alone then, and betake us to our drinking.

P There shall be no stop in me; let us examine our satchels; come on, open yours.

Pa Stop a little while; tell

Surgamus tandem, nam audio pueros à lusu discedere.

Col. 23. *Pastorculus,*
Pæfatus.

Titire qui patulæ resides sub tegmine mori.

Tunc hic solus eris tam latus? tamque supinus?

O Melibœe, Deus nobis hæc otia fecit.

Ille Deus magnus qui nostrum fecit in usum

Omnia, dans propriam cunctis animalibus escam;

Qui mare, qui terras, & quod tegit omnia cælum

Condidit; ille opifex rerum qui summus habetur.

Carmina mitte loqui, nunc me liquere Camœnæ.

Est mihi mens alibi, cupio certare merenda.

Sed tamen hæc mecum poteris residere sub umbra;

Namque hic (ut cernis) locus est satis amplus utrique.

Mittamus ergo versiculos & ad merendas nostras nos conferamus.

Per me non stabit; scrutemur peras; agè, explica tuum.

Expecta parumper; dic mihi me

me first what have you
for your drinking?

Bread.

As if indeed a drinking u-
sed to be without bread.

**For folks have not al-
ways so much as bread.**

You put me in mind in
good time: we must put
our scraps into their
Almes basket.

What if there shall be no
scraps?

At the least there will be
some bread left, and this
will be enough.

But tell we without any
more ado, **have you a-
ny meat?**

What do you make any que-
stion? my mother would
not send me to school
without some meat.

Tell me then what is it.
Guess.

I am no prophet, nor
would I spend this drink-
ing time in trifles.

At the least you shall try
how you can guess;
concerning which thing
we have heard some-
thing already in Rhe-
torick.

It is either cheese or flesh
meat that was left at
dinner.

Neither.

mihi prius, quid habes in
merendam?

Panem.

Quasi vero sine pane me-
renda esse soleat.

*Ne panem quidem pauperes sem-
per habent.*

In tempore admones: po-
nendæ erant reliquæ no-
stræ in eorum corbulam.

Quid si reliquiarum nihil
fuerit?

Saltem restabit panis, &
hoc satis erit.

Sed dic tandem, *nunquid ha-
bes opsonii?*

Etiam dubitas? mater mea
nunquam committeret,
ut me in scholam mitte-
ret sine aliquo opsonio.

Dic ergo, quid est?

Divina.

Non sum vates, nec velim
hanc merendæ horam in
nugis terere.

Saltem periculum facies; quam
vales conjecturis; quæ de
re jam aliquid in Rhetor-
icis audivimus.

Aut caseus aut caro est re-
sidua ex prandio.

Neutrum.

Pa I pray thee tell me, that we
may frame our selves
to our work.

P That I may torment you
no longer, they be early 75
pears.

Pa Say you so? it is a nobelty;
I saw none yet this year.

P See you them now.

Pa How ripe are they?

P Why did not you say too
how good?

Pa But I have not tasted them
yet.

P You have given me a 85
witty nip. Take and taste.

Pa O strange! how mellow
they be! how good and
juicy!

P Ought we not justly to give 90
thanks to our God, so
bountiful a Father, who
bestows upon us, that do
not deserve it, so many
& so several good things?

P He that doth it not, is in-
deed most ingrateful.

Pa Come on let us eat his good
things with joy and
thanksgiving.

Pa I am hungry already a good
while ago.

P But have you no meat?

Pa See a thick piece of old
cheese.

P Let us first eat our pears,
and we will close our sto-
machs with cheese.

Pa Let us make haste, lest the

Dic sodes! ut accingamus nos
operi.

Nè te diutius torqueam,
sunt pyra præcocia.

Ain' tu? *res nova*; nondum
hoc anno videram.

Vide nunc.

Quam matura sunt?

Cur non addis etiam, quam
bona?

Sed nondum gustavi.

Satis acute me reprehendis.

Accipe & gusta.

Papæ! quam mitia! quam
boni succi!

Nonne meritò maximas
gratias agere debemus
nostro tam benigno Pa-
tri, qui nobis indignis
tot bona tamque varia
largitur?

Qui non facit, is perfectò
est ingratisimus.

Agendum, vescamur bonis
ejus cum gaudio & gra-
tiarum actione.

Jamdudum esurio.

(nium?)

Sed tu nullum habes opso-

Vide frustum *casei* vetusti
casei.

Edamus primùm pyra, caseo
claudemus stomachum.

Sed mutaremus ne ser-

time perhaps prevent us. 110 *te hora nos opprimat.*

P I see neither of us loyter;
certainly as for me, I
can eat no faster.

Pa But do not eat so greedily
like a swine. (all?)

P Are you not ashamed at
Because you said we must
make haste.

Pa I said, let us make good
speed, but not let us
make more haste than
good speed.

P I make no such scrupulous
a difference betwixt these
Verbs.

Pa Yet the Master will have
us speak properly, as
far as our capacity will
teach: for by speaking
well we learn also to
write well.

P And on the other side, by
writing carefully we
wont our selves to speak
rightly.

Pa These two are joyned one
to another.

P But do you hear? let us eat
leisurely, (I say) for we
have time enough.

Is not this whole hour free
for our drinking?

Pa Truly it is free to day; but
nevertheless let us give
over, lest our bread fail
us; and there be nothing
left for the poor.

Neutrum cessare video; cer-
tè quod ad me pertinet,
non queo comesse citius.

115 Ne tamen ita devores porco-
rum more.

Ecquid pudet?

Quia dicebas esse festinan-
dum,

120 Maturemus dixeram, non au-
tem, festinamus.

Ego non adeò scrupulose
inter hæc verba discrim-
men facio.

Vult tamen præceptor, ut pro-
priè loquamur, quantum per
ingenii captum licebit: nam
130 bene loquendo, bene etiam
scribere condiscimus.

Contra diligenter scribendo
consuescimus etiam recte
loqui.

Hæc duo inter se conjuncta
sunt.

Sed heus, otiose (inquam)
edamus; satis habemus
temporis.

Nonne tota hæc hora ad
merendam libera est?

145 Hodie quidem libera est.
sed tamen desinamus, ne
panis deficiat nobis, & ni-
hil reliqui fiat pauperi-
bus.

- P Let us go to the Well then
that we may ~~drink~~ a little. 150
- Pa Fie, you always abuse the
propriety of the words:
that is, to ~~soak it in~~, not
to ~~drink~~.
- P I thank you that you do not
spare me. 155
- I got those faults by bad
teaching at the first.
- Pa Quintilian then said very
truly, *Those things stick* 160
most closely which are worst.
- P Do you remember it?
- Pa I remember it; but in the
mean time help me, that 165
we may ~~draw water~~
out of the ~~well~~.
- P But more strength to it,
you let me take all the
pains.
- Pa You will drink so much the
more pleasantly. 170
- P We have ~~drunk enough~~:
let us go into the Hall
that we may not be away 175
at prayers and thanks-
giving.
- Pa Do you go before, whilst I
go thither to make water.

Col. 24. Leonard, Pollio.

L I wonder greatly at your
negligence.

P In what thing I pray you?

L Because you look to your
self no better.Eamus ergo ad puteum ut
aliquantum potemus.Hem verborum proprietate
semper abuteris; istud
bibere est, non potare.Quod mihi non parcas ha-
beo sane gratiam.Ex pravâ institutione hæc
vitia contraxi.Verissimè igitur Quintilia-
nus dixit; Hæc ipsa magis
pertinaciter hærent quæ de-
teriora sunt.

Meministin'?

Memini, sed interim juva
me, ut ~~hauriamus aquam~~ e
puteo.Enitere validius, nimium me
laborare sinis.

170 Tanto bibes jucundius.

Bibitum satis est: recipiamus
nos in aulam, nè preca-
tioni desimus & actioni
gratiarum.Tu præcede, dum urinam
illuc eo redditum.

Col. 24. Leonardus, Pollio.

Demiror tuam negligen-
tiam.

Quâ in re tandem?

Quod te non curas diligen-
tius.

Per-

P Perhaps I look to my self too much.

I eat, and drink, and sleep sufficiently; such is Gods goodness towards me: besides, I comb my hair, I wash my hands, face, teeth and eyes, and these in the morning especially, moreover, when time serveth, I recreate my body, refresh my mind, and play with the rest. What would you have more?

L Let us let those things pass, those are not the things that I blame in you.

P What then?

L Look about your cloaths, from foot to head, you shall find nothing whole: all things are torn and worn out of order. Truly these things do not become your descent, if at the least you would but see to get your cloaths mended or repaired some way or other.

P You say what you list; but if you had parents so far off perhaps you would not be finer.

If I had but money, I would not suffer my self to be so tattered.

L And yet you are not void of negligence. For why do you not ask to borrow somewhere?

Ego verò me curo fortasse nimis.

Satis edo, bibo, dormio; quæ est Dei erga me benignitas: præterea, pectus capillum, lavo manus, faciem, dentes, oculos, & hæc manè præcipue: quinetiam cum tempus postulat, corpus exerceo, relaxo animum, & ludo cum cæteris. Quid vis amplius?

Mittamus ista; non ea sunt quæ in te reprehendo.

Quid igitur?

Circumspice vestimenta tua; à calce ad verticem, nihil integrum invenies; omnia sunt lacerata & obsoleta. Ista profectò nequaquam vestrum genus decent, si saltem curares vestitum tuum sarcindum, aut quoquo modo instaurandum.

Loqueris tu quidem quæ libet; quòd si parentes haberès tam procul remotos, fortasse non esses elegantior.

Si mihi pecunia suppeteret, non paterer me usque adeò pannosum esse.

Nec ideo tamen cares negligentia. Cur enim non petis aliunde mutuum?

- P** Where should I ask?
- L** If you cannot elsewhere, yet surely you might of the Master.
- P** What if he should be unwilling to lend me some. 50
- L** He denies none of his *Tablets*, if he see they have need.
- P** I know that well enough, but I am too bashful to go to him to ask him. 55
- L** Ah! that is *townish* kind of bashfulness.
- P** Yet I had rather be bashful than impudent. 60
- L** Bashfulness (as one said) is a good sign in a young man, but a mean is every where to be used. 65
- P** I am of that disposition, that I am ever afraid to offend any man.
- L** I commend your disposition, but (there is reason in roasting of eggs, i.e.) there is a mean in all things. 70
- For that fear of offending ought to have place in base or ugly things, but here I see no such matter. 75
- It is an usual thing in the society of men, for one to stand in need of another's help: who then will impute it as a fault to me, 80
- Unde peterem?
- Si non aliunde, certè a præceptore posses.
- Quid si dare nollet?
- Nemini denegat ex discipulis domesticis, si quidem videt opus esse.
- Id ego non ignoro, sed sum verecundior, quam ut videam ex eo petere.
- Ah! rusticus est iste pudor.
- Malo tamen verecundus esse quam impudens.
- Verecundia (ut dixit quidam) est bonum in adolescente signum; sed ubique adhibenda est mediocritas.
- Ego eo sum ingenio, ut semper verear offendere quempiam.
- Ingenium laudo; sed est modus in rebus.
- Nam ille offendendi metus habere locum debet in rebus turpibus, aut certe indecoris; hic verò nihil tale video
- Est usitatum in hominum societate, et alii aliorum opera indigere. quis igitur mihi vitio dabit, si quid ab amicis aut com-

- if I ask any thing of my friends, either to lend or borrow. 85
- P No body will blame you, unless perhaps you will misuse such things. 90
- L But you (as far as I know you) will not misuse them.
- P Fie upon that misusing.
- L What doth hinder you now then that you cannot ask especially of a man that is very courteous, and (as it doth appear) loves you very well? 95
- P Well, I will ask, but by a little Epistle which I will give you to him.
- L I will give him it truly with all my heart, and I will carefully commend you to him. 100
- P Truly, I am not a little thankful to you, that you have made so much reckoning of me, as to encourage me to this confidence. 110
- L Now it remains, that you write the Epistle that you spoke of, and let me alone with the rest. 115
- P God speed us well in what we have begun.
- L Make no question, but the matter will go well enough. 120
- modato petam aut mutuo.
- Nemo reprehendet, nisi forte rebus ejusmodi abuti velis.
- Tu verò (quantum ego te novi) abuti nolles.
- Apage istum abusum.
- Quid ergo jam obstat quò minus petas, præsertim ab homine facillimo, tuique (ut apparet) amatissimo?
- Agè, petam, sed per epistolum; quod ut reddas, tibi dabo.
- Reddam profectò libentissime, teque illi commendabo diligenter.
- Equidem non parvam tibi gratiam habeo, quòd me tanti feceris, ut ad hanc fiduciam hortarerere.
- Nunc restat ut scribas quod dicis epistolum; reliquæ mihi committas.
- Bene vertat Deus quod cœpimus.
- Ne dubites res prosperè succedet.

Col. 25. *Clavellus, Quer-*
cetanus.

C You know not what thoughts I have had of late.

Q What was that, I pray you?

C I was minded to put my self into the College.

Q What into the College to reside there?

C Not that I may reside there as a lodger, but that I may *diet with you at the Masters table.*

Q I would you spake this from your heart, and as you think.

C You should know sufficiently, by our mutual acquaintance and friendship, that I do not use to feign or dissemble any thing with you.

Q I know this very well long since already; but when I heard that word from you, *my passion forced me to cry out so hastily,* I had so quite forgot my self.

C I take your meaning to be no otherw^{ise}: but to the purpose.

My father indeed doth not force me, but I see well enough by his counte-

Col. 25. *Clavellus, Quer-*
cetanus.

Nescis quid mihi his diebus in mentem venerit.

Quid istuc quæso?

Cogito in gymnasium me recipere.

Quid in gymnasium habitandi causâ?

Non ut inquilinus habitem, sed ut vobiscum *vivam in mensa præceptoris.*

Utinam istud ex animo ac verè diceret.

Ex nostrâ mutuâ consuetudine atque amicitia deberes satis intelligere, me nihil apud te neque simulare neque dissimulare solitum.

Planè istud jam pridem intelligo; sed audito ex te isto verbo, *me rapuit affectus in eam exclamatio.* ita prorsus oblitus eram mei.

Non aliter dictum tuum accipio: sed ad rem.

Pater quidem non cogit me, sed ex vultu & verbis ejus satis video

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nance and words, that
pleaseth him very well.

Q Truly *this is the duty of
the matter.* Your father
being a *very discreet* 40
man, knows very well
that *ingenious disposi-*
tions will not be com-
pelled, but are easily
perswaded. And yet I 45
make no question but
that is done by the in-
stinct of Gods Spirit: but
what think you?

I am of that opinion; 50
especially seeing I incline
that way on my own ac-
cord.

Q It is a great sign that reso-
lution is from God. 55

E I have thought so.

For they that are compelled
to that matter by their
parents, do commonly
seek so: shifts, whereby 60
to slip their govern-
ment.

Q I (that I may confess inge-
nuously) have sometimes
had experience of that in 65
my self, I mean, before I
went into the College.

For what do you think? I
heard so many railing re-
ports from those slaves of
Satan; both concerning
the master, and concern-
ing his discipline, that
methought I went rather

id illi placere maximè.

Nempe *hoc illud est.* Novit
pater tuus *vir prudentissi-*
mus, liberalia ingenia cogi
nolle, duci facile. Sed ta-
men non dubito id fieri
divini instinctu numinis:
tu verò quid judicas?

In eadem sum sententia, præ-
fertim cùm ego quoque
in eam partem sponte
propendeam.

Magnum argumentum istud
esse ex Deo consilium.

Id ego crediderim.

Nam qui ad eam rem co-
guntur à parentibus, ferè
querunt subterfugia, quibus
detrectent imperium.

Ego (ut fatear ingenuè) ali-
quando id in me sum ex-
pertus, ante scilicet quàm
ingressus essem.

