

The Project Gutenberg eBook of The Education of Children

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*** START OF THE PROJECT GUTENBERG EBOOK THE EDUCATION OF CHILDREN ***

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ë ü e, u with overline = following n or m

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The text is based on scans of two different physical copies. In a few cases, the two versions have different spelling, or one has an error where the other does not. These are shown with mouse-hover popups. Typographical errors are similarly marked. All pilcrows in the body text were added by the transcriber (see endnotes).

The book was originally (1550) printed together with Richard Sherry's *A Treatise of Schemes and Tropes*. Since the two texts have no connection except that Sherry is assumed to be the translator, they have been made into separate e-texts.

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¶ A treatise

of Schemes & Tropes

very profytable

for the better vnderstanding of good
authors, gathered out of the best
Grammarians & Oratours
by Rychard Sherry Lon
doner.

¶ Whervnto is added a declamacion,
That chyldren euen strayt frō their
infancie should be well and gent-
ly broughte vp in learnynge.

Written fyrst in Latin
by the most excel-
lent and
famous Clearke, Erasmus
of Roterodame.

**That chyldren oughte to
be taught and brought by getly in
vertue and learnyng, and that
euen forthwyrð from theyr na-
turiue: A declamacion of
a bryete theme, by Ra-
asmus of Rodame.**



f thou wilt harken vnto me, or rather to Chrisippus, the sharpe-
witted of Philosophers, y^u shalte prouide y^t thyne infante and yonge
babe be forthewyth instructed in good learnyng, whylest hys wyt is
yet voyde from tares and vices, whilest his age is tender and
tractable, and his mind flexible and ready to folowe euey thyng, and
also wyl kepe fast good lessons and preceptes. For we remēber
nothyng so well when we be olde, as those thynges y^t we learne in
yonge yeres. Care not thou for those fooles wordes which chatter that thys age,
partly is not habile enough to receiue discipline, & partlye vnmete to abyde the
labours of studies. For fyrst, the beginnynges of learning, stād specially by memorie,
which as I sayd, in yōg ones is very holdfast. Secondly because nature hath made vs
to knowledge the study of y^t thyng can not be to hasty, wherof y^e author of al thyng
her self hath graffed in vs y^e seedes. Beside this some thinges be necessary to be
knowē whē we be sūwhat elder, which by a certē peculier readines of nature, y^e
tender age perceiueth both much more quickly, & also more esily thē doth y^e elder,
as y^e first beginnyngs of letters, y^e knowledge of tōges, tales & fabels of poetes.
Finallye, why shulde y^t age be thought vnmete to lerning, which is apt to lerne
maners? Or what other thinge shuld chyldrē do rather whē they be more able to
speake, seyng nedes thei muste do sumwhat? How much more profite is it y^t age to
sporte in letters, then in trifles? Thou wilt say y^t it is but of litle value y^t is done in
those fyrste yeres. Why is it dispised as a smal thing, which is necessary to a very
greate matter? And why is y^t lucre, be it neuer so litle, yet a lucre, dispised of
purpose? Now if you oftē put a lytle to a litle, there riseth a greate heape. Herewith
cōsider this also, if beyng an infant he lerne smaller thinges, he shalt lerne greter,
growyng vpwardes in those yeres, in which those smaller shuld haue ben lerned.
Finally whyle he doth these thinges, at y^e least he shal be kept frō those fautes,
wherw^t we se comēly y^t age to be infected. For nothyng doth better occupy y^e whole
mynd of man, thē studies. Verely this lucre ought not to be set light bi. But if we
shuld graūte that by these labours y^e strength of y^e body is sumwhat diminished; yet
thinke I this losse well recōpensed by winnyng of wyt. For the minde by moderate
labours is made more quicke, & lustye. And if ther be any ieopardy in this pointe, it
may be auoyded by our diligēce. You must haue for this tender age a teacher to enter
it by fayre meanes, & not discorage it by foule. And ther be also some things both
plesaūt to be knowen, & as it wer sibbe to childrēs wittes, whiche to lerne is rather a
play thē a labour. Howbeit childehod is not so weake which euē for thys is y^e more
mete to take paynes & labour, because they fele not what labour is. Therefore if thou
wylte remember how far vnworthy he is to be counted a mā which is void of learning,
and how stirring the life of man is, how slypper youth is to myschiefe, and mans age
howe it desyret to be occupied, how baren olde age is, and further how few come
vnto it, thou wylt not suffer thy yong babe in the whych thou shalte lyue styll as it
were borne agayne, to let go any parte of hys tyme vnoccupied, in the whych any
thyng maye be gotten that eyther maye do mucche good to all y^e whole lyfe
afterwardes, or kepe it awaye from hurtes, and mischiefes.