Quid enim censes? Audie-
bam ex istis Satanæ
mancipiis tot maledicta
tum de præceptore, tum
de disciplina; ut mihi
viderer in carcerem aut
pistrinum ingredi ve-
into

into a prison or an house 75
of correction, than into
a College.

And if you also had light 80
on some such ~~rogue~~, there
is no question but he
would have endeavoured
what he could to deter
you from so good a reso-
lution.

I had not yet disclosed it to 85
any body.

C What you say to me, is not
to disclose to others.

Q I know it very well, but 90
that ~~overslipped me~~ out
of Terence.

C Now let us go on to the
rest.

Q What remains, but that you 95
pray to God; and go on
stoutly in your resolu-
tion? You shall hear con-
cerning our daily diet at
the table, concerning the
familiarity of the Master 100
and the Usher in hearing
the repeating of lessons
concerning the gentleness
of our Master in his diet-
ing with us, concerning 105
that pleasant strife in our
studies after supper con-
cerning the liberty of
discourse at our leisure,
about honest things, con- 110
cerning the freedom of
finding fault one with
another.

rius quàm gymnasium.

Quòd si tu quoque in ali-
quam ejusmodi pestem in-
cidisses, non dubium est,
quin ille manibus pedi-
busque obnixè conatus
esset abstertere te ab isto
tam sancto proposito.

Nemini adhuc palam fe-
ceram.

Quod mihi dicis, non est
palam facere.

Satis scio, sed *mihi istud ex-*
cidit ex Terentio.

Nunc pergamus ad reliqua.

Quid restat, nisi ut Deum
preceris, & pergas gnavi-
ter in sententia? Audies
de quotidiano victu in
nostrà mensà, de præcep-
toris & hypodidascali fa-
miliaritate in audienda
prælectionum repetitio-
ne, de facilitate præcepto-
ris in ipso convictu, de
illo à cœnà placido studi-
orum certamine, de li-
berà inter nos reprehen-
sione.

Concerning all these (I say) 115
 you told me enough at o-
 ther times, which do all
 please me very well : yet
 methinks **nothing is**
more profit-ble than 120
that constant use of
speaking Latin. For
 what greater benefit is
 there of our studies? what
 is more honest? what is 125
 more pleasant? especi-
 ally when one freely
 blames another without
 hatred or envy.

What, because they that are 130
 overcome in striving a-
 bout those things are
 only punished, and they
 that do overcome have
 rewards given them? 135

Lastly, all your employ-
 ments do marvellously
 delight me in the very
 hearing.

How much rather would 140
 you say so, if you saw
 them, if you were by
 whilst they are done?

I will be by, if God will.

I wish within these few days 145

So I hope indeed; yet I
 have one scruple left
 which you can easily
 rid me of if you will.

I will in good earnest, if 150
 I can, but in the mean
 time have a care you do
 not seek a knot in a

De his (inquam) omnibus
 satis multa narraſti mihi
 alias, quæ quidem valde
 placent omnia : mihi ta-
 men nihil videtur utilius
 quam illa perpetua Latine
 loquendi exercitatio. Quid
 enim major est studio-
 rum fructus ; quid hono-
 ſtius? quid jucundum ma-
 gis? præſertim ubi alius
 alium ſine odio & invidia
 liberè reprehendit.

Quid, quòd victi in earum
 rerum certamine pudore
 tantum puniuntur, victo-
 res etiam præmio do-
 nantur?

Omnes denique veſtræ ex-
 ercitationes, vel auditu
 ipſo me delectant miri-
 fice.

Quantò magis illud diceret
 ſi videris iſta, ſi dum ge-
 runtur intereſſes.

Ego (Deo volente) interero.
 Utinam propediem.

Ita ſpero quidem : unus ta-
 men mihi reſtat ſcrupulus
 quo me facile (ſi voles.)
 liberabis.

Faciam bona fide ſi potero ;
 ſed interim ne nodum in
 ſcirope quæræ, ut antea
 bul.

bulrush (i. e. that you make not a scruple ¹⁵⁵ where none is.) as we saw before in *Terence*.

Come on, what scruple is it without any more ado?

C I am not satisfied about ¹⁶⁰ **school-government**: not that I would desist from mine enterprise because of that; but that I may come more chearfully ¹⁶⁵ and more pleasantly after I have heard of it.

Q Unless you are one who (as I know) do neither think me an **idle-headed** ¹⁷⁰ **slow**, nor a liar, I had rather be silent altogether in this business, than report to you what I think.

C Why so I pray you?

Q Because it is a very hard thing to make them seem likely; though they have been otherwise very true, ¹⁸⁰ seeing, **the common sort of people** speaks and thinks the worst they can concerning them.

C To what end do they that, ¹⁸⁵ I pray you?

Q For our government is so ¹⁹⁰ **ill reported** of amongst those idiots, through those wicked peoples lies, that it is a wonder that any is willing to dwell in

vidimus in *Terentio*.

Age, qui tandem scrupulus iste est?

Suspecta est mihi vestra disciplina scholastica: non quod velim incepto desistere, sed ut alacrius veniam & jucundius ubi ea de re audiero.

Nisi tu is esses qui (ut ego novi) me nec vanum, nec mendacem existimas, equidem malletm de hoc omnino tacere, quam ea tibi referre quæ sentio.

Quid ita tandem?

Quia difficile est ea verissima facere. quanquam alioquin verissima, cum de his vulgus hominum pessima quæque dicat & judicet.

Quorsum, quæso?

Nam improborum mendaciis add, malè audit nostra disciplina inter istos idiotas, ut mirum sit unum aliquem habitare in schola nostra velle, tam-

our school, though (such is the work of God) the worse we are spoken of, the more come to us.

195

You need not make such a long preface; tell me every thing plainly, be not afraid, you shall not affright me.

200

I all things apprehend, and well advise aforehand.

Hind then, and I will tell you as briefly as may be. whatsoever shall seem to be any thing worth,

205

And first, I would have you perswade your self, that our master is much more kind to us than he makes open shew in the school.

210

For he behaves himself as familiarly amongst us, as a discreet father uses to do amongst his children.

215

You will say then, why is he so severe openly?

I answer, because (as I heard him, when he one time told one of his acquaintance) such a company of scholars, and of such several dispositions, can neither be kept in, nor held to their duty, without such severity.

220

For every one would live after his own fashion, every one would live as himself thought good.

225

etfi (quod est opus Dei) quò pejus audimus eò plures ad nos conveniunt.

Nihil opus est tam longa insinuatione, dic mihi plane omnia, ne timeas, non me absterrebis.

Omnia percepi. atque animam mecum ante peregi.

Adverte igitur animam, dicam brevissime; quicquid aliquid esse momenti videbitur.

Imprimis, illud velim persuaideas, præceptorem esse nobis multo humaniorem quam in schola palam apparet.

Tam enim familiariter versatur inter nos, quam prudens pater solet inter liberos.

Cur igitur (inquies) est palam tam severus?

Respondeo, quia sine tali severitate (ut ex ipso audi vi cum aliquando familiari cuidam narraret) tanta turba scholastica, tamque variis moribus prædita, nec coerceri, nec in officio contineri posset.

Suo enim quisque more, suo quisque arbitrato vellet vivere.

More

- C** Moreover, I oft-times wonder with my self, that there is so great reverence, silence and modesty throughout the whole school. 235
- Q** You would wonder much more if ever you had seen *Country-schools*. 240
- C** I have sometimes seen them, and seriously considered them.
- Q** There is more silence in our school of six hundred, 245 than of forty, yea thirty, in those *petty schools*.
- C** But go on I pray you; I am afraid you will prove an *Asian* (i. e.) a tedious *Orator*. 250
- For now your discourse begins (as it were) to *ramble too far*. (too. 255)
- Q** But you yourself trouble me
- C** I have said nothing besides the purpose; but now go on with the rest.
- Q** Shall I tell you in short. 260
- This domestical discipline, though it seem distastful to a few that are naught, yet it greatly pleaseth them that are good and studious, because of its commodity.
- For if things were loosely carried at home, what could we have safe against 270
- Quinetiam miror ego mecum sæpiissime, tantam esse totâ scholâ reverentiam, tantum silentium, tantam denique modestiam.
- Multò magis mirarere, si unquam vidisses *scholas paganicas*.
- Vidi aliquando, atque consideravi diligenter.
- Plus est silentii in gymnasio nostro sexcentario quàm quadraginta puerorum, imo triginta in istis *scholis trivialibus*.
- Sed perge, quæso; vereor ne sis *Orator Asianus*.
- Jam enim incipit oratio tua quasi longius aberrare.
- Atqui etiam interpellas ipse. Nihil extra propositum dixi, sed nunc prosequere.
- Vis in summam dicam tibi.
- Disciplina hæc domestica, licet paucis improbis odiosa videatur, bonis tamen & studiosis propter utilitatem valde placet.
- Nam si domi res esset dissoluta, quid nobis tutum foret contra lascivorum &

the assaults of saucy and wanton boys? what rest could we have? what quietness of our studies 275 could there be? The government therefore it self is a refuge, and as it were a place of defence to them that truly love 280 learning, just as the haven is to the sea-man in a storm.

Lastly. whosoever amongst us is quietly disposed, and 285 always ready to do well, is most safe from severity of correction.

Nor indeed doth our master that, **to hale us to our 290 studies with blows and strokes**; but he endeavours rather to bring us by these things especially, by honest and good 295 usage, by good will, courtesie, gentleness of behaviour, benefits, and to conclude, by the love of virtue and learning. 300

Whence it comes to pass, that the greatest part of us are so inclined, that we study to obey him from our heart. we take heed 305 of offending him, we love observe and reverence him as a father.

Otherwise you should not do the duty of scholars. 310

petulantium insultus? quæ nobis quies? quæ studiorum tranquillitas? Itaque disciplina ipsa veris studiorum amatoribus est perfugium, & quasi propugnaculum, non secus ac nautis portus in tempestate.

Denique quisquis est inter nos pacificus, & ad rectè semper agendum paratus, is est à disciplina tutissimus.

Nec verò id agit præceptor ut nos *plagis & verberibus trahat ad literarum studia*; sed nos potius inducere nititur his maximè rebus, honestà & liberali tractatione, benevolentia, humanitate, facilitate morum, beneficiis denique, virtutis & studiorum amore.

Ex quo fit, ut major pars nostrum sic affecta sit, ut illi ex animo parere studeat, eum caveat offendere, eum tanquam parentem diligat, observet, vereatur.

Alioqui discipulorum officio non fungeremini.

Q But there are some that
deserve always to be
beaten, who neither fear
God, nor their parents,
nor blows, who hate
learning (that I may use
Horace's words) worse
than a dog or a snake,
and to such (I say) severe
discipline is used some-
times, because indeed
necessity compels it.

C I am satisfied: For now
I perceive to what the se-
verity of your discipline
tendeth.

To wit, that it may main-
tain good manners, and
correct or expel bad.

Q True I am in love with
that discipline, I am so
far from fearing it.

C And now, my Quercetanus,
I love thee for that free-
dom of discourse, where-
by you have the more
encouraged me.

Q I humbly thank our heaven-
ly Father, who hath given
you a good understanding
and a sound judgment.

Farewell, and look for me
(if God will) the next
week.

Again farewell, and com-
mend our design ever
and anon to Christ in
your prayers.

C I wish you a good night

At sunt quidam verberones,
qui nec Deum timent,
nec parentes, nec verbe-
ra, qui & *literarum studia*
oderunt cane pejus & angue,
(ut verbis utar *Horatii* :)
talibus (inquam) severa
interdum adhibetur disci-
plina, quia videlicet
necessitas cogit.

Sat habeo: nunc enim video
quorsum spectat vestra
disciplinae severitas.

Nimirum, ut mores bonos
tueatur, malos autem ut
corrigat, aut expellat.

Ego disciplinam istam sine de-
osculor, tantum abest ut
reformidem.

Te autem, mi Quercetane,
amo equidem de ista lo-
quendi libertate, quâ mihi
stimulos acriores addidisti.

Ego verò immortales grati-
as ago patri cœlesti, qui
tibi mentem bonam dede-
rit & sincerum iudicium.

Vale igitur, & me (si Domi-
nus permiserit) expecta
hic proxima hebdomadâ.

Iterum val, & inceptum
nostrum tuis precibus
Christo commenda eti-
am atque etiam.

Precor tibi nocternam qui-
et

rest, and that you may 350
sleep soundly.

Col. 26. Florentius,
Basilus.

What is the matter I see
you so sad?

Woe is me! I am almost
out of my wits, I am
smitten with such a fear. 5

What is the matter I say?

The Master hath caught us.

In what? In theft?

Alas! no such matter.

In what then?

Private junketing. 10

An hainous crime indeed!

Woe is me! woe is me!
what should I do?

Alas! do not trouble your 15
self so much.

Who were with you?

Fluvianus and Florensis. O
ungracious boys, that
made me go thither! 20

Where was that done?

In Fluvians chamber, who
I could wish had not
risen out of his bed to
day. 25

How were you catch'd at
length?

Was not the chamber door
lock'd?

Yes, it was, but the Master
(as you know) hath the 30
keys of all the Cham-
bers: besides, we thought

etiam, & somnium placi-
dum.

Col. 26. Florentius,
Basilus.

Quid est quod te ita tristem
video?

Me miserum! vix sum com-
pos animi, ita sum timore
perculsus.

Quid (inquam) istud est?

Præceptor nos deprehendit.

Qua in re! in furtone?

Ah! minime gentium.

In quo igitur? 10

In secreta computatione.

Indignum facinus!

Heu me miserum? me mi-
serum? quid agam?

Ah! ne te afflictes tantopere. 15

Qui aderant tecum?

Fluvianus & Florensis. O
perditos, qui me illuc
impulerunt! 20

Ubi id factum fuit?

In cubiculo Fluviani, qui
utinam hodie lecto non
surrexisset. 25

Quomodo tandem depre-
hensi estis?

Non erat obseratum cubi-
culum?

Imo erat, sed (ut scis) præ-
ceptor claves habet om-
nium conclavium: præ-
terea, putavimus illum 30

- he had been gone to :
meeting of the brethren
to day ; otherwise we ³⁵
would have bolted the
door.
- F Howsoever the matter goes,
it fell out as God would
have it.
- B I am verily so perswaded, ⁴⁰
but commonly we thus
use to impute all our
matters, whether they
be good or bad, to our
wisdom or indiscretiⁿ, ⁴⁵
- F Upon what occasion had
you begun that junket-
ing.
- B Those two (as you know ve-
ry well) are no **Tablers**. ⁵⁰
- F What then ?
- B Some I know not what
kind of **Dainties** were
brought them from home
for their diet ; which I ⁵⁵
wish they had been lost
by the way.
- F But God would not have it
so ; go on.
- B And because I sometimes ⁶⁰
teach them at my leisure,
they invited me yester-
day, after Supper, to that
good cheer against to ⁶⁵
days breakfast.
- F It was an unhappy break-
fast to thee, but was
there any wine ?
- B Yes there was wine more ⁷⁰
than needed.
- in conventum hodiernum
fratrum accessisse alio-
qui pessulum obdidisse-
mus ostio.
- Utcunque res habet, Deo
volente incidit.
- Sic omnino sum persuasus ;
sed *de re ita solemus nostra
omnia sive bona, sive ma-
la, vel prudentiæ nostræ at-
tribuere vel imprudentiæ.*
- Quâ occasione *compotationem*
istam occeperatis ?
- Illi duo (quod satis nôsti)
non sunt convictores.
Quid tum ?
Domo allatæ fuerunt eis ad
victum nescio quæ *cupe-
diæ* ; quæ utinam in viâ
periissent.
- Sed noluit Deus ; perge.
- Et quia illos interdum per
otium doceo, heri, post
cœnam, ad istas epulas
me invitârunt in hodie-
rum jentaculum.
- Tibi infaustum jentaculum,
sed quid, eratne vinum ?
- Imo *plus satis erat vini.*

- For they have runlets of wine in our Masters cellar.
- F What said the Master when he found you feasting so? **was he not very angry?**
- B He was not a jot moved; but smiling, said, **would be one of that good companz, if you please.**
- F O troublesome guest! what did ye?
- B **We were all astonish'd and struck dumb.** For when he had said this, he presently got him away.
- F I see here all are as bad signs as may be.
- B Who would not think as much?
- F The Master must needs have smelt out the business some other way.
- B I suspect one, that had bewray'd us.
- F Whom do you suspect?
- B I will tell you after the end of the business,
- F How shall you help this mischief?
- B I know not; **we are all very blank:** although those two that banqueted with me seem not to be troubled at it; **so they have an excuse ready.**
- F **What can they atledge,** I pray you?
- Habent enim vini doliola in cellâ præceptoris.
- Quid præceptor, ubi vos sic epulantes vidit? *annon excaudit gravissime?*
- Nihil prorsus commotus est, sed subridens, *Volo inquit esse de isto symposio, si placet.*
- O molestum convivam quid vos?
- Attoniti omnes obmutescimus.* Nam eo dicto statim se proripuit.
- Omnia signa video hic esse pessima.
- Quis ita non judicet?
- Oportet præceptorem aliunde rem olfecisse.
- Suspectus est mihi quidam qui nos indicaverat.
- Quem suspicaris?
- Dicam tibi post rei exitum.
- Quod invenieris huic malo remedium?
- Nescio; *valde stupemus omnes;* tametsi duo illi convivatores mei nihil videntur esse solliciti; *habent enim in promptu causam.*
- Quid tandem causari queunt.