Diuisiō of y^t
confutaciō

The selfe same matter enlarged by cōpye.

After the longe despayred fruitfulness of thy wyfe, I hearsay thou art made a father,
and that wyth a man chylde, whyche sheweth in it selfe a meruelous towardnes, and
euen to be lyke the parentes: and that if so be we maye by such markes and tokens
pronosticate anye thyng, maye seeme to promise perfite vertue. And that therfore
thou doest entend, to se thys chylde of so grete hope, assone as he shalbe somewhat
of age to be begonne in good letters, and to be taught in very honest learnyng, to be
instructed and fashioned with the very wholsome preceptes of philosophy. In deede
you wyll be the whole father, and you wyll haue hym your very son, and to loke lyke
you, not only in the fashion of hys face, and liniamētes of hys bodye, but also in the
giftes of hys wytte. Verely as I am hertelye glad for the good fortune of myne
especiall friende, so I greatlye alowe your wyse entente. This one thyng I wolde
warne you of boldlye in deede, but louinglye, not to suffer after the iudgemente and
example of the cōmon people, that the fyrst age of your infante shulde flytte awaye
without all fruite of good instrucciō, and then at the last to set hym to learne hys
fyrste letters, when bothe hys age wyll not so well be handled, and hys wytte shall be
more readye to euyl, and peraduenture possessed alreadye w^t the fast holdyng
bryers of vices. ¶ Yea rather euē now loke about for some man, as of maners pure &
vncorrupt, so also wel learned: & into his lap deliuer your litle chyld, as it wer to a
nurse of hys tēder mind, that euē w^t his milke he may sucke in swete lerning: &