- B** They will say, we went to breakfast, because we were with our Parents in the morning who brought us victuals yesterday, when others got their breakfast
- F** That is something indeed; but for all that they will not escape so.
- B** Why not?
- F** Because that should have been done openly in the dining room, but not privily in their chamber. That also will aggravate the business; that they have drawn you (whereas you are a Tabler) to surfeit as it were, which is very distastful to the Master: yet your case is far the worst.
- B** Tell me then my *Florentius*, what should I do?
- Come on let us devise some plot betwixt us, by which (if it be possible) you may be acquitted.
- F** You can expect nothing from me in that kind.
- F** For I have neither skill to advise you, nor any power to help you. But do you (I pray you) shew all the wit you have to help me quick-ly.
- I** veramus jentaculum, inquit, quia mane, cum ceteri jentarent, eramus cum parentibus, qui heri nobis attulerant alimenta.
- I**llud quidem est aliquid; sed non tamen sic penas evadent.
- C**ur non?
- Q**uia id fieri debuit in triclinio palam, non autem clanculum in cubiculo,
- I**llud etiam causam gravabit, quod te (cum sis victor) quasi ad crapulandum adduxerint, quod quidem ipsi præceptoris est maxime odiosum: tua tamen causa est longe pessima.
- C**edo igitur, quid faciam, mi *Florenti*?
- A**ge conferamus consilia, quibus (si fieri potest) absolveris.
- N**ihil est quod à me expectes in eo genere.
- N**eque enim consilii locum habeo, neque ullam remedii copiam. Sed tu (obsecro) explica vires ingenii tui ad me cito juvandum.

I fear my punishment at hand: you see well enough that (unless some-
thing hinder) it will be inflicted after supper. 155

F That will not be done at all. For seeing the fault is not publick, the punishment
will not be publick. 160

B Whether it be like to be publickly or privately, it will not be deferred.

F You are in the right of it. 165

B That is the reason why I now come to you to help me if so be you forsake me, I am quite undone. 170
I shall be most grievously beaten.

F You should have gone to God rather, without whom no counsel doth
avail, from whom also all help is to be desired and hoped for. 175

B The case is clear enough, and I forgot not to pray
before I came to you; but yet it is our most gracious Fathers mind, that we use such helps as he offers us, and as it were
puts into our hand. 185

Wherefore I intreat you, for our nearness of acquaintance sake, that you would assist me with
your advice. 190

Animus pendet mihi: instat pœna: satis vides, ea (nisi quid impediatur) post cœnam exigetur.

Id nequaquam fiet, Cum enim crimen publicum non sit, non erit pœna publica.

Sive publicè sive privatim id futurum est, non differetur.

Recte iudicas.

Id causæ est quamobrem nunc ad opem tuam confugerim, quod si me deseras, actum est; dabo pœnas gravissimas.

Ad Deum potius confugiendum fuit, sine quo nullum valet consilium à quo item salus omnis & petenda & speranda est.

Res est manifesta satis, & ego priusquam te adirem non prætermisi precandi officium; sed tamen vult ille Pater clementissimus, ut iis utamur auxiliis quæ nobis offert ipse, & quasi in manum dat.

Quare te oro, per nostram arctissimam necessitudinem, ut consilio tuo nunc mihi succurras.

Here is no time to loiter or delay ; and therefore bend all your forces, undertake this cause, I beseech you.

F Because you are so earnest upon me that you seem in a manner to enforce me I will tell you from my heart, and truly what I think.

Do you know your Masters disposition?

B I know it (I think) in some part.

F Then you remember that he is very mild, especially to them that he sees submissive, and ingenuously confess their fault, but he can scarcely find in his heart to pardon them that are stout and comachfull.

B I have often observed these things.

F Do you know then what you should do?

B I pray you tell me.

F Whilest all is yet well with you, I perswade you to go to the man by yourself into his study, and to make a speech to this purpose.

See most courteous Master, I have offended, I confess, most grievously ; but (you know) it is the

Hic non est cessandi aut tardandi locus ; huc igitur vires tuas intende, hanc causam suscipe, obsecro.

Quandoquidem sic instas, ut vim adferre quodammodo videaris, dicam ex animo & vere quod sentio.

Nostin' præceptoris ingenium?

Novi (ut opinor) ex parte aliqua.

Ergo memoria tenes, nihil esse illo clementius, iis quidem quos videt submissos esse & culpam ingenuè confiteri ; superbiis autem & contumacibus vix aliquid potest ignoscere.

B Egomet ista non semel observavi.

Scin' igitur quid facias?

Dic mihi, quæso.

Dum tua res adhuc integra est, tibi suadeo ut hominem solus adeas in museum, & orationem habeas in hanc sententiam.

En ego, Præceptor humanissime, graviter peccavi, fateor : (sed scis) prima est noxa quam ad-

frst

first fault that I have made, for I never did any thing before that seemed to deserve a whipping.

Wherefore most gentle Master, you will pardon this first fault, (if it please you) for my former integrity.

But if ever I shall do the like again, I will make no excuse but be content to be punished most severely.

By this or the like speech (I hope) you will overintreat him.

B O wife and seasonable counsel!

F Make use of it, if you think good.

It is such truly as I could wish might be given me in such a case.

B But one thing remaineth, about which I am troubled.

F How now, what remains?

B I shall not be able to speak so briefly and handsomely in the sight of the Master, as you have spoken

now.

F You should not be so solicitous about my words, so you know my meaning.

B I almost understand it.

F It is well. Now write it in

miseram, nunquam enim antea quicquam admiseram quod flagris dignum videretur.

235 *Quamobrem, clementissime præceptor, hanc primam culpam (si tibi placet) pristinae integritati meae condonabis.*

240 *Quod si unquam posthac, recidero, causam non dico, quin plectar severissime.*

245 *Hac aut simili oratione illum (ut spero) exorabis.*

O consilium prudens & opportunum!

250 *Uttere, si tibi videtur.*

Tale certè est quale mihi dari vellem in ejusmodi malo.

255 *Sed unum restat, de quo sum sollicitus.*

Eho quid restat?

260 *Non potero tam breviter & commode dicere in conspectu præceptoris, quam tu nunc dixisti.*

265 *Non debes adeo de verbis meis esse sollicitus, modo teneas sententias.*

Propemodum teneo.

Bene habet. Scribe nunc
a rude

- a rude manner, as you can: and then let us compare it together: afterwards you shall get it carefully without book word for word.
- B** There is nothing more safe and sure than this; but what time do you think I can best go to him?
- F** As soon as you see him go to his Library after dinner, or perchance go to walk alone (as he uses to do) in the Garden, then follow him presently.
- B** What preamble shall I use then?
- F** You need no other than what we are all wont to use with him?
- B** What is that?
- F** Master, may I speak to you a word or two?
- B** God send all your counsel prove well.
- Now I go to write what you told me, and afterward I will see you again.
- F** Make haste. for dinner time is at hand.
- 270 crasso modo, ut poteris; deinde comparemus una: postea edisces ad verbum diligenter.
- 275 Hoc nihil est neque tutius neque certius; sed quo tempore putas illum adiri posse opportune?
- 280 Quàm primum videris eum à prandio se recipere in bibliothecam, aut fortè (ut solet) ambulatum in horto solus iverit, tunc illum statim sequere.
- 285 Quo tum utar exordio?
- Non opus est alio, quàm quo apud illum uti solemus omnes.
- 290 Quid est illud?
- Præceptor, licetne pauca?
- Bene vertat Deus omne consilium tuum.
- 295 Nunc eo scriptum quod dixisti, deinde te revisam.
- Matura, nam instat hora prandii.
- 300

Col. 27. Ambrosius,
Gratianus.

Col. 27. Ambrosius,
Gratianus.

- A** Meth'ns you are somewhat sad, Gratianus; what is the matter;
- G** I think night and day of

Subtristis mihi videris, Gratiane; quid rei est;

Dies noctesque de patre ab-

my father that is from
home, and I grieve my
self away for that mat-
ter.

A How long hath he been
from home? 5

G About four months. 10

A Hath he writ nothing to
you in the mean space?

G Since he went from us,
we have not heard one
word. 15

A It may be that he writ; but
his letter either mis-
carried, or was inter-
cepted. 20

G It is very likely that you say,
for heretofore he used to
write to us, wheresoever
he was. (summer?

A Went he not to *Paris* this 25

G Truly he set out then with
that resolution.

A I am confident he is safe.

G And I am not diffident; but
my grief is not thereby 30
abated.

A What saith your mother?

G She takes on almost con-
tinually; thence it is that
my grief is doubled. 35

A Yet you should not torment
your self so continually;
for it behoves you ra-
ther to hope well of him,
than to grieve your self 40
so much.

For what are four months?

How many thousands

sente cogito & ob eam
rem interim *maiore con-*
ficio.

Quamdiu absuit?

Quatuor abhinc menses.

Nihil ad vos interea scrip-
sit?

Ex quo discessit, ne verbum
quidem audivimus.

Fieri potest ut scripserit; sed
aut literæ interciderunt, aut
fuerunt interceptæ.

Quod dicis verisimile est;
Nam antea ubicunque
esset, solebat nobis scri-
bere. (Lutetiam?

Nonne hæc ætate iverat
Eo certè consilio tunc sese
in viam dederat.

Confido saluum esse.

ego quoque non diffido;
sed non ideo meus alle-
vatur dolor.

Quid ait mater?

Fere semper lamentatur; inde
fit ut mihi duplicetur æ-
gritudo.

Sed tamen non usque adeò
te macerare debes; poti-
us enim de illo bene spe-
rare oportet, quàm te
macerare.

(menses?

Quid enim sunt quatuor
Quotula pars est eorum qui
arc

are there that are so many years from home. being tossed in the mean time to and fro.

35

With sundry dangers and great casualties?

G But what do others **happ** & **hazards** comfort me?

A But see you be not too nice, 40 that you cannot endure to be without your **father** such a little time,

G Truly I could take it patiently, if I did but know that he is well.

A With whom can it be ill, who puts all his hope in God? For whether we live 50 or die, we are the Lords, as St. Paul saith.

G I make no question, but such is the infirmity of this flesh of ours.

A What should he do then that hath no hope in God?

G I know not.

A But have a care that God be not offended by that impatience of yours.

C I straightway acknowledge my fault, and **humbly** ask pardon.

A You do as you ought. But I pray you hear what is come into my mind.

G What is that?

A What if your Father be 70

tot annos domo absunt interim jactati.

Per varios casus, per tot discrimina rerum.

Sed quid me consolantur aliorum casus & pericula?

Vide tamen ne sis nimium delicatus, qui patris desiderium tantillo tempore ferre non queas.

Ferrem equidem æquo animo modo illi bene esse saltem intelligerem.

Cui potest esse malè, qui in Deo spem omnem collocavit? Sive enim vivimus, sive morimur, Dei semper sumus, ut D. Paulus ait.

Nihil dubito istud esse verissimum: sed ea est carnis hujus infirmitas.

55 Quid faceret igitur qui in Christo spem nullam habet?

Nescio.

60 Sed cave tamen ne ista tua impatientiâ Deus ipse offendantur.

Delictum meum subinde agnosco, & *supplex* implo-ro veniam.

65 Facis ut debes.

Sed audi quæso quid mihi nunc in mentem venerit. Quid istud est?

Quid si pater tuus naviga-

failed

failed into England to traffick? For there now is the greatest liberty. 75

What liberty do you mean? Of the Gospel, which is heard there most freely.

Do you say that the Gospel is now in England? 80

That is for certain, And that Idolatry is expelled?

Yes.

O glad tidings, and blessed to be heard!

Yes, very pleasant.

But how know you these things? 90

Do you ask how I know them?

I wonder that you are yet ignorant of that which is in every bodie's mouth. 95

You would cease wondring, if you knew but where we dwell.

Where, I pray you?

In the utmost corner of all the City. 100

But I thought you had dwelt in the street nigh *Molardus*.

We had removed before my father went into another country. 105

Take it then for certainty; which you knew not before: and that you may the more believe it. 110

verit in Britanniam negotiandi causa? Illic enim nunc est libertas maxima.

Quam libertatem dicis?

Evangelii, quod illic auditur liberrime.

Ain' tu Evangelium nunc esse in Britannia?

Certa res est.

Atque Idololatriam profligatam?

Omnino

O auditu jucunda Evangelia!

Imo jucundissima.

Sed unde scis ista?

Unde sciam, rogas?

Miror ego te adhuc ignorasse quod in cre est omni populo.

Mirari desinas, si scias ubi nos habitemus.

Ubi quaeso?

In angulo totius urbis remotissimo.

Atqui putabam vobis esse domicilium in vico ad *Molardum*.

Jam ante migraveramus quam peregre pater esset profectus.

Quod igitur ignorabas, nunc habeto certum: utque magis credas, hoc audi praeerea; major pars

hear

hear this over and beside;
the greater part of the
English that had fled into
this City because of the
Gospel, as into a place of
refuge, removed back in-
to their Countrey about
fifteen days ago.

G O my Ambrose, how much
have you refreshed me to-
day with that news of
English affairs! what a
remedy have you applied
to my grief!

A So God is wont to help his
servants in the greatest
extremities.

G It is a wonder if my Father
be not in England. For
he did often complain
long ago, that there was
no free passage thither
for trading.

A Moreover, a certain English
man, no light person,
nor one that dallieth,
told my father within
these few days, that he
had received a letter of
credit thence, in which
this thing was amongst
the rest, that all that were
driven from their Coun-
try for the name of Christ
were most kindly en-
tertained and freely
welcomed in England.

Why then should we doubt
any more?

Britannorum, qui ob E-
vangelium in hanc ur-
bem tanquam ad asylum
sefe receperant, in patri-
am remigrabant jam an-
te dies quindecim.

O mi Ambrosi, quantum
me isto nuntio de Britan-
nicis rebus hodie recre-
asti! qualem adhibuisti
meo dolori medicinam!

Sic solet Deus noster suis
adesse in extremis an-
gustis.