deuide the care of thy litle sōne to his nurses & teacher that they shuld suckun the litle body w^t very good iuyce, & so indue hys mynd w^t very wholsom opinions, & very honest lernynge. For I thinke it not conuenient that y^u one of al the best learned, & also wysest shuldest geue care to those piusyhe women, or vnto mē very lyke to thē the beard excepted, whych by a cruell pytie, & hateful loue, iudge that the chyldren euen vntyl they waxe springoldes, shuld be kept at home kyssyng theyr mothers, and among the sweete wordes of theyr nurses pastymes, and vnchaste trystynges of seruauantes and maydens. And thynke that they ought vtterlye to be kepte awaye from learnyng as from venome, saying that the fyrst age is so rude that it can receiue no discipline, and so tender that it is not mete for the labours of studies: and finally that the profite of that age is so lytle worth, that neyther anye coste shulde be made vpon it, neyther y^t the weakenes of the chyldrē shuld be vexed. Whyle I proue euery of these thynges false, I pray you a lytle whyle take hede, countyng as the truth is, fyrst that these thynges be writtē of him which loueth you as wel as any mā doth, & inespacially of y^t thing which so pertaineth to you, y^t none can do more. For what is more derer to you thē your son, inespacial hauing but him alone, vpon whō we wold be glad if we might bestowe yea our life, not only our substaūce. Wherfore who mai not se y^t thei do leudly & also vntowardli which in tilling their lād building their houses, keping their horse, vse y^e gretest diligēce thei cā, & take to counsell men y^t be wyse, & of great experience: in bringing vp and teachyng theyr chyldren, for whose sakes al other thinges ar gotten, take so litle regard that nether they once counsell with theyr owne mynd, not seke for the iudgements of wyse men, but as thoughte there were a trifle in hande, geue care to folyshe women, and to euery rascal wretche, whych is no lesse shame to hear, then if a man taking thought for the shoote, wolde set naught by the foote, or wyth great study wold prouide that there shuld be no faut in the garmente, naught rekyng for the healthe of the bodye. Good syr, I wyl not here cause you to tarye wyth common places, howe muche the strength of nature, how much fatherly loue, the law of god, mens constitucions require the parentes to owe vnto the chyldrē, thorowe whom asmuche as we maye wee escape to dye, and be made to lyue euer. But some thynke they haue gaylye done the office of a father, when they haue only begottē chyldren, where as thys is the least porcion of loue that the name of a father requyreth. What greate thought take the mothers comenlye leste the infant shulde loke a gogle or a squint, lest he shuld be puffed cheked, wrie necked, croke shuldred, croke legged, splaye footed, and lest that the proporcion of his bodye shuld not be trimme in euery point: whereunto besyde other thynges, they be wont to vse swadelbondes, and keepe in their chekes wyth lytle miters. They haue regard also to theyr mylke, their meate, theyr bathes, & their mouinges, by whyche thynges the phisicians in many bookes, and inespacial Galene hath taught that the chyldren get good healthe of theyr bodye: neyther do they differ thys diligēce vnto the seuenth or tenth yere, but euē assone as the chylde commeth oute of the mothers wombe, they take greate charge of thys. And they do well, for the infancie not regarded, oftentimes causeth men to haue a syckely and sore diseased olde age, if they happen to come to it. Yea moreouer or euer the chylde be born, yet dothe the mother take great heede: Thei eate not of euery meat when they be greate with chylde, they take heede that they moue not theyr bodie to hurte them: and if there happen any thyng to fall vpon their face, by and by they take it away wyth theyr hand, and laye it vpon the priuie part of theyr body. It hath ben proued by many experimentes, that by this remedie the deformitie whych wold haue bene on that part of y^e body that is sene, hathe lyen hyd in the secrete place. No mā calleth this to hasty a care whych is vsed for the worsor parte of man. Why then is that parte of man, wherby we be properly called menne, neglected so many yeres? ¶ Shuld he not do all agaynste gods forbod which wold trim his cap, lettyng his head be vnkempt, and all scabbed? Yet much more vnreasonable is it that we shuld bestow iuste labours vpon the mortall bodye, and to haue no regarde of the immortal soule. Further, if a mā haue at home an horse colte, or a whelp of a good kynd, wyl he not straight waye begynne to fashion hym to do sumwhat, and wyll do that so muche the more gladlye, the readyer the yonge age is to folow the teachers mynde? Wee wyl teache a popiniaye while time is, to speke as a manne dothe, knowyng well that the elder he waxeth, the lesse apte he wyll be to be taughte, yea the common prouerbe geuyng warnyng of thys thyng: That an old popiniaye careth not for the rod. ¶ And what a thyng is it to be diligente in a byrde, and slowe in teachyng thy sonne? What do the wytty husbandmen? Do they not teach euen straight way the plātes whyle they be yet tender, to put awaye theyr wylde nature by graffyng, and wyll not tarye tyll they be waxen bygge and myghtye? ¶ And they do not onely take heede that the litle tree grow not coked or haue any other faute, but if ther be anye, they make haste to amend it, whyle it wyll yet bowe, and folowe the hande of the fashioner. ¶ And what liuyng thyng, or what plante wyll bee as the owener or housebande manne wolde haue it to serue for, excepte oure dilygence helpe nature? The sooner it is donne, the better will it come to passe.

¶ In dede to manye dumme beastes, nature the mother of all thynges, hath geuen more helpe to do theyr natural offices, but because the prouidēce of God hath of al creatures vnto men onely geuen the strength of reason, she hath left the greatest parte to educacion, in so much that one hath written very wel the first poynte, the middle, and the thirde, that is the chyefe of all mans felicitye, to be good instruccion, & ryght bryngyng vp. Whych prayse Demosthenes gaue to ryght pronounciacion, and