Mirum ni pater est in Bri-
tannia. Jampridem enim
sepius querebatur quod
non esset tutus illuc ac-
cessus ad mercaturas obe-
undas.

Quinetiam, Britannus qui-
dam homo, neque levis,
neque nugator, narrabat his
diebus patri meo, se *lite-
ras certas* illinc accepisse,
in quibus hoc erat inter
cetera, omnes undique
ob Christi nomen profu-
gos in ipsa Britannia ex-
cipi *humanissime, tractari-
que benignissime.*

Quid est igitur quod ara-
pius dubitemus.

There

There remains no doubt (as you hear) about that matter.

G It only remains, that we first extol the goodness of Almighty God with as much praise and thanksgiving as can be; and then that we seriously and constantly pray, that he would not only confirm, but also increase his blessings, more and more every day.

A Therefore, my Gratian, remember to commend your Fathers welfare to God through Christ very often, & that by most ardent desires and prayers.

G I wish he would so frame my mind to his Spirit, that I may from the bottom of my heart pour out such prayers as he may vouchsafe to hear.

A A most holy wish, so it but come from the heart as I verily believe it doth!

G O what a wonderfull comforter is our God! How much doth a true friends advice and comfort avail in adversity!

A But whither go you?

G I make haste straight home, that I may tell my mo-

Nulla (ut audis) restat ea de re dubitatio.

Tantum superest, ut imprimis Dei Opt. Max. bonitatem extollamus quantâ possimus laude & gratiarum actione; & inde sedulo atque assidue precemur, ut sua beneficia non modo confirmet, sed etiam indies magis ac magis augeat.

Igitur, mi Gratiane, memento patris salutem ipsi Deo per Christum, sæpissimè commendare, idque votis & precibus ardentissimis.

Utinam ille suo Spiritu sic afficiat animum meum, ut ex imo pectore ejusmodi preces effundere valeam, quas ipse dignetur exaudire.

Votum sanctissimum modo (quod quidem credo) ex animo profectum!

O mirabilem consolatorem Deum nostrum! O quantum valet in adversis rebus veri amici consilium & consolatio!

Sed quò nunc is?

Domum recta propero, ut hæc matri quam primum ther

- ther these things as soon 200
as I can, and **may make**
her merry.
- A God grant she may be made
heartily merry.
- G So I desire. 205

Col. 28. *Diffynangæus,*
Jonas.

Col. 28. *Diffynangæus,*
Jonas.

- D God save you, most desired
Jonas.
- J And God save you, most
pleasant grape-gatherer.
- D How goeth the School? 5
- J Very well.
- D Are there many come a-
gain already?
- J A quarter is scarce away
now. 10
- D What do they?
- J They teach, they read, they
write, they repeat.
- D These things are **general,**
and done every day; 15
but what is done in our
Form?
- J The same which is done in
the rest, and which was
done before the break- 20
ing up.
- D Have they lessons then in
good earnest?
- J Eight days ago now. (else?)
- D For what should be done 25
- J We were wont to be em-
ployed some certain days
in repeating what we
had learned before.
- nunciem, atque ejus ani-
mum omni expleam gaudio.
- Faxit Deus, ut illa serio
exhilaretur.
- Ita precor.
- Salve, Jona optatissime.
- Salve & tu, vindemiator ju-
cundissime.
- Quomodo se habet schola?
- Optime.
- Jamne redierunt multi?
- Vix quarta pars nunc abest.
- Quid agitur?
- Docetur, legitur, scribitur,
repetitur.
- Ista sunt *generalia, quotidi-*
ana; sed quid fit in no-
stra classe?
- Idem quod fit in cæteris, &
quod fiebat ante vacati-
onem.
- Ergone jam serio habentur
prælectiones?
- Jam abhinc octo dies.
- Nam quid aliud fieret?
- Solebamus per aliquot dies
exerceri in iis repetendis
quæ antea didiceramus.

- We did nothing else for 30
three whole days.
- D What doth the probation?
is it begun already?
- J Whoo! begun? it is almost
ended; the sixth form 35
will be examined to mor-
row.
- D Wo is me poor boy! **I am
debarred of my reward.**
- J What did you seek for a re- 40
ward?
- D Why should I not look for
one?
- J Every one may look for 45
one especially he that
plieth his book.
I had rather look for no-
thing.
- D Why so?
- J For if I get nothing there 50
will be no disappointing
nor trouble; but if I get
any thing, **I shall put
it amongst my win- 55
nings.**
- D Did you never read,
*I've seen one like to die, still
live in hope?*
- J Yes, I have read it, and re- 60
member it: but this is
nothing to the purpose.
- D Why not?
- J Because Ovid there speaks of
that hope which is to be 65
had in adversity; which
meaning our Cato hath
expressed in this distich;
- Tribus totis diebus nihil ali-
ud actum est.
Quid probatio? jamne in-
cepta est.
Hui! incepta? propemo-
dum finita est; cras sex-
ta classis interrogabitur.
Me miserum! *exclusus sum
à præmio.*
Etiamne præmium spera-
bas?
Quid ni sperarem?
Unicuique sperare licet,
præsertim studioso.
Malim ego nihil sperare.
Quid ita?
Nam si nihil contigerit, nul-
la erit mihi frustratio ne-
que molestia; sin conse-
quar aliquid, *id ego in
lucro deputabo.*
Nunquamne legisti.
*Vivere spe vidi qui moriturus
erat?*
Imò verò legi, & memoriâ
teneo: sed hoc nihil ad
propositum.
Cur non?
Quia illic loquitur Ovidius
de spe illâ quæ in rebus
adversis retinenda est;
quem sensum expressit
Cato noster hoc disticho

- In adverse fortune cast not down thy head :*
Keep hope. Hope never leaves one, no not dead.
- D** Do you then hope for nothing?
- J** I hope for life everlasting.
- D** You said even now, we must hope only in adversity. What do you call adversity?
- J** Those things which are fighting against me every day.
- D** What are those, I pray you?
- J** My own flesh, Satan, and wicked men that injure me.
- D** How long have you been a smatterer in Divinity?
- J** I am neither Divine, nor smatterer in Divinity, but what I say, I have learned out of Sermons.
- D** Truly I commend you, but come on, tell me in good earnest, is the probation of our Form past?
- J** Think that I have told you in good earnest already. (there.)
- D** I am sorry I was not
- J** You should have come sooner : what did you?
- D** My Mother made me tarry till the end of the vintage.
- J** I believe you; but you were enforced with your own consent.
- Rebus in adversis animum submittere noli :*
Spem retine. Spes una hominem nec morte relinquit.
 Tu igitur nihil speras?
- Spero vitam æternam,
 Dicebas modo, sperandum esse in adversis rebus.
 Quæ tibi sunt adversa?
- Ea quæ me oppugnant quotidie.
 Quæ tandem sunt illa?
- Propria caro, Satan, & improbi homines, qui me injuriis afficiunt.
- Ex quo tempore factus es Theologaster?
- Nec sum Theologus : nec Theologaster : sed quod dico id ego didici è sacris concionibus.
- Laudo equidem, sed agè, dic mihi serio, estne acta classis nostræ probatio?
- Jam tute tibi serio dictum puto.
- Dolet mihi non interfuisse.
- Citius venisses : quid agebas?
- Mater me coegit vindemiæ exitum expectare.
- Credo ; sed tuâ voluntate coactus es.

That

- D That I may confess ingenuously, I was willing to tarry. 110
 But what should one do? We are but men, as they say.
 J Nay, we are but boys. 115
 D But you would scarce think what a fine thing it is to live in the countrey, especially where there is such an abundance of all sorts of fruits. 120
 J Have you any great plenty of wine?
 D Truly so great, that I do not remember that ever I saw greater. 125
 J What say the countrey men in this so great plenty?
 D They talk of nothing but drinking and surfeiting; and besides, they misuse wine now, just as if it were spring-water. 130
 J Such is the madness of the fond common sort of people, that they never know how to use the blessings of God aright. 135
 D Truly it is just as it is said, Fools are never wise but at a pinch, i. e. when they are put to their shifts. 140
 J They are rightly punished therefore. 145
 D What, because they mock also at admonitions?
- Ut fatear ingenuè, libenter expectavi.
 Sed quid agas? Homines sumus ut aiunt.
 Imò pueri.
 Sed vix credas quam sit jucundum rusticari, præsertim ubi tanta est omnium fructuum affluentia.
 Estne vobis magnus vini proventus?
 Tantus profectò, ut majorem vidisse non meminim.
 Quid aiunt rustici in hac tanta ubertate?
 Nihil aliud quam potationes & crapulas crepant; quin etiam vino jam perinde abutuntur, quasi aqua fontana sit.
 Ea est stultæ plebis dementia, ut Dei beneficiis nunquam rectè uti sciat.
 Scilicet istud est quod dicitur, Nunquam sapiunt stulti nisi in angustiis.
 Ergo plectuntur meritò.
 Quid, quod admonitiones etiam irrident?

- J There are some that can endure none at all, but they are angry even at them that admonish them well and gently. 150
- D I will tell you something that is worse, there were some that threatened to beat me, when I admonished them very kindly. 155
- J That is no new thing with me: For one once held up his fist at me, so that had he not been afraid of my fathers authority, truly, I had been soundly beaten. 160
- D But let us let them alone, that are blind, and yet do not conceive that they are so. 165
- They brag that they well understand what the Gospel is, when in good deed they are against the Gospel. 170
- J If they do not hear the Ministers of the Word of God, and their own shepherds, how do you think it shall come to pass that they may hear us? 175
- D Let us therefore follow Christs command, Give not that which is holy unto dogs. 180
- J But there be some simple and well-minded men, 185
- Sunt qui nullum omnino ferre possunt, quin bene & comiter etiam monentibus irascuntur.
- Audi aliquid gravius; fuerunt qui mihi verbera minarentur, cum eos humanissime admonerem.
- Istud mihi novum non est, Nam & quidam mihi aliquando pugnum intulit; quod nisi veritus esset mei patris auctoritatem profecto vapulasset acerrime.
- Sed omittamus eos qui cæci sunt, nec tamen se tales esse intelligunt.
- Jaçant se probè callere quid sit Evangelium, cum reverà Evangelio adversentur.
- Si verbi divini ministros, & pastores suos non audiunt, quí putas fieri posse ut nos audiant?
- Sequamur ergo quod præcepit Christus, Nolite sanctum dare canibus.
- At sunt quidam simplices & benevoli, qui audicion

who are very much delighted with the hearing of Gods word; and these are they whom 'tis a most pleasant thing to teach. 190

D How glad am I, as oft as I light upon such ! **How much do I make of them !** 195

J And good cause why. For when you have taught them, **you enjoy then at the least the benefit of your labours with a great deal of content.** 200

D But what do we think of it ? **Do you not see how the night hath almost overtaken us ?** 205

J Let us be gone then, and to morrow (if God give leave) we will talk together more at large of falling chearfully to our studies again. 210

Col. 29. Rufinus,
Sylvester.

R Your father (as I understand) is come back again from France.

S He is come back indeed.

R When ?

S On Monday at Evening.

R Was not his coming unwelcome to you ?

S What ? unwelcome ? no in-

verbi Dei mirum in modum delectantur ; hi sunt quos docere est jucundissimum.

Quàm gaudeo quoties in tales incido ! *ut ego illos complector libenter ?*

Nec immerito.

Nam ubi eos docueris, tum demum frueris laboris tui fructu, non sine voluptate maxima.

Sed nos quid cogitamus ? *Non vides ut nox fere nos oppresserit ?*

Discedamus igitur, & cras (si Dominus permiserit) pluribus verbis agemus unâ de f. diis alacriter repetendis.

Col. 29. Rufinus,
Sylvester.

Patèr tuus (ut accepi) rediit è Gallia.

Rediit sâne.

Quando ?

5 Die Lunæ vespèri.

Adventus ejus non tibi molestus fuit ?

Quid ? molestus ? imo ve-

A a 3

deed

- deed, it was very well come. But why do you ask such a question? 10
- R Because perhaps, when he is a way, you have more liberty to take your swing. 15
- S I do not know what liberty you mean.
- R To drink, to play, and to ramble up and down. 20
- S Do you think then that I do nothing else when my Father is away?
- R All for the most part, use to do thus. 25
- S They that are debauch'd indeed.
- For, as for my part, I live so when my father is away, as when he is here. 30
- I do not drink immoderately, but I drink to suffice me, I play when time gives leave; I do not ramble here, and there, but I go abroad with my mothers leave when I have any business. 35
- R I, are you so exceedingly subject to your mother?
- S As much as to my father. For what do you think? Is not Gods command alike concerning both? 45
- R Honour (quoth he) thy father and thy mother.
- S What saith the heathenish 40
- ro jucundissimus. Sed cur istud rogas?
- Quia fortasse, illo absente liberius vivendi est tibi potestas.
- Nescio quam mihi libertatem narras.
- Potandi, ludendi, cursitandi.
- An igitur putas me nihil aliud agere dum pater abest?
- Sic ferè solent omnes.
- Dissoluti quidem.
- Nam, quod ad me attinet absente patre sic vivo, ut eo præsente.
- Non poto, sed bibo quantum satis est; ludo cum tempus postulat; non discurro, sed cum bonâ matris venia in publicum prodeo, cum aliquid habeo negotii.
- Etiâne matri tantopere subditus es?
- Æque ac patri. Quid enim putas? nonne de utroque æquale est præceptum Domini?
- Honora (inquit) patrem tuum & matrem tuam.
- Quid ethnicus ille auctor

author of the moral distichs?

*Love both thy parents,
Th' one as well th' other;
To please thy father,
Do not vex thy mother.*

What saith our Apostle Paul? Sons (saith he) obey your Parents in the Lord.

Are not your father and mother contained under the name of a parent?

R That is observed by Latine Authors.

S Moreover if there were any difference of reverence, there might very well more seem due to the mothers, because they have undergone such sorrow and pains for us.

R I know these things; and all that you have said doth like me.

S Why then did you gainsay me?

R That by that gain-saying (as it were) I might gain some matter of discourse.

For (as you your self know) our master doth often exhort us to spend our idle time in such discourses.

S Truly it is good leisure which is spent in honest business.

R Hitherto belongs that wise speech of Africanus, who

distichorum moralium?

50 *Dilige non egre charos pietate parentes.*

Nec matrem offendas, dum vis bonus esse parenti.

Quid Paulus noster? Filii (inquit) obedite parentibus in Domino.

Nonne parentis nomine pater & mater continentur?

Istuc à Latinis observatur autoribus.

Quinetiam, si quod esset reverentiæ discrimen, videretur optimo jure plus deberi matribus, ut quæ dolores tantos ac labores propter nos pertulerunt.

Novi ego ista; & quæ dixisti placent mihi omnia.

Cur ergo mihi repugnabas?

Ut eâ quasi repugnantia nobis accerferem sermonis materiam.

Nam (ut tute nosti) præceptor sæpe nos exhortatur, ut nostrum otium ejusmodi sermonibus impendamus.

Bonum sane otium quod honesto in negotio consumitur.

Huc pertinet illud Africani apophthegma, qui dicebat

said, that he was never
less at leisure than
when he was at leisure,
as we learned out of
Tully.

S But now time puts us in
mind to make an end of
this discourse. (mind.

R You do well to put me in
For perhaps the supper tar- 95
ries for you at home.

S We shall say more (if
God permit) at our next
meeting.

R I wish you a good night,

S And I wish you,
Sweet sleep and quiet rest.

Col. 30. The Monitor,
Desiderius.

N I cannot sufficiently won-
der that you are no more
diligent.

D Wherein do you see me
negligent!

N Because you are never al-
most here in time in a
morning; and thereupon
it is that you are set
down in the bill almost
every day.

Why are you so sleepy?

D I am so naturally incli-
ned.

N Correct that nature, that is,
that fault of nature.