that in deede not falsely, but ryghte bryngynge vp helpeth mucche more to wysedome, then pronounciation to eloquence. For diligente and holy bringing vp, is the founteyne of al vertue. As to folye and myschief, the fyrst, seconde, and thyrde poynte, is vndiligente and corrupte educacion. Thys is the thyng that is chiefely lefte vnto vs. That is the cause why vnto other beastes nature hathe geuen swyftnes, flyght, sharpnes of sight, greatnes, and strengthe of bodye, scales, flyshes, heares, hornes, nayles, venome, wherby they may both defende their healthe, and prouide for their liuyng, and bryng vp their yonge: and bryngeth forthe man onely softe, naked, and vnfensed: but in stede of all thys, hath geuen hym a mynde hable to receiue all discipline, because in this onely are all thynges, if a man wyll exercise it. And euerye liuyng thyng, the lesse mete it is to teachynge, so mucche the more it hathe of natiue prudence. Bees learne not to make their celles, to gather iuce, and to make honye. The Emets are not taughte to gather into their holes in somer, wherby they shulde lyue in wynter, but all these thynges be done by instruccion of nature. But man neyther can eate, nor go, nor speake, except he be taught. Then if the tree bryng forthe eyther no fruite or vnsauerye, without the diligence of graffing, if the dogge be vnmete to hunte, the horse vnapte to iuste, the oxe to the plowe, except oure diligence bee putte to, howe wylde and vnprofitable a creature wolde man become, except diligētlye, and in dewe tyme he shulde be fashioned by good bryngynge vp. ¶ I wyll not here rehearse vnto you the example of Lyncurgus knowen of euerye man, whyche bryngynge oute two whelpes, one of a gentle kynde, but euyll taughte, that ran to the meate, that other of sluggyshe syres, but diligently brought vp, that lefte the meate and leapt vpon the beast. Nature is an effectuall thyng, but educacion more effectuall, ouercommeth it. Menne take heede that they maye haue a good dog to hunte, to haue a good horse to iournei with, and here thei thynke no diligence to be to hastie, but to haue a sonne that shulde be both worship and profite to the parentes, vpon whome they myghte laye a good part of the charges of their houshold, whose loue mighte noryshe and beare vp their vnweldy age, and y^t shuld shew hym self a trustye and healpyng sonne in a lawe, a good husbnde to his wife, a valiaunte and profitable citizen to the common wealthe, I saye to haue suche one, eyther they take no care, or else they care to late. For whō do they plant? for whō do they plowe? for whō do they buylde? for whō do they hunt for riches both by land & by sea? not for theyr chyldrē? But what profite or worshyp is in these thynges, if he y^t shal be heire of thē can not vse thē? With vnmesurable studye be possessions gotten, but of the possessor we take no kepe Who prepareth an harpe for the vnskyllfull of musycke? Who garnysheth a librarie for hym that can skyl of no bookes? And are so great ryches gotten for hym whyche can not tell howe to vse them? If thou gettest these thynges to hym that is well broughte vp, thou geueste hym instrumentes of vertue: but if thou get them for a rude and rusticall wytte, what other thyng doest thou then minister a matter of wantonnesse and mischiefe? What canne bee thoughte more folyshe then thys kynde of fathers? They prouide that the bodie of the sonne maye be wythout faute, and shulde bee made apte to do all manner thynges comelye, but the mynde, by whose moderacion all honeste wyrkes do stand, that they care not for. It nedeth me not here to rehearse that riches, dignitie, authoritie, and also healthfulnes of body, whych menne so desirouslye wyshe to theyr chyldren, nothyng doth more get them vnto man, thē vertue and learninge. They wyshe vnto them a praye, but they wyll not geue thē a nette to take it with all. That thing which is of al most excellent, thou canst not geue thy sonne, but thou mayest store hym wyth those good sciences, wherby the best thynges be gotten. Now is this a great inconuenience, but it is yet a greater, that they leaue at home their dogge wel taught, their horse well broken and taught, and theyr son enstructed wyth no learnyng. They haue land well tyllid, and theyr sonne shamefull rude. ¶ They haue their house goodly trimmed, and theyr sonne voyde of all garnyshyng. Further, they whych after the peoples estimacion seme to be meruelouse wyse, do prolong the diligence to garnyshe the mind eyther in to an age vnapte to bee taughte, or else take no care at all for it, and are meruelouse thoughtfull of externall goodes of fortune, yea or euer he be borne, whom they haue appoynted to be lorde of thē all. For what se we not them to do? When their wyfe is greate with chylde, then call they for a searcher of natiuities, the parentes axe whether it shall be a man or a woman kynde. They searche oute the destenye. If the astrologer by the byrth houre haue sayde that the chylde shulde be fortunate in warre: wee wyll, saye they, dedicate this chylde to the kynges courte. If he shal promyse ecclesiasticall dygnitie, wee wyll, saye they, hunte for hym by some meanes, a Byschoprycke, or a fatte Abbotshyp. Thys chylde wyl we make a president or a deane. ¶ Thys semeth not to them to hasty a care when they preuente euen the very byrth: and semeth it to hastye that is vsed in fashioning your childrens myndes? So quyclye you prouide to haue your sonne a capteine or an officer, and therewyth wylte thou not prouide that he maie be a profitable captayn or officer of the common wealth? Before the tyme come you go aboute this, to haue your sonne a byshop, or an abbot, and wylt thou not fashion hym to this well, to beare the office of a byshop, or an abbot? Thou setteste hym to a chariot, and shewest hym not the manner to guyde it. Thou putttest hym to the sterne, and passest not that he shulde learne those thynges that becommeth a shypmaster to know. Finally in all thy possessions thou regardest nothing lesse then that, that is moste precious, & for whose sake al other thynges be gotten. Thi corne fieldes be goodly, thy houses be fayre, thy vessel is bright, thy garmentes, and al thy housholde stufte, thy horses bee wel kept, thi

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H.i.

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H.ii. seruautes wel taught, only thy sonnes wyt is foule, filthy & all sluttishe. Thou hast perchaunce bought by the drūme a bond slaue, vyle, and barbarous, if he be rude and ignoraunt, y^u markest to what vse he is good, & trimly thou bryngest hym vp to some craft, either of the kytchen, physicke, husbandrye, or stewardshyp: only thy sōne thou settest lyght by, as an idle thyng. Thei wyl say: He shal haue inough to lyue on, but he shall not haue to lyue well on. Comonly the rycher that men be, the lesse they care for the bryngyng vp of their chyldren. What neede is it, say they, of anye learnyng, they shall haue inoughe? Yea the more nede haue they of the helpe of phylosophy and learnyng. The greater the shyp is, & the more marchandyse it carieth aboute, the more neede it hathe of a connyng shyppe master. Howe greatlye do Prynces go about this, to leaue vnto their sonnes as large a dominion as they cā, and yet do none care lesse that they shuld be brought vp in those good wayes, wythoute the whych, principalitie can not wel be ordred. How muche more dothe he geue, that geueth vs to lyue well, then to lyue? Verye lytel do chyldren owe vnto theyre fathers of whome they be no more but begotten, and not also broughte vp to lyue verteouslye.

|| ¶ The saying of Alexander is muche spoken of: excepte I were Alexander, I wold wishe to be Diogenes. But very worthely doth Plutarch rebuke it, because that so much the more he shuld haue wysshed to haue had Diogenes philosophye, howe muche the greater hys dominion was. But muche more shameful is theyr sluggardy, whyche not onely bryng not vp their chyldrē aright, but also corrupte them to wyckednesse. When Crates the Thebane dyd perceiue thys abhominacion, not without a cause he wolde go in to y^e hyst place of the citye, & there crie out as loud as he could, & caste them in the teeth wyth theyr madnesse in this wyse. You wretches what madnesse driueth you? Take you suche thought to gette money and possessions, & take you no care for your children for whom you get these thynges? As they be scante halfe mothers whych onelye bringe forth, and not vp their chyldren, so be they scante halfe fathers, which when they prouide necessaries for theyr

H.iii. chyldrens bodies, euē somuch that they maye ryot wythall, prouide not that theyr myndes maye be garnysed wyth honest disciplines. Trees paraduētūre wyl grow though eyther baren, or wyth wild fruite: horses are foled, though perchaunce they be good for nothyng: but menne (truste me) be not borne, but fashioned. Menne in olde tyme which by no lawes, nor good order ledde theyr lyues in woodes, in wāderynge lustes of bodye, were rather wylde beastes then men. Reason maketh a man: that hathe no place where all thynges are gouerned after affection. If shape and fashion shulde make a man, Images also shulde be counted among men. Elegantly sayde Aristippus when a certen ryche man axed him what profite learnyng shuld brynge to a yong man: & it be no more but this quod he, y^t in the playing place one stone sytte not vpon an other. Very properly another Philosopher Diogenes I trowe, bearynge in the mydday a candle in his hand, walked aboute the market place that was full of men: beinge axed what thyng he sought: I seeke quod he, a man. He knewe that there was a greate company, but of beastes, and not men. The same man on a daye, when stāding on an hye place he had called a great sort together, and sayde nothing else but come hither men, come hyther men. Some halfe angrye cryed agayne: we are here men, say what thou hast. Thē quod he: I wold haue men come hyther & not you whych are nothyng lesse then men, and therwyth draue them away wyth his staffe. Surely it is very trewe, that a man not instructed wyth Phylosophye nor other good sciences, is a creature somewhat worse then brute beastes. For beastes folowe onely the affectes of nature, a manne except he be fashioned wyth learning, and preceptes of philosophy, is rawght into affeccions more thē beastlike. For there is no beast more wylde, or more hurtfull then a manne, whom ambition dryueth, desyre, anger, enuye, ryot, and luste. Therefore he that prouideth not that