What good hath that saying
of our Cato done you?

se nunquam minus otiosum
esse quam cum otiosus esset,
ut ex Cicerone didici-
mus.

Sed jam tempus monet ut
huic sermoni finem im-
ponamus.

Rectè mones.

Fortasse enim tua causa co-
na tardatur domi.

Plura (si Dominus permi-
serit) in proximo congressu.
(ram

100 Precor tibi noctem prospe-
Et ego tibi.

Placidam per membra quietem.

Col. 30. Nomenclator,
Desiderius.

Non satis mirari possum te
non esse diligentorem.

Quà in re videor tibi neg-
ligens?

5 Quod manè ferè nunquam
ades in tempore; atque
inde fit ut pene quotidie
noteris in catalogo.

10 Cur tu adeo somniculosus?
Mea sic fert natura.

15 Corrige naturam istam, hoc
est, naturæ vitium.

Quid tibi profuit Catonis
nostri dictum?

What

D What saying, I pray you?

N *Wake always more, and be not* 20 *given to sloth.*

D *Say no more*; I remember it well.

N It doth you no good to remember, unless you make 25 use of it.

D I wish we could as readily make use of this & other wholesome precepts to live well, as we can readily get them by heart. 30

N That I may confess the truth, *it is far more easie to command than to perform*; yet we ought 35 *to strive*, that either by admonitions or intreaties we may benefit something; and *become better every day than other.* 40

D He that doth not that, *is in a desperate condition.*

But *nothing is harder to be amended than a vice* 45 *that is natural.*

N *Almost all vices are natural to us*; and unless Gods goodness did preserve us, we should all 50 *be very wicked.*

D What must we do then?

N We must *fight manfully* with our vices. 55

D Under whose command?

N Of God himself.

Quodnam, quæso?

Plus vigila semper, nec somno deditus esto.

Ne plura; ego probè meminì.

Nihil prodest meminisse, nisi ad usum tuum accommodes.

Utinam & hoc & alia præcepta salubria tam facile ab bene vivendi usum transferamus, quàm ea facile ediscimus.

Ut verum fatear, præcipere quam præstare multo est facilius; sed tamen eniti debemus, ut vel monitis vel precibus proficiamus aliquid, & *indies evadamus meliores.*

Qui id non facit, ejus salus desponderanda est.

Sed nihil difficilius emendatur quam naturale vitium.

Omnia fere vitia nobis sunt naturalia; & nisi Dei bonitas servaret nos, essemus omnes sceleratissimi.

Quid igitur faciendum?

Fortiter cum vitiis nostris pugnandum est.

Quo duce?

Deo ipso.

With

D	With what weapons?	Quibus armis?
N	With Divine and Spiritual.	Divinis & spiritualibus.
D	And where, I pray you, are they found?	Ubi tandem inveniuntur.
N	In the Epistle of St. Paul to the Ephesians.	In Epistola S. Pauli ad Ephesios.
D	In what Chapter?	Quoto capite?
N	The sixth.	Sexto.
D	What if I do not understand the place my self?	Quid si per me locum non intellexero?
N	You will not quite understand it, I know very well ; but you may ask of our Master.	<i>Non omnino intelliges, satis scio ; sed præceptor erit consulendus.</i>
D	What if you be there with me?	Quid si mecum adfueris?
N	I will be there, I am resolved ; but I must take the opportunity.	<i>Adesse volo, certum est ; verum captanda erat opportunitas.</i>
D	We will advise about this then another time.	De hoc igitur aliàs consilium capiemus.
N	When will that be?	Quando istud erit?
D	The next Wednesday, if you think good.	Proximo die Mercurii, si tibi ita videtur.
N	At what a Clock?	Quotà hora?
D	At one in the afternoon.	<i>Post meridiem primâ.</i>
N	I like your resolution.	<i>Placet sententia.</i>
D	Let us now be gone then.	Nunc igitur discedamus.
Col. 31. Trapezita, Raimundus.		Col. 31. Trapezita, Raimundus.
T	Is it lawful to requite evil with evil?	Licetne malum malo rependere?
R	Why do you ask that?	Cur istud quæris?
T	That I may answer them that contradict me in this point.	Ut iis respondere possim qui hâc in re mihi contradicunt.
R	You have asked me in	<i>Breviter interrogâsti, re-</i> b:lef

**bʒef, and I will an-
swer you in very bʒef.**
It is not lawful.

10

T Why not?

R Because Christ forbad us,
and after him the Apo-
stles.

T What must we do then?

15

R **We must requite eʒl with
good.**

T Is it not sufficient to requite
good with good?

R It is not sufficient indeed

20

for a Christian.

T Why so?

R For it behoves a Christian
to imitate Christ his Ma-
ster.

T What did Christ in that
kind?

25

R He healed him that had
buffeted him; he pray-
ed for them who cruci-
fied him; and many such
things as these did he.

30

T Doth he do nothing then
that requireth one good
turn for another?

35

R He doth as much as the
Heathen do.

T What do they?

R They love their friends,
and requite a favour to
them from whom they
received one.

40

T No more?

R No, for what more can
you expect from them

45

*spondebo brevissime. Non
licet.*

Cur non?

Quia vetuit Christus, &
post eum Apostoli.

Quid igitur faciendum est?

Malum bono compensandum.

Annon sufficit bonum bono
rependere?

Non satis Christiano qui-
dem.

Quamobrem?

Nam Christianum oportet
Christum præceptorem
imitari.

Quid fecit Christus in eo
genere?

Sanavit eum qui ipsi cola-
phum impegerrat; preca-
tus est pro iis qui ipsum
in crucem sustulerant;
alia item multa fecit ejus-
modi.

Nihilne igitur facit, qui
gratiam pro gratia re-
pendit?

Tantum facit quantum fa-
ciunt Ethnici.

Quid illi faciunt?

Amicos diligunt, & refe-
runt gratiam à quibus
acceperunt.

Nihilne amplius?

Nihil; nam quid amplius
expectes ab iis qui ve-
that

that know not the true
God? (mies?)

T What do they do to their ene-
R They persecute them all the
ways they can.

T Is it a sin in a Christian?
R If it be not lawful (as I have
now proved to you) con-
clude it to be a sin. 55

T But (as the proverb goeth)
Force by force resist we may.

Which saying a certain new
Poet hath interpreted al- 60
so more at large in these
words:

*Laws force by force, and
wound by wound,*

Permit us to repel. 65

What say you to this?

R Truly the Laws of the Hea-
then do permit it, but
Gods Law speaks far o-
therwise. 70

T What is Gods Law?

R The same that Gods word.

T It is therefore a sin; what-
soever is done against the
Word of God? 75

R Without doubt it is a sin.

T Can you prove that out of
Gods Word?

R What can I else? as ea-
sily as can be.

T Bring me some proofs,
I pray you.

R Do you not believe that
which every body
granteth? 85

rum Deum non noverunt.

Quid faciunt inimicis?

Quibuscunque modis pos-
sunt eos persequuntur.

Estne Christiano peccatum?

Si non licet, (ut jam tibi
probavi) conclude id
peccatum esse.

Atqui (ut vulgò dicitur)
Vim vi repellere licet.

Quam sententiam novus
quidam Poeta etiam lati-
us interpretatus est his
verbis:

*Pellere vim vi jura sinunt,
& vulnere vulnus.*

Quid ad hoc respondes?

Istud quidem permittunt
Ethnicorum leges, sed
Lex Divina longè aliter
loquitur.

Quid est Divina Lex?

Idem quod Dei verbum.

Quicquid ergo fit contra
Dei verbum, estne pec-
catum? 75

Proculdubio peccatum est.

Potèstne id probare ex di-
vinis literis?

Quid ni possem? nihil facilius.

Adfer mihi (quæso) senten-
tias. 80

Non credis id quod est omni-
bus in confesso?

T Yes indeed, I do verily believe it.

R What need we any proofs then?

T That I may give a sure answer to them that gainsay it.

R You conceive of it aright: but because you cannot get them by heart out of 95 hand, tarry whilst I set them down in a little paper, in which also shall be the **quotation of the places**, that you may even point it out with the finger to whom you please.

T **Very good counsel on a sudden**: how much more 105 convenient shall this be to me!

R For so shall I get it without book at my leisure, that I may have it in readiness as need shall be. 110

T But when will you give it me?

R Come again hither to me to morrow (if you please.) 115

T At what a Clock?

R At one a clock in the afternoon.

T I am satisfied; farewell in 120 the mean time.

R **The Lord God be with you in his keeping.**

Imò verò iadubitanter credo.

Quid igitur opus est testimoniis?

Ut contradicentibus certò respondere possim.

Rectè intelligis: sed quia non possis ex tempore memoriæ mandare, expecta dum tibi describam in chartulâ, in quâ etiam sit *locorum annotatio*, ut possis quibus voles etiam digito demonstrare.

Optimum ex tempore consilium: quanto istud mihi commodius fuerit!

Sic enim per otium ediscam, ut ad manum habeam quoties erit opus.

Sed quando mihi dabis?

Cras (si libet) huc ad me revertere.

Quota hora?

A meridie prima.

Sat habeo, interea vale.

Te servet Dominus Deus.

Col. 32. Grimondus,
Blevetus.

- G Will you buy this girdle?
 B Why should I buy it? one is enough for me: but why will you sell it?
 G Because I have two.
 B And yet you may not sell it, unless you will **hazard a beating.**
 G What doth hinder me to sell my own things?
 B You have nothing yet of your own.
 G What now, nothing? how prove you that?
 B Because you are not yet at **your own liberty**, but **under your fathers command**; to be short, will you hear in brief that you may not do it?
 G **I am willing with all my heart.**
 B There is a **School-order** concerning this, whereof this is the meaning; Let not Children sell any thing, nor buy, nor change nor alter the property of a thing by any other means without their parents consent. He that shall do otherwise shall be whipt.
 G **I know this well enough**; but I would try

Col. 32. Grimondus,
Blevetus.

- Vis emere hoc cingulum?
 Cur emerem? unum mihi satis est: tu verò cur vis vendere?
 Quia sunt mihi duo.
 Nec tamen licet ut vendas, nisi vis in poenam incurrere.
 Quid vetat me vendere res meas?
 Nihil adhuc tuum habes.
 Eho, nihil? unde probas istud?
 Quia nondum es tui juris, sed sub patris potestate; denique, vis audire breviter tibi istud non licere?
 Maxime velim.
 De hoc Lex est scholastica, cujus hæc est sententia; Pueri injussu parentum nec vendant aliquid, nec alienent quovis alio modo. Qui, contra fecerit verberibus plectetur.
 Istud non ego ignorabam: Sed volebam periculum whe-

whether you were constant in observing orders?

B You ate a dissembler then.

G I see no harm in this dissembling; do you construe it ill?

B No indeed; for you have not hurt me.

G What if I had hurt you?

B I would have taken it patiently, as it becomes a Christian.

G I wish we could thus endure all adversities for Christs sake, who for our Salvations sake endured every thing.

B We shall be sure to bear them, if we set his example always before our eyes.

G Truly that is an hard matter.

B Nay it is impossible, unless his Spirit always assist us; which we must obtain by our daily prayers.

G O with what pleasant discourse have we spent this leisure?

Col. 33. Sartor, Odetus.

S Have you said your prayers at home to day?

O Why do you ask that?

S Because you was not at morning Prayer.

facere an constans esses in observandis legibus?

Tu igitur es simulator.

In hac simulatione nihil video esse mali; num tu interpretaris male?

Minimè vero; nihil enim nocuisti mihi.

Quid si nocuissem?

Tulissem æquo animo, ut Christianum decet.

Utinam adversa omnia feramus propter Christum, qui nihil non fuit salutis nostræ causâ.

Feremus certè, si exemplum ejus semper nobis proponamus ob oculos.

Difficile id quidem est.

Imò impossibile, nisi illius Spiritu semper adjuvemur; quod assiduis precibus est impetrandum.

O quam suavi sermone tantillum otii consumpsimus?

Col. 33. Sartor, Odetus.

Ecquid hodie precatus es domi?

Cur quæris istud?

Quia non interfuisti matutinæ precationi.

How

- O How know you?
 S I took notice.
 O But you are not the Monitor.
 S I am not.
 O Why then did you take notice?
 S Because you are my very good friend.
 O What then?
 S I should be sorry to see you hurt.
 O What? was I set down in the Note?
 S What? do you make any question?
 O Did no man make an excuse for me when the Bill was called?
 S No body, that I know of.
 O If you love me so dearly (as you say) why did not you your self make an excuse for me?
 S What excuse should I have made?
 O You should have devised som thing.
 S Should I have told a lye then?
 O What then?
 S But to lye is forbidden by the Word of God.
 O I confess it; but that was a light lye.
 S We must think nothing light with which God is offended.
 O I cannot deny that; but he
- Quî scis?
 Observavi.
 Atqui tu non es Observator.
 Non sum.
 Quamobrem igitur observabas?
 Quia es mihi charissimus.
 Quid tum?
 Dolebit mihi si tu vapulabis.
 Quid? an ego notatus fui?
 Etiam dubitas?
 Cum recitaretur catalogus nemo me excusavit?
 Nemo; quod sciam.
 Si me tantopere amas (ut dicis) cur tute non excusasti me?
 Quid causæ dixissem?
 Commentus esses aliquid?
 Ergo mentitus essem?
 Quid inde?
 Sed ex Verbo Dei mentiri vetitum est.
 Fateor, sed erat leve mendacium.
 Nihil leve judicandum est quod Deus offenditur.
 Negare id non possum; sed
- will

will easily forgive us these 45
small faults for Jesus
Christs sake, who is our
Mediator and Advocate.
For **what one is there**
amongst a thousand that 50
doth not sin ebery day
very often ?

S Truly none ; moreover we
scarcely pray, or do any
good work, in which 55
there is not **some shew**
of sin.

O What then should become
of us, if God were not
ready to forgive us ? 60
whereupon also praying
daily we say, *Forgive us*
our trespasses.

S We ought not to make any
question but he will for- 65
give us, if we seriously
and truly acknowledge
our faults, if we **heartily**
beg pardon, and believe
that we are pardoned. 70

O What then remains ?

S That remains, that we nei-
ther delight in our sins,
nor persist in them, nor
commit sin maliciously, 75
wittingly, and on pur-
pose.

For there are too many
things which we do amiss
through the infirmity of 80
our flesh, and also through
ignorance.

O I make no question touch-

levia ista facile remittet
nobis propter Jesum
Christum, qui est depre-
cator noster & advocatus.
Nam quotusquisque non pec-
cat quotidie sæpissime ?

Profectò nullus ; quin etiam
vix precamur, aut ali-
quid boni operamur, in
quo non insit aliqua pec-
cati species.

Quid ergo futurum esset no-
bis, nisi Deus facilè ig-
nosceret ? unde & quo-
tidie precantes dicimus,
Remitte nobis debita nostra.

Nihil dubitare debemus
quin remittat, si errata
nostra serio & verè ag-
noscamus, si *ex animo pe-*
tamus veniam, si fidem
habeamus nobis ignosci.

Quid igitur restat ?

Illud restat, ut neque de-
lectemur peccatis, neque
in iis persistamus, neque
ambitiose, scienter, & de
industria peccatum commit-
tamus.

Nimis enim multa sunt quæ
per carnis infirmitatem
peccamus, & etiam per
ignorantiam.

Nihil dubito de peccatis, il-
Bb ing

ing those sins which we commit through the infirmity of the flesh, such as was Peters denial of Christ.

But **how comes it to pass** that we sin also through ignorance?

S Touching this you have St. Pauls example, who writing to Timothy, doth openly profess in his former Epistle, that though he had persecuted the Church of God, yet he had obtained mercy, because he did it ignorantly.

O You have abundantly satisfied me in this example (for I also remember that I have read it :) but do you know in **what chapter of the Epistle** it is written?

S Truly **I do not use to trouble my memory** in retaining the numbers of the Chapters: I think it sufficient at this time, to note some sentences as it were hastily, which I may get by heart, if I can steal any leisure in the mean time from my daily employment at my present studies.

O **I wish I could do so too.**

lis quæ ex carnis imbecillitate perpetramus, qualis fuit Petri abnegatio.

Sed *quæ sit* ut peccamus per ignorantiam.

De hoc Pauli exemplum habes, qui scribens ad Timotheum, in priore Epistola palam profitetur se, quamvis Ecclesiam Dei persequutus fuerit, tamen veniam esse consequutum, quia ignorans id fecerit.

Isto exemplo mihi abunde satisfecisti (nam & ego id legisse memini :) sed scin' tu *quoto Epistolæ capite* id scriptum sit?

Equidem non soleo vexare memoriam in retinendis capitum numeris; Mihi hoc tempore satis esse videtur, aliquot sententias quasi raptim annotare, quas memoriæ mandare liceat, si quid interdum otii suffurari possim ex quotidianâ studiorum præsentium occupatione.

Utinam ego quoque id facere possim.

What

S What hinders you?

O I have much ado to give
my master content in
my school-exercises, so
far I am from having a-
ny time granted to be-
stow on other studies.

S Truly we are sufficiently
employed every day; yet
we must endure these
things, so long as God
and our Parents shall
think it necessary for us.

O Therefore do I willingly
undergo and endure all
such kind of pains.

S With what hope do you en-
dure them.

O Because I hope it will come
to pass, that they may be
the first step by which I
may once attain greater
matters.

S But of these things more at
large at another time.

Now let us mind what
we have in hand.

O What is that?

S Do you not hear the bell
ring to supper?

O You tell me of a good ring-
ing; I began to feel my
self hungry just now.

S Verily, because you went
past your drinking.

O I wish I could always as ea-
sily forbear it, as I was
willing to be without it
to day.

Quid impedit?

Vix ego queo satis præceptoribus
facere in exercitationibus
scholasticis: tantum abest
ut aliis studiis aliquid
temporis impertiri con-
cedatur.

Satis profecto quotidie su-
mus occupati; sed hæc
tamen ferenda sunt quam-
diu nobis opus esse ipsi
Deo & parentibus no-
stris visum fuerit.

Ego propterea libenter fero
ac tolero omnes ejusmo-
di labores.

Quâ spe toleras?

Quia futurum spero, ut pri-
mi sint gradus quibus ad
majora aliquando perve-
niam.

Sed de his alias pluribus.

Nunc agamus quod instat.

Quid istud est?

Audin' tu ad cœnam signum
dari?

Bonum signum nuncias; jam
sentiebam esuriem.

Nimirum quia merendam
prætermisisti.

Utinam eâ tam facile sem-
per abstinere possim
quam hodie carui liben-
ter.

S But I am not willing to be without it, unless I be very haste.

Col. 34. Phrygio, Stephen.

P God save you, you gadder abroad that art very sore musing.

S And are you well that sit so still, and are so very busie?

P Are you well, my Stephen?

S Yea, very well, such is Gods goodness towards me.

P Truly I am heartily glad and exceedingly rejoyce, 10 you are so well come home. Where have you been this whole year?

S In Italy.

P Why did you resolve to go thither?

S Because of the fame of the country, touching which so many things are re-20 ported every where.

And you know well enough how greedy we are of novelties.

P Our nature is such. But 25 what have you found there?

S Truly a great many more things than I heard reported

P But (I believe) you saw many things which you had no mind to see.

Ego verò non libenter carebo, nisi occupatus necessario negotio.

Col. 34. Phrygio, Stephanus.

Salve, ambulator optatissime.

Et tu salvus sis, cessator occupatissime. (phane?

Satisne rectè vales, mi Ste. Inò rectissimè, quæ est Dei opt. maximi benignitas.

Equidem ex animo gaudio, tibi que vehementer gratulor reditum istum incolumem, Ubi fuisti hoc toto anno?

In Italia.

Quam ob causam animum induxeras illuc proficisci?

Ob famam regionis, de qua tam multa ubique prædicantur.

Nec ignoras quàm simus rerum novarum cupidi.

Sic est natura comparatum. Sed quid illic invenisti?

Certè multò plura quam ex fama audiveram.

Sed multa (credo) vidisti quæ minime velles.

S Yes indeed, **wicked doings**:

but as for the country,
it is a land very fertile, 35
very much abounding
with all kinds of the best
fruits, and especially with
the **ga'lantest wine**.

40

P Forsooth that thing pleased
you above all.

S That I may say truth, it
did wonderfully please
my Palate. For what like 45
do you say this wine of
ours is? you would verily
call it small wine, if you
compare it with that.

P **A fine subject** then of prai-
sing God did present it 50
self unto you from thence.

S A very fine one.

For thus I did oft-times 55
think with my self; Lord
God, how good art thou
that hast loved us so as to
afford us dainties! forthou
hast not only made us 60
such things as the Earth
brings forth of it self for
our sustenance, but also
so many kinds of delicate
things, which if we use 65
them moderately, and
with thanksgiving, do
both sweetly nourish our
body, and marvellously
clear up the mind it self. 70

Nempe *scelera*; sed quod ad
regionem attinet, terra
est longè fertilissima, om-
ni optimorum fructuum
genere valde abundans,
præcipuè *vino præstantis-
simo*.

Silicet ea potissimum res
tibi arridebat.

Ut verum fatear, mirè af-
ficiebat palatum. Nam
quale dicas hoc nostrum
vinum esse? villum verè
dicas, si cum illo com-
pares.

Inde ergò tibi se offerebat
*pulchrum Dei laudandi ar-
gumentum*.

Pulcherrimum.

Sic enim sæpe cogitabam;
Quàm bonus es, Domine
Deus, qui nos amavisti
usque ad delicias! Non
solum ea creasti nobis ad
victum quæ terra sponte
suà producit; sed etiam
tot genera rerum dele-
ctissimarum, quæ si mo-
deratè sumamus & cum
gratiarum actione, & cor-
pus suavissime nutriunt,
& ipsum animum miseri-
ce exhilarant.

O with what words, or with what works may we worthily enough glorifie thy name, O Lord? To conclude, **I am so ravished in my mind**, that I desired nothing more than to have the praises of God ever in my mouth: but (alas!) by one thought or other every foot coming in my mind, that fire was quenched by little and little.

P That is no new thing with me, for such a thing as that doth oft use to befall me.

S Such is the inconstancy of our nature.

P We have experience of this almost every hour. But what I pray did you do in Italy?

S I visited some of the most famous Cities for my minds sake, and I studied a pretty while too in some places.

P What Cities went you chiefly to see?

S Truly I saw many as I went along, but **I did not take a leisurely view but of a few**; to wit, Genoa, Florence, Venice and last of all that Rome, which was called in times past the head of the

O quibus verbis, quibus operibus satis dignè glorificemus nomen tuum, Domine? Denique *sic afficiebar animo*, ut nihil magis cuperem quam divinas laudes semper in ore habere; sed (proh dolor!) aliis atque aliis subinde conceptis cogitationibus, ignis ille paulatim exstinguebatur.

Istud apud me non est novum, nam sæpe tale quid mihi solet accidere.

Ea est naturæ nostræ inconstantia.

Horis ferè omnibus istud experimur. Sed quid tandem egisti in Italiâ.

Invisi, animi gratiâ aliquot urbes celebriores, alicubi etiam studui aliquandiu.

Quas urbes visisti potissimum?

Multas quidem vidi in transitu, sed *pauca contemplantus sum otiosus*, nimirum Genoa, Florentiam, Venetias, denique Romanam illam, quæ olim mundi caput dicebatur, nunc autem est omnium world

world, but it is now the fountain and original of all abominations.

P Did you see that great beast? 115

S I saw him *by the by*, when he ~~was~~ carried up and down the streets (as I suppose) for a shew. 120

P But (that we may come to the purpose) in what towns I pray you did you tarry to mind your studies? 125

S As I came back from Rome, passed through Bononia, Padua and Milan. In every one of these towns I ~~spent~~ *spent* about three months in several sorts of studies. 130

For I had a mind to taste as it were a little of every one. 135

P But what strange matter did you see in so many famous towns.

S Do you ask? all things almost did seem strange to me, but it would be too long to tell you all, especially now when I am to hast somewhither else. 145

P Whither, I pray you?

S To my uncle, that invited me to supper.

P I will stay you no longer, 150

abominationum fons & origo.

Vidistine magnam illam bestiam?

Vidi obiter, cum per vicos (opinor) spectaculi gratia portaretur.

Sed (ut ad rem) in quibus tandem oppidis commoratus es studiorum gratia?

Româ rediens transivi Bononiam, Patavium, Mediolanum. In eorum oppidorum singulis, *mensēs circiter tres versatus sum* in vario literarum genere.

Volui enim è singulis paucula quasi degustare.

Quid autem vidisti novi in tot celeberrimis oppidis?

Rogas? fere omnia mihi nova videbantur; sed longum foret omnia tibi narrare, præsertim nunc cum mihi est aliquo properandum.

Quo tandem?

Ad patrum, qui me ad cœnam invitavit.

Nolo igitur te remorari

- then : but when may we
talk more at leisure to-
gether ?
- S To morrow after dinner, if
you will. 155
- P And truly I desire so.
- S Carry for me then in your
chamber till one of the
Clock.
- P I will do so, it is a fit time 160
for our drinking
-
- Col. 35. *The Master,*
The Usher.
-
- M What have you sufficiently
considered what we had
speech of betwixt us of
late ?
- H I have considered it over
and over. 5
- M Do you like the proffer
which I made you ?
- A Yes.
- M What, doth my table or
diet content you. 10
- H I lack nothing in that mat-
ter.
- M What want you then ?
- H That (if it be no trouble to
you) you would appoint
me what services I
should do for you. 15
- M That is but very fast :
hear therefore the main
heads of thy duty, where-
of this is the first :
Every morning to take di-
ligent care, that all my
- diutius : sed quando li-
cebit nobis magis otiose
confabulari ?
- Cras à prandio, si volueris.
- Ego verò id percupio.
Ad horam igitur primam
expecta me in cubiculo.
- Fiet, hora est ad merendam
opportuna.
-
- Col. 35. Magister, Hypo-
didascalus.
-
- Quid quod hisce diebus in-
ter nos egeramus satissime
cogitasti ?
- Etiam atque etiam cogitavi. 5
- Ecquid placet tibi conditio
quam obtuli ?
- Maxime.
- Quid, mensa, seu convi-
ctus ? 10
- Nihil in ea re desidero.
- Quid restat igitur ?
- Ut (si tibi non molestum
est) præscribas mihi quas
operas à me tibi præstari
velis,
- Id vero est æquissimum : acci-
pe igitur præcipua officii
tui capita, quorum hoc
primum est :
Quotidie mane diligenter
curare ut omnes dome-
tablers

tablers get up in our 25
time, respecting the
winter and the sum-
mer season. After they
are up, let them look to
those things which con- 30
cern the dressing and
cleanliness of the body;
and last of all, that they
be at private prayers.

The second is to bring them 35
three times a day into
the hall, that is, at morn-
and before eleven of the
clock, and three in the af-
ternoon; there (unless I 40
my self be present) to
tarry till some of the
teachers come; in the
mean time to see the bills
called, and that prayers
be said; in like manner 45
to observe diligently whe-
ther any of the teachers
be away from his seat:
if any one be away, to 50
come and tell me pre-
sently, or to do what
he should do.

The third is, to stay with
the Boarders as oft as 55
they are not taught in the
schools; in the mean
time to teach the lesser
boys to write and read
and to hear other boys 60
repetitions, so far as time
and opportunity will give
leave. Last of all to keep

stici mei discipuli mature
cubitu surgant, pro ratione
temporis cum hyberni tum
æstivi. Ubi surrexerint,
ea curent quæ ad cultum
& mundiciem corporis
pertinent; postremo, &
adsint privatæ nostræ
precationi.

Secundum, ter quotidie in
aulam deducere, manè
scilicet, & ante horam
undecimam, ac tertiam
pomeridianam: illic (nisi
egomet adero) expectare
donec aliquis ex doctori-
bus adfuerit; interea cu-
rare recitandos catalo-
gos, & precationem dicen-
dam; item observare se-
dulo num quis ex ipsis
doctoribus absit ab audi-
torio suo; si quis aberit;
mihi statim renuntiare,
aut ejus partes agere.

Tertium, manere cum pu-
eris domesticis, quoties
non docentur in scholis;
interea minores ad lecti-
onem & scripturam in-
struere, cæterorumque
repetitiones audire quan-
tum tempus, & opportu-
nitas patietur. Omnes
denique in officio reti-
nere.

them all in order, to admonish, blame, chide, 165
and whip them too, when
there shall be need.

The fourth is to lead them
in order to Sermons on
Holy days, and to lead 70
them back again home in
like manner.

The fifth, as oft as they shall
have liberty to play, to
mind ever and anon, that 75
they do or say nothing
unbefitting their duty
and good manners.

The sixth, to help them
with the money which 80
I shall put into your hand
for paper, pens, ink, and
certain other necessities
only of small value; and
to set them all down in 85
a book of accounts.

And that is wont to be done
especially on Wednesdays
and Saturdays. 90

The seventh, to be careful
of such things as concern
their books, cloaths, and
ordering their bodies;
that is, sometimes to call 95
them to an account about
their books and cloaths,
and have respect to their
health and ordering of
their body, and such 100
things as those to be
heeded and looked after

nere, admonere, arguere,
objurgare, virgis etiam
ubi opus fuerit, castigare.

Quantum feriatis diebus eos
ad sacras conciones ordi-
ne perducere, ac domum
similiter reducere.

Quintum, quoties ludere
permisum erit, subinde
observare, nequid præ-
ter officium & bonos mo-
res vel factis vel dictis ad-
mittant.

Sextum, suppeditare illis, ex
pecunia quam tibi in ma-
nus dabo, chartam, pen-
nas, atramentum, & alia
quædam duntaxat parvi
pretii necessaria, eaque
omnia in expensarum codi-
cem referre.

Id autem Mercurii & Sab-
bati. potissimum diebus
fieri solet.

Septimum, quæ ad eorum
libros, vestimenta, & cu-
ram corporis pertinebunt
non negligere; hoc est,
interdum ab illis libro-
rum & vestimentorum
rationem exigere, vale-
tudinis & cultus cor-
poris rationem habe-
re, & alia ejusmodi,
(in pueris præsertim
minoribus,) curanda
espe-

especially among the lesser boys.

The eight, to teach the boys, both in my form and in the rest, except the three uppermost, if at any time there be any necessity.

The ninth is, to help me sometimes (if need shall be) both at home and abroad in my private businesses.

Thus far you have heard what service I would have you do, and what I am wont to require of my other Ushers in the house; yet will I not be such a severe exactor of them all but I my self, *as my leisure serves*, will ease you of some things, in which I will supply your place.

Understand you all these things?

H Truly, I have diligently minded them all; but I intreat you one thing, that to help my memory you would give me a little note of them, & with all a little time to think & to consider upon them.

M How much time do you desire?

H One natural day, *i. e.* four and twenty hours.

& observanda.

105 Octavum, docere pueros, tum in classe meâ, tum in cæteris, præter tres superiores, si quando necessitas postulabit.

110 Nonum, interdum (si opus fuerit) me & domi & foris in privatis negotiis adjuvare.

115 Hactenus audisti quæ mihi abs te præstari velim officia, quæque etiam ab aliis domesticis hypodidascalis exigere soleam; eorum tamen omnium non adeo severus exactor fuero, quin ipse, *quoties per otium licebit*; aliqua tibi remittam, in quibus ego quasi vicarii partes agam.

Intellextin' hæc omnia.