H.iiii. his sonne may by and by be instructed in the beste learnyng; neyther is he a manne, nor the sonne of a man. ¶ Were it not an abhominable sight that the mynde of a man shulde be in a beastes body? As we haue read that Circes when she had enchaūted men wyth her wythcraft, dyd turne them into Lions, beares and swyne, so that yet ther shuld be stil in them the mynde of a man, which thyng Apuleus wrote to haue happened to hym selfe, and Austin also hathe beleued that men haue bene turned into wolues. Who could abyde to be called the father of such a monster. But it is a more merueylous monster that a beastes mynde shulde be in a mans bodye, and yet do very many please them selues in suche chyldren, and bothe the fathers seme, and the common people thynke suche to be verye wise.

¶ It is sayde that beares caste oute a lumpe of fleshe wythout anye fashion, whych wyth longe lyckyng they forme and brynge into a fashyon, but there is no beares yonge one so euyll fauored as a manne is, borne of a rude mynde.

|| ¶ Except wyth much studye y^u forme and fashion this, thou shalt be a father of a monster and not of a man. If thy sonne be borne wyth a copped head or crocke-shuldred, or splay footed, or wyth syxe fingers in one hande, howe lothe woldest thou be for it, how arte thou ashamed to be called the father not of a man, but of a monster: and art thou not ashamed of so monstrous a mynde? ¶ Howe discouraged be the fathers in theyr hertes if their wyfe brynge forthe a naturall, & an infante of a brute mynde? For they thynke they haue begottē not a man, but a monster, and excepte feare of the lawe dyd let them, they wolde kyll that that is borne. Thou blameste nature whych hath denied the minde of a man to thy chylde, & thou causest by thyne own negligence, that thy sonne shulde be wythoute the mynde of a man. But