120 Ego verò diligenter omnia; sed unum te oro, ut ad memoriam renovandam, des mihi eorum commentariolum, & simul cogitandi ac deliberandi spatium.

Quantum temporis postulas?

140 Diem unum naturalem.

But

M But I will allow you two.
In the mean time you
shall go on (as you have
begun) to talk and tarry
with us without any cost
of yours, *as freely as if
you were at your own
home.*

H *This is very kindly done
of you; wherefore I am
a great deal the more
beholden to you.*

M You shall have the note
which you desired after
dinner, as fast as I can
write it you with my
own hand.

H What if you should dictate
it to me?

M I had rather write it my
self, lest any thing should
perhaps *overslip* me.

H Do as you please.

Col. 36. *Questor,
Benignus.*

Q How sorry am I that I was
not at your repetition in
the morning.

B Why came you not sooner
to the school, as you use
to do?

Q Who is *me* poor boy! I got
not up soon enough.

B Why so?

Q Because no body awaked
me.

Ego verò duos integros da-
bo. Interea (ut cœpisti)
nullo tuo sumptu nobis
perges convivere & com-
morari *tam libere quam si
esses tu.*

150 *Isud non sine humanitate fa-
cis; quo fit ut majori be-
neficio me devincias.*

Habebis à prandio quod re-
quiris commentarium,
cum primum mea tibi
manu conscripsero.

160 Quid si mihi dictares?

Malim egomet scribere, ne-
quid forte inter dictan-
dum excidat.

165 *Ut libet.*

Col. 36. *Questor,
Benignus.*

Quàm doleo me non inter-
fuisse mane repetitioni
vestræ!

Cur non venisti in ludum
citius ut fere soles?

Me miserum! non surrexi
in tempore.

Quamobrem?

Quia nemo me experge-
fecit.

Who

B Who uses to call you up?

Q Our host, or his maid: but when he is away, the maid doth oft-times forget, or certainly doth not heed.

B Where was your host?

Q He was gone abroad **very** early about his business **as I understood afterwards.**

B What doth your **hostess?** doth she look to nothing?

Q What do you think she should look to?

Every day after she is up, she is always busie partly in looking to her little children, and partly in other household occasions.

B Have you no scholars to your chamber-fellows?

Q None at all.

B Alas poor boy, that hast no body to confer withal about your studies!

Q My condition, as far as I suppose, is very miserable because of that.

For I cannot study as I would myself, for **such a company of market-folks that use thy house,** and make a noise about me all the day long.

B Have not you a chamber to your self?

Quis te solet excitare?

Hospes noster, aut ejus ancilla: sed absente illo, ancilla sæpe obliviscitur, aut certe negligit.

Ubi erat hospes?

Sub auroram prodierat ad sua negotia ut postea rescivi.

Quid hospita? nihilne curat?

Quid putas eam curare?

Quotidie ex quo surrexit semper intenta est partim curandis filiis, partim cæteris domesticis rebus.

Nullosne habes contubernales scholasticos?

Prorsus nullos.

Ah puer infelix, qui neminem habes quocum de studiis conferas!

Ob eam rem mea est miserrima conditio, quantum ego judico.

Non enim possum arbitrio meo studere, propter tantam mercatorum turbam qui domum illam frequentant, & mihi toto die obstrepunt.

Non habes tibi cubiculum?

What

Q What am I the better to have one? For it is so close to the steps, and the turn pair of stairs, that a cat cannot so much as go up or down but I can hear her.

B Certainly, it is a great deal of trouble.

Q But that is a great deal more than above my chamber there is a very large room, where wares are laid up; whence it is that some great packs are carried hither in or out every foot.

B O strange! how can you live there?

Q What say you? live?
I in truth do not live, but rather languish. Nor do I ever think myself free, but when I am in the School with you and the rest of my School-fellows?

B How I pity your case!

Q I would I might dwell with you in this school-house.

B I should like nothing better: but what doth hinder thee?

Q My fathers ancient acquaintance with that host of mine.

B You should acquaint your

Quid mihi predest habere?

Est ita enim conjunctum gradibus & cochleis, ut ne felis quidem aut ascendat aut descendat, quin feriat aures meas aliquis strepitus,

Magna profecto molestia.

Illa verò multò major, quòd supra meum cubiculum est amplissimum conclave, ubi merces asservantur; unde fit ut horis omnibus, aliquæ graves sarcinæ vel importantur vel exportantur.

O Deum immortalem! quomodo illic potes vivere? Quid ais? vivere?

Siquidem non vivo, sed languo potius. Neque usquam mihi videor esse liber, nisi cum sum in scholâ tecum unâ & cum cæteris nostris condiscipulis.

Quàm doleo vicem tuam! Utinam liceret tecum mihi habitare in his ædibus scholasticis.

Nihil esset mihi jucundius; sed quid impedit?

Patris vetus amicitia cum illo hospite meo.

Deberes patrem admonere father

father with the inconveni- 90
niences that attend your
studies.

Q I have oft times acquainted
him, both by word of
mouth, and by letters. 95

B What answer doth he make
you?

Q He is made acquainted with
it to no purpose; **it is as** 100
if one should tell a tale
to a deaf body.

B Why so?

Q Because he was never
brought up at school, and 105
therefore he understands
nothing in the way of
studies.

B Yet I, if it were my case,
would try all means 110
possible to gain my de-
sire.

Q What if the Master himself
should write to my fa-
ther? 115

B You could never persuade
him to that.

Q Why not?

B **Because he will not**
saturn upon any man to 120
get himself a company
of scholars. For he can-
not abide any ambition
or covetousness.

Q What then do you persuade
me to do? 125

B I have only one thing to
advise you.

de studiorum tuorum in-
commodis.

Sæpe quidem monui, & co-
ram & per literas.

Quid ille respondet?

Frustra monetur: *quasi sur-*
do narratur fabula.

Quid ita?

Quia nunquam in discen-
di ludo versatus est, ideo-
que in studiorum ratione
nihil intelligit.

Ego tamen, si mea res age-
retur, omnem moverem la-
pidem, ut voti compos effi-
cerer.

Quid si præceptor ipse ad
patrem meum scriberet?

Nunquam istud illi persua-
deres.

Cur non?

Quia non vult ambire quem-
piam, ut discipulorum tur-
bam sibi comparet. Ab-
horret enim ab omni tum
ambitione tum avaritiâ.

Quid igitur mihi faciendum
suades?

Unicum habeo consilium.

I pray

Q I pray you do not conceal it from me.

B That thing must be tried by some friends.

Q I thought of that too sometimes, but I durst never attempt it.

B Why do you make any question?

Q I am afraid this will have small success.

B The issue of a thing is in the hand of the Lord: but what hurt will it do to try?

Q Let us try indeed; for (I hope) no harm can come thence.

But I know not what way I should take here.

B Tell me, do you not look that your father should come into this City shortly?

Q I hope he will come very shortly.

B When then?

Q About the first of July.

B It is very well. Do you know when that is needful to be done?

Q I pray you teach me.

See that you severally speak with two or three of your fathers chief friends, who are grave, and men of fashion, to wit, that their authority may the rather prevail with your father.

Nè mihi, obsecro, reticeas.

Ea res per amicos tentanda est.

Idem mihi quoque aliquando in mentem venerat, sed nunquam ausus sum experiri.

Quid dubitas?

Vereor ut hoc parum succedat.

Rei exitus in manu Domini; sed quid tentare nocebit?

Tentemus sanè. Nihil enim mali (ut confido) inde potest accidere.

At ego nescio quâ ratione hîc utendum sit.

Dic mihi, non expectas ut brevi pater in hanc urbem veniat?

Spero venturum propedem.

Quando igitur?

Ad Calendas Quintiles.

Optime est. Scin' igitur quid sit opus facto.

Doce, quæso.

Fac singulatim convenias duos aut tres ex paternis amicis præcipuis qui sunt viri graves & honorati, nempe, ut plus valeat eorum autoritas apud patrem tuum.

Ye

- Q You give me good advice .
what should I say to
them ?
- B You shall be sure to tell
them all the inconveni-
ences that attend your
studies.
- Q No more ?
- B You shall shew them more-
over how you may be pro-
vided for, that you may
redeem the time which
you have so wofully lost
hitherto at your hosts;
and that unless you be
speedily remedied, **you
will be forced to give
over your book utterly.**
Lastly, do not you give over
putting them in mind,
entreating and beseech-
ing them, till you have
prevailed with them to
promise you, that they
will be earnest with your
father about your busi-
ness.
- Q What if they shall refuse ?
- B It can scarce come to pass
that they should all re-
fuse.
- Q It is not a thing likely, espe-
cially seeing they all love
me passing well, and are
so ready to do me any
kindness for my fathers
sake
- B Besides these things, the
matter it self will set
- Bene mones : quid illis di-
cam ?
- Narrabis diligenter omnes
incommoditates studio-
rum tuorum.
- Nihilne amplius ?
- Docebis insuper quonam
modo tibi provideri pos-
sit, ut tempus redimas,
quod apud istum hospi-
tem tam misere hæcenus
perdidisti; & nisi eo re-
medio tibi maturè consu-
latur, *actum esse de studiis
tuis & eorum progressu.*
- Denique, nè ante destiteris
movere, orare, obsecre-
re, donec persuaseris ut
tibi promittant se acturos
esse serio cum patre tuo
negotium.
- Quid si recusabunt ?
- Vix fieri potest ut recusent
omnes.
- Non est verisimile, præser-
tim cum sint mei aman-
tissimi, & mihi patris no-
mine gratificentur adeò
libenter.
- Ad hæc, res ipsa urgebit
eos nempe, tanta fla-

them on; I mean so great
a loss of thy studies.

Q There needs no more
words.

B By Gods assistance I will
go about it at the first
opportunity.

B But in the mean time re-
member to pray to God
earnestly night and day.

Q God willing, I will mind
that to the uttermost of
my ability.

For I know well enough that
no counsel will do me
good, but so far forth as
he shall help me.

B But now it is time for you
to get you home, lest
perhaps your host be dis-
pleased.

Why do you make no more
haste?

Q I am bethinking me for
fear I have omitted any
thing whereof I should
have put you in mind.

B If either of us remember
any thing else, we will
discourse of it to mor-
row at our leisure.

Q Farewell then, my *Benignus*,
and go on to assist me
with your Prayers, as you
have helped me with
your very good counsel.

B All things are come of

diorum tuorum iactura.

Pluribus verbis opus non est.

*Auxilio Dei fretus aggrediar
primo quoque tempore.*

*Sed interim memor esto,
ut in divinas preces dies
noctēsque incumbas.*

*Ipsa volente Deo, id curabo
pro viribus.*

*Satis enim scio nullum con-
siliū mihi esse profutu-
rum, nisi quoad ille ju-
verit.*

*Sed jam tempus est ut do-
mum te recipias, ne forte
hospes offendatur.*

Quid cessas?

*Cogito ne quid prætermiserim
de quo esses admonen-
dus.*

*Si quid alterutri nostrū
præterea occurrerit, cras
otiosè tractabimus.*

*Vale igitur, mi Benigne, &
perge, quāso, me tuis pre-
cibus adjuvare, quemad-
modum juvasti optimo
consilio tuo.*

*A Domino Deo profecta
the*

the Lord God, who as he hath given the counsel, so will he give the issue of it.

Q I trust it will be so.

Farewel again.

B Farewel, O most sweet Quæstor.

Col. 37. Athanasius,
Benjamin.

sunt omnia, qui, ut consilium dedit, sic dabit effectum.

Ita fore confido.

250 Iterum vale.

Vale, Quæstor suavissime.

Col. 37. Athanasius,
Benjaminus.

A Is your father gone thus unknown to me, that I could not come and speak with him?

B Why came you not to his Inn after dinner?

A Because I thought he went away but to morrow.

B I thought so too; but he would not slip an opportunity which offered it self on a sudden.

A Doth he yet remember that of Cato?

The first occasion offered quickly take:

Lest thou look after what thou didst forsake.

B He hath that little work so by heart, that one would think he had spent his whole time in it.

Siccine me insciente abiit pater tuus, ut mihi non licuerit eum convenire?

5 Cur à prandio non venisti ad diversorium ejus?

Quia putabam tantum cras illum esse discessurum.

Ego quoque idem arbitrabar; sed noluit occasionem prætermittere quæ se ex tempore obtulerat. Adhuc ille meminit Catonis distichon illud?

15 Quam primum captanda tibi est occasio prima;

Ne rursus quæras quæ jam neglexeris ante.

20 Illud opusculum sic memoria tenet, ut in eo videtur ætatem contrivisse.

- A See what the strength of 25
memory is in those things
which we learned in our
younger years.
- B That is *Quintilian's* judg-
ment upon this matter, 30
whose words (I suppose)
you remember.
- A I remember them; but (that
we may come to the 35
point) **what made your
father** that he went away
before he had appointed?
- B Some of Lions, with whom 40
he came hither to the Mart.
- A Were you there when he
went?
- B I tarried for him in the
Jann. 45
- A How know you he had al-
tered his resolution about
his going?
- B I was at dinner with them
when they agreed to take 50
hose about two of the
clock, after they had dis-
patched their other busi-
ness in the city.
- A Touching other matters, 55
hath he got any store of
profit according to his
mind?
- B He hath thriven so well that
he did earnestly press me 60
to give God thanks for
that matter.
- Vide quanta vis sit memo-
riæ in iis, quæ rudibus an-
nis didiscimus.
- Ea est Quintiliani super hac
re sententia, cujus verba
(ut opinor) meministi.
- Memini; (sed ut ad rem) *que
fuit patris occasio*, ut ante
discesserit quam institu-
erat.
- Quidam Lugdunenses, qui-
buscum ad mercatum huc
venerat.
- Aderasne cum profectus
est?
- Præstolabar illum in diversorio.*
- Unde sciebas mutasse confi-
lium de professione?
- Eram in prandio cum inter
ipsum convenerat, ut ex-
peditis quibusdam reli-
quis in urbe negotiis, e-
quos sub horam secundam
conscenderent.
- Quod superest, satisne ex
animi sententia rem suam
fecit?
- Ita feliciter, ut me ob eam
rem ad divinas laudes ve-
hementer hortatus fuerit.

There-

A Therefore (I suppose) you
come back now **with** 6;
good store of money in
your purse.

B **Do you jeer me?**

A Why should I do so?

B **Because you have a mind** 70
to do so.

A As if indeed I use to jeer at
other folks for my minds
sake.

B But I did think so. 75

A **You are far mistaken.**

For it is one thing to jest,
and another thing to jeer.

The one is free from fault, 80
and is sufficiently com-
mon amongst friends; the
other is vicious and to be
hated, because it com-
monly comes from con- 85
tempt.

B Pardon me then.

A **There is no great fault**
committed.

But I pray you, tell me; did 90
your Father give you no
money?

B **I did not so much as ask**
him any.

A Yet he gave you some of his 95
own accord.

B A little.

A How much then?

B A very little.

A I pray you tell me, 100

B **Why do you enquire so**
earnestly?

Tu nunc igitur (opinor) be-
ne nummatus redis.

Mene rides?

Cur ego id facerem?

Pro tua libidine.

*Quasi verò animi gratiâ se-
leam irridere cæteros.*

Atque ita putabam.

Longè aberras.

*Nam aliud est jocari, aliud
irridere.*

*Alterum caret vitio, estque
inter amicos sat satis fre-
quens; alterum est vitio-
sum atque odio dignum,
utpote quod ex contem-
ptu fere proficiscitur.*

Ignosce igitur mihi.

Non gravis est culpa.

*Sed dic, rogo; nihilne tibi
pecuniæ dedit pater?*

Ne petivi quidem.

Tamen sponte dedit.

Aliquantulum.

Quantum igitur?

Perpusillum.

Dic sodes.

Cur tam avidè inquiris?

- A That I may bid God give you joy of it, **as friends use to do.** 105 *Ut amicorum more tibi gratuler.*
- B **There is nothing worth bidding God give me joy.** *Nihil est gratulatione dignum.*
- A Confess what it is without any more ado. 110 *Fatere tandem quid sit.*
- B But five pence. *Soli asses quinque.*
- A Whoo, so little? O you fool that could'st not ask two or three shillings! *Hui, tantillum? O stulte, qui non petieris duos aut tres decusses argenteos!*
- B I durst not. 115 *Non ausus sum.*
- A What are you afraid of? *Quid verebare?*
- B That he would utterly deny me, and take it ill that I should ask. 120 *Ut plane denegaret, atque ægre ferret quod peterem.*
- A He would never have done so, if you had but told him the reason why you asked. *Nunquam id fecisset, modo petendi causam addidisses.*
- B I think so indeed; but what reason could I have alleged? 125 *Credo equidem; sed quid causæ attulissem?*
- A Do you ask me? are there not six hundred things **that scholars occasions have need of?** 130 *Rogas? nonne sunt res sexcentæ quibus indiget usus scholasticus?*
- B There are many things, I confess. *Multæ sunt, fateor.*
- A But have you such store of all things, that you want nothing? 135 *Tu vero adeone abundas rebus omnibus, ut tibi desit nihil?*
- B No, I want a great many things, but such as I can be well without. *Imo desunt plurima, sed quibus facile caream.*
- Besides, my father knows 140 *Præterea, satis novit pater well*

well enough that I want
both for my studies, and
for my diet and apparel. 145

A He knows indeed, but he
hath many other things
to look after, and to
think of. 150

B I believe he hath a **special**
care of his children.

A But you are too far off
from him.

B **Suffer me to tell out my**
tale. 155

A Well, I give you leave.

B My father knows too, I am
not yet **fit to use money**
well. 160

A Why not? have you not age
and discretion enough for
that matter?

B **I am a great way off from**
that. Therefore my fa-
ther hath given order to
my Master, to allow me
all things requisite for my
maintenance and studies;
for which occasion he **lets**
him have as much mo-
ney as serves the turn 165

A Be it so.

B Therefore if I should ask
my father any thing, he
would presently send me
back to my Master; and
perhaps too he would be
angry with me, and chide 170
me soundly. 180

quæ mihi opus sunt, cum
studiorum causâ, tum ad
victum cultumque cor-
poris.

Novit quidem, sed alia mul-
ta sunt illi & curanda, &
cogitanda.

Credo esse illi præcipuam li-
berorum curam.

Sed nimis ab eo remotus es.

Sine me pervenire quo volo.

Agè, sino.

Novit etiam pater me non-
dum esse idoneum ad recte
tractandam pecuniam.

An tu ad eam rem non satis
ætatis habes atque pru-
dentia?

Isthinc absum longissime. Ita-
que pater dedit præcep-
tori in mandatis ut omnia
mihi suppeditet ad usus
vitæ & studiorum neces-
saria: ad quam rem præ-
bet ille quantum satis est
pecunie.

Esto.

175 Ergo si quid à patre pete-
rem me statim ad præ-
ceptorem remitteret; for-
tassis etiam irasceretur, &
me graviter objurgaret.

A It is an easie thing to endure a chiding so that blows do not follow.

B It is an easie thing, I believe; but with them only, whom neither shame nor any reverence of Parents doth move.

But I had rather endure blows than the chiding of my father when he is angry. Whence it comes to pass, that I take diligent heed I give him no cause to be angry; for that is contained under the fifth Commandment of Gods Law.

A You do like a pious young youth.

B The praise of that matter is not to be given to me, but to God alone.

A Verily from whom whatsoever good in us doth come.

B He grant, that what good things he inspires in us, we may follow them with a most chearful spirit.

A But, that I may return to you, did you blame me in good earnest, because I asked no money of my father?

B Would I perswade you to cozen your father?

A Truly it is not a thing like-

Facile est objurcationem pati, modò ne sequantur verbera.

Facile est, credo; sed iisduntaxat, quos neque pudor movet, neque ulla parentum reverentia.

Ego autem ipsa verbera ferre malim quam patris irati objurcationem. Ex quo fit, ut sedulò caveam ne quid illi præbeam causæ ad irascendum; id enim sub quinto præcepto divinæ legis continetur.

Facis ut pium decet adolescentem.

Ejus rei laus non mihi, sed soli Deo tribuenda est.

Nempe à quo proficiscitur quicquid nobis inest boni.

Faxit ille, ut quæ bona inspirat nobis, ea sequamur animo promptissimo.

Sed ut ad te redeam, seriòne reprehendebas me quod nullam pecuniam à patre rogàssem?

An ego te vellem ad fallendum patrem inducere?

Mihi quidem non fit verily

ly to me, yet you have²²⁰
beguiled me.

B How?

A Because you seem'd to speak
in earnest, you did so
handsomely set a face²²⁵
answerable to your
words.

B But what do you think of
this our talking toge-
ther?

A You have given us a very²³⁰
fit subject to talk of in
this our evening time of
leisure.

B Had our discourse any thing²³⁵
in it which the Monitor
might have found fault
with, if perchance he had
watched us (as he uses
to do) closely?²⁴

A Nothing, as I suppose.

B Indeed it is very true which
our Master doth often
tell us.²⁴⁵

A What is that?

B That the copy and liber-
ty of the Latin tongue
is got by these means
especially, by often²⁵⁰
writing, discoursing,
reading authors, and
turning English into
Latin, or Latin into
English.

A Let us diligently exercise²⁵⁵
our selves then in these
things, by Gods assist-

simile, me tamen ipsum
fefelleristi.

Quomodo?

Quia serio loqui videbaris,
adeo aptè vultum verbis ip-
sis accommodabas.

Sed quid censes de hac no-
stra confabulatione?

Argumentum satis aptum
dedisti nobis in hoc otio
nostro vespertino.

Ecquid habuit sermo noster
quod reprehendisset Ob-
servator, si fortè (ut so-
let) nos observasset ex in-
fidiis?

Nihil, ut opinor.

Profecto verum est quod
sæpe nobis præceptor in-
culcat.

Quid illud est?

Latinae linguae copiam & fa-
cultatem comparari his po-
tissimum rebus, sæpe scriben-
do, confabulando, legendis
auctoribus, Anglica Lati-
nè, Latina Anglicè ver-
tendo.

Ergò his rebus diligenter
nos exerceamus. adju-
vante Domino Deo, in
ante

- ance, in whose hands are
all our studies.
- A The same God grant, that 260 Idem faxit, ut ejus erga nos
we may perpetually cele-
brate his benefits to-
wards us with true wor-
ship and worthy praise.
- B This is our work, this is our 265 Hoc opus, hoc studium, parvi
strife.
Let's haste both great and
small.
I wish that this may be the 270 Hec sic votorum summa supre-
main
Of our desires all.
- A But hark the clock.
- B It puts us in mind in good 275 Nos opportune admonet,
time; and therefore let us
give over.
- A Otherwise Sun-set will
come upon us here.
- Col. 38. Honoratus, Vimi-
amus, Pratenfis, the
Usher.
- Col. 38. Honoratus, Vi-
miamus, Pratenfis,
Pædagogus.
- H What wanteth rest, in its course
can't endure.
This repairs strength, and keeps
the limbs in ure.
Ovid.
- Neither shall play in Children 5 Nec me offenderit lusus in
offend
- Quod caret alternâ requie du-
rabile non est.
Hec reparat vires, fessaque
membra levat.
Ovid.

offend me; this also is a sign
of chearfulness. Quintilian.

pueris; est & hoc alacritatis
signum. Quintil.

Pr There is nothing that can en- 10
dure continual labour. Quin-
tilian.

Nulla res est quæ perferre possit
continuum laborem. Quin-
til.

P I see what these tend to :
verily that I may have 15
you abroad to walk: but
you use to sing almost
always the same song,
as our little birds are
wont to do.

Video quorsum spectant ista;
nimirum ut vos ambulatum
ducam; sed eandem canti-
lenam semper fere recantatis,
ut solent nostræ aviculæ.

H What would you have us to 20
say then, Master?

P Say every one his sentence
hereafter out of the New
Testament.

Quid ergo vis dicamus, præ-
ceptor.

Dicite posthac suam quisque
sententiam ex Novo Te-
stamento.

V O brave, this will be a very
easie thing to us; for we
have good store of them
forth coming. Will you
have us begin then Ma- 30
ster, just now?

Euge, nihil erit nobis faci-
lius? habemus enim in
promptu multam earum
copiam. Vis ergo, præ-
ceptor, ut jam nunc in-
ciamus?

P Yes indeed I am willing;
seeing (as you say) you
have such good store.

Sane velim; quando (ut ais)
tanta est vobis copia.

V Who shall begin?

35 Quis incipiet?

P Will you honoratus? let us
see how you can do this
thing for your Honours
sake.

Tune Honorate? vis hono-
ris tui causâ hujus rei spe-
cimen edere?

H I will do it with all my 40
heart, but for Gods Ho-
nours sake.

Id ego libenter faciam, sed
Dei honoris causâ.

P I commend that saying.
For Gods honour and glo-
ry is to be preferred in 45

Laudo istud verbum.
Divinus enim honor &
gloria omnibus in re-
all

- all things. Well, begin,
if you have any thing to
say.
- H** Except your righteousness ex-
ceed the righteousness of the
Scribes and Pharisees, ye
cannot enter into the king-
dom of heaven: Matthew
the fifth Chapter. 50
- V** Putting away lying, speak the
truth every one to his neigh-
bour: in the fourth Chap-
ter to the Ephesians. 60
- Pr** Children obey your Parents in
all things, for this is plea-
sing to the Lord: in the
third Chapter to the Co-
lossians. 65
- P** Well done, a good proof;
see that your proceeding
be answerable; that is,
that you may diligently
go on hereafter. 70
- H** He that hath given us a be-
ginning, will give us good
success.
We are to hope so.
- P** Get you ready that we may
make timely haste to go
abroad. 75
- H** We will be very ready here
presently. 80
- P** Take every man his
cloak, that we may go
abroad more handsomely.
But do you hear boys?
- P** What would you have, Ma-
ster? 85
- bus est præferenda. Eja,
incipi, si quid habes.
- Nisi abundaverit iustitia ve-
stra plus quam Scribarum &
Phariseorum, non potestis in-
gredi in regnum cælorum:*
Matthæi quinto capite.
- Deposito mendacio, loquimini
veritatem quisque proximo
suo: ad Ephesios capite
quarto.*
- Filii, obedite parentibus in om-
nibus, hoc enim placet Do-
mino: ad Colossenses ter-
tio.*
- Euge, bonum specimen; videte
progressus respondeat; hoc
est, ut pergatis in poste-
rum diligenter.*
- Qui nobis principium de-
dit, dabit idem successus
prosperos.*
Ita sperandum est.
- Parate vos, ut prodire ma-
turemus.*
- Mox aderimus paratissimi.*
- Sumite suum quisque pallium
ut prodeatis honestius.*
- Sed heus, pueri?*
Quid, Præceptor?

P See you bring your Psalm-books too; we will sing somewhere in a shadow.

Pr So shall our walking be more pleasant. 90

Col. 39. V. M.

V Was you not at the school to day?

M Where should I have been? but what did you do?

V I was busie at home.

M That is fallen out besides your wont; for you use to be away somewhat seldom.

V As very seldom as I can; but what is done?

M Nothing at all.

V Have we remedy, or leave to play then?

M Yes surely.

V How so?

M Because of the Fair to day.

V Who gave it us?

M The Master of the school; but by the Rectors consent. 20

V What hath he granted you?

M Freedom from every school-exercise. 25

V What, for all the day?

M From morning till sun-

Videte ut Psalmos etiam adferatis: alibi in umbra cantabimus.

Ira fiet ambulatio nostra jucundior.

Col. 39. V. M.

Fuistine hodie in gymnasio?

Ubi ergo fuisset? tu verò quid agebas?

5 Eram domi occupatus.

Id evenit præter morem tuum; soles enim abesse rarius.

10 Quam possim rarissime quid autem actum est?

Nihil prorsus.

Ergone remissionem habemus?

15 Certo.

Quamobrem?

Propter mercatum hodie.

Quis dedit? (num.

Ludimagister; permisso tamen Rectoris.

Quid concessit?

Vacationem ab omni munere scholastico.

An in totum diem?

A mane ad occasum usque so-

let

set; though he diligently charged us, and at large, that in our time of leisure we should think of our business, that we come not to morrow to the school unprovided. 30

V What then shall we do? 35
shall we abuse this leisure?

M Verily that doth not at all become boys of our age.

V But what are you going to do? 40

M To get me into my study; unless you like it better for us to walk abroad 45
some whither an hour and an half.

V Should I refuse it? Nay, there is nothing that I like better now. For we shall have some discourse about our books in the mean time, and withall we shall exercise our body. 50

M Let us go then without the walls 55

V Whither?

M As far as the water side.

V I like that very well, but you shall tarry for me, if you please. 60

M How long?

V So long as whilst I go to put on my shoes 65

lis; tamenſi diligenter & multis quidem verbis admonuit, ut in otio de negotio cogitarem, ne cras in ludum veniremus imparati.

Quid igitur nos? hocce abutemur otio?

Id verò ætatem noſtram decet minimè.

Tu verò quid paras facere?

Me recipere in muſæolum, niſi fortè tibi magis placeat ut ſeſqui horam aliquo prodeamus deambulatum?

Egone recuſarem? imò, niſi eſt quod nunc magis velim. Nam & nos interea traſtabimus aliquem ſermonem literarum, & ſimul corpus exercebimus.

Eamus igitur extra muros.

Quonam?

Uſque ad ripam lacùs.

Valde iſtud mihi arridet; ſed tu (ſi placeat) me expectabis.

Quamdiu?

Tantiſper dum crepidas eo

instead

instead of my slippers.

mutatum in calceos.

M Where will you have me
tarry for you?

Ubi vis expectari?

V At the Franciscan Gate.

70

Ad Portam Franciscanam.

M But see you do not deceive
me.

At vide ne me fallas.

V Should I deceive my friend,
when I know that **faith**
is to be kept even with
an enemy?

75

An ego amicum fallerem,
cum sciam etiam inimico
servandam esse fidem?

M Go your way, make haste;
I will be reading some-
thing in the mean time,
whilst I tarry for you.

80

Abi, festina; ego, dum te
opperior, aliquid interim
legam.

V God save you, *Marcellus*.

Salve, *Marcelle*.

M **Who is that that salutes**
me?

85

Quis iste saluator?

V See, I am come again.

Ecce, redii.

M What now, so quickly? **me-**
thinks you have flown.

Eho, tam citò? *mihî videtur*
volasse.

V No truly my very affection
hath put wings to my feet.

90

Nimirum affectus ipse pe-
dibus alas addidit.

M Let us go now by Gods gui-
dance.

Eamus nunc, ducente Deo.

V It is only God that leads his
forth, and brings them
back again.

95

Solus Deus est qui suos du-
cit, ac reducit,

V Let us make haste, **the lake**
is a good way off from
hence.

Maturemus; *satis longe hinc*
lacus adest.

M **We sh ll have the better**
stomach to our dinner;
go on.

100

Tanto melius prandebimus;
perge.

T H E E N D.

Herm. Schott. Col. 40.

Certainly if one desire to be a Latinist, he must use constantly to speak in Latin; for we become workmen by working.

Books do little good, where both a Master and often exercise are wanting.

F I N I S.

Herm. Schott. Col. 40.

Certe oportet continuè fari Latine, si quis Latinus effici desiderat; nam fabricando fabri sumus.

Libri parùm profunt, ubi deest & præceptor & exercitatio frequens,

*affentior ration
recuso*

F I N I S.