thou wylte saye: Better it is to be of a brutishe rather thẽ of an vngracious mind.
 Naye better it is to be a swyne, thẽ an vnlearned and euyl man. Nature, when she
 geueth the a sonne, she geueth nothyng else, thẽ a rude lumpe of fleshe. It is thy
 parte to fashiõ after y^e best maner, that matter that will obey & folow in euery poynt.
 If thou wylt slacke to do it, thou hast a beaste: if thou take hede thou hast, as I myght
 saye, a God. Srayght waye assone as thy infâte is borne, it is apte to be taughte those
 thynges whych properlie belonge to a man. Therefore after the sayinge of Vyrgyll,
 bestowe diligente labour vpon hym, euen from hys tender age. Handle the waxe
 strayght way whyle it is very soft, fashion thys claie whle it is moist, season thys
 earthen vessel wyth verye good liquour, while it is newe, bye your wolle whyle it
 commeth whyte frome the fuller, and is not defiled wyth any spottes. Antisthenes dyd
 verye merilye shewe the same, whyche when he had taken a certen mans sõne to be
 taught, and was axed of hys father what thinges he had neede of: a newe booke quod
 he, a newe pensyle, and a new table. Verelye the philosopher requyred a rude and
 emptye mynde. Thou canst not haue a rude lumpe; but and if thou fashyonst not lyke
 a manne, of it selfe it wylt waxe naught, into monstrous formes of wylde beastes.
 Seynge thou doest owe this seruyce to God & nature, although there were no hope
 that thou shuldest haue any profite therby, count in thy mynd, how greate comforte,
 how greate profite, howe much worshyp the children that be well brought vp brynge
 to theyr fathers. Agayne into what shames and greate sorowes they cast their
 parentes that bee euyl broughte vp. There is no nede to bryng here vnto the
 examplis out of olde chronicles: do no more but remember in thy mind the
 houtholdes of thine owne citey, howe many examplis shalt y^u haue in eueri place?
 I know thou doest often hear such wordes. O happye man that I were, if my chyldren
 were buryed. O fortunate mother, if I hadde neuer broughte forth chylde. It is a
 wayghty matter to brynge vp chyldren well, I graunt: but no man is borne to him
 selfe, no man borne to be idle. Thou woldest nedes be a father, y^u muste be a good
 father; y^u haste gotten thẽ to the cõmon wealth, not to thy selfe only; or to speake
 more lyke a christen man, y^u hast begottẽ thẽ to god, not to thy selfe. Paul wryteth
 that so in dede women be saued, if they bryng forth childrẽ, & so brynge thẽ vp that
 they continue in y^e study of vertue. God wil straitly charge the parẽts w^t the childrẽs
 fautes. Therefore excepte y^t euen forthwith thou bryng vp honestly y^t, that is borne,
 fyrst y^u dost thy selfe wronge, which thorow thy negligence, gettest y^t to thy selfe,
 then the which no enemye could wyshe to an other, ether more greuouse or paynful.
 Dionisius did effeminat w^t delyghtes of the court Dions yong son y^t was run awaye
 from him: he knew y^t this shuld be more carefull to y^e father, then if he had kylled
 hym w^t a swerde. A litel whyle after when the yong manne was forced of his father
 that was come to him, to returne agayne to his old vertue, he brake his necke out of a
 garret. In dede a certeyne wise hebriciõ wrot very wisely. A wise child maketh the
 father glad, & a folish son is sorow to y^e mother. But a wyse chyld not only is
 pleasure to hys father, but also worship and succoure, and finallye hys fathers lyfe.
 Contrarye a folysh and leude chyld, not only bringeth heauynesse to hys parentes,
 but also shame and pouertye, and olde before the tyme: and at laste causeth death to
 them, of whom he had the begynnyng of lyfe. What nede me to rehearse vp? daily are
 in our eies the examplis of citicens, whome the euyl maners of theyr chyldrẽ haue
 brought to beggarye, whome eyther the sonne beyng hanged, or theyr daughter an
 whoore of the stewes, haue tormented wyth intollerable shame and vylany. I know
 greate men, whych of manye chyldren haue scante one lefte alyue. ¶ One consumed
 wyth the abhominable leprye, called by diminucion y^e french pockes, beareth his
 death aboute wyth hym: another hath burste by drynkynge for the beste game, an
 other goyng a whorehuntyng in the nyghte with a visar, was pitifullye kylled. What
 was the cause? Bycause theyr parentes thynkyng it enough to haue begotten them,
 and enryched them, toke no heede of their bryngynge vp. ¶ They shall dye by the
 lawe, whych laye awaye theyr children, and cast them into some wood to be
 deuoured of wylde beastes. But there is no kynde of puttyng them awaye more
 cruell, then to geue vp that to beastlye affeccions, whych nature hath geuen to be
 fashioned by very good waies. If ther wer ani witch could wyth euyl craftes, and wold
 go about to turne thy sonne into a swyne or a wolfe, woldest thou not thynke that
 ther were no punyshement to sore for her myscheuouse dede? But that whych thou
 abhorrest in her, thou of purpose doest it thy selfe. How huge a beaste is lechery?
 how rauinous and insaciabie is ryot? howe wylde a beast is dronkeshyp? how
 hurtfull a thing is anger? how horrible is ambicion? To these beastes dothe he set
 ouer hys sonne, whosoouer from his tender youthe doth not accustume hym to loue
 that, that is honeste: to abhorre synne: yea rather not onlye he casteth hym to wylde
 beastes, whych the most cruel casters away are wonte to do, but also whych is more
 greuouse, he norisheth this greate and perilous beaste, euen to hys owne
 destruccion. It is a kind of men most to be abhorred, which hurteth the body of
 infantes wyth bewitchyng: and what shal we say of those parentes whiche thorowe
 their negligence and euyl educacion bewitch the mynd? They are called murtherers
 that kyll their children beyng newe borne, and yet kyll but the body: howe great
 wyckednes is it to kyll the mynd? For what other thyng is the deathe of the soule,
 then foly and wickednes. And he doth also no lesse wrong to his contrey, to whom
 asmuch as lyeth in hym, he geueth a pestilente citizẽ. He is naught to godwards, of
 whom he hath receyued a chyld for thys purpose, to brynge hym vp to vertue.
 Hereby you may se, how greate and manifolde mischiefes they committe whych

Chyldren euyl
 broughte vp,
 brynge shame to
 their parẽtes

|| regarde not the bryngynge vp of tender age. ¶ But as I touched a lytle before, they synne more greuouſlie then do these, whych not onely do not fashion them to honestye, but also season the tender and soft vessel of the infante to myschiefe and wyckednesse, and teacheth hym vyce before he knowe what vice is. How shuld he be a modeste man and dyspysyer of pride, that creepeth in purple? ¶ He can not yet sound his fyrste letters, and yet he now knoweth what crimosine and purple sylke meaneth, he knoweth what a mullet is, and other dayntie fyshes, and disdainfully wyth a proude looke casteth away cōmon dyshes. How can he be shamefast whē he is growen vp, which being a litel infāt was begon to be fashioned to lecherye? How shall he waxe liberal whē he is old, which being so litel hath lerned to meruell at money & gold? If ther be ani kynd of garment lately foūd out, as daili y^e tailers craft, as in time paste dyd Africa, bringeth forth some new mōster, y^t we put vpon our infāt. He is taught to stand in his own cōceite: & if it be takē away, he angerly axeth for it again. Howe shall he beyng old hate drūkennes, whych when he is an infāt is taught to loue wine? They teach them by lytle and lytle suche filthy wordes whych are scant to be suffered, as sayth Quintilian, of the delicious Alexandrians. And if the child speake any suche after them, they kysse hym for hys laboure. I warant you they know their yong, growynge nothyng out of kynde, when theyr owne lyfe is nothyng else then an example of naughtynes. Beynge an infant, he learneth the vnchaste flatterynge wordes of nurses, and as we saye, he is fashioned wyth the hand to wanton touchynge. He seeth hys father well whetteled wyth drynke, and heareath hym bablynge oute that, that shulde be kepte in. He sytteth at greate, and not very honest feastes, he heareth the house ful of iesters, harpes, mynstrels and daunsers. ¶ To these maners the chyld is so accustomed, that custume goeth into nature. There be nacions that fashion their chyldren to fiercenesse of warre whyle they be yet redde frō the mother. They lerne to loke fierslie, the learne to loue the swearde, and to geue a strype. From such beginniges they are deliuered to the master: and do we merueyle if wee fynde them vnapte to lerne vertue, whych haue dronke in vyces, euen wyth the mylke? But I hear some men defendynge theyr folye thus, and saie that by thys pleasure whiche is taken of the wantōnes of infantes, the tediousnes of nursynge is recōpēsed. What is this? Shuld it be to the verye father more pleasaunt if the chylde folowe an euyl deede, or expresse a leude worde, thē if wyth his lytle stuttyng tonge, he spake a good sentence, or folowe any deede that is wel done? Nature specially hathe geuen to the fyrste age an easines to folowe and do after, but yet thys folowynge is somewhat more prone to naughtynesse then to goodnes. Is vyce more plesaunte to a good man then vertue, specially in hys chrliden? If anye fylthe fall vpon the yonge chyldes skyn, thou putttest it away, and dost thou infect the mynd wyth so foule spottes? Nothyng stycketh faster then that that is learned in yonge myndes. I pray you what motherlye hertes haue those women, whiche dandle in their lap their chyldren tyl they be almost seuen yeres old, and in maner make thē fooles? If they be so much disposed to play why do they not rather get apes, and litle puppets to play wythall? O saye they: they be but chyldren. They be in deede: but it cā scant be told how muche those fyrste beginniges of our yong age do helpe vs to guide all our lyfe after, & howe hard & vntractable a wanton and dissolute bryngynge vp, maketh the chylde to the teacher, callynge the same gentlenes, when in deede it is a marring. Might not an accion of euyl handlyng children meruelous iustli be laid against such mothers? For it is plainely a kynde of witchcraft & of murther. They be punyshed by the lawe, y^t bewitche their childrē, or hurt their weake bodies with poisons: what do thei deserue which corrupt y^e chiefe parte of the infāt w^t most vngracious venome? It is a lighter matter to kyl the body then the mind? If a child shulde be brought vp amōg the gogle eied stutters, or haltyng, the body wold be hurt w^t infecciō: but in dede fautes of the mind crepe vpon vs more priuely, & also more quickly, & settel deper. The apostle Paul worthily gauē this honor vnto the verse of Menāder, y^t he wold recite it in his epistels: Euyl comunicaciō, corrupteth good maners: but this is neuer truer thē in infantes. Aristotle whē he was axed of a certen mā by what meanes he myghte bringe to pas, to haue a goodly horse: If he be brought vp quod he, among horses of good kynde. And y^t if neyther loue nor reason can teach vs howe greate care we ought to take for y^e first yeres of our children, at y^e least waies let vs take example of brute beastes. For it oughte not to greue vs to learne of thē a thyng y^t shall be so profitable, of whome mākinde now long ago hath lerned so many fruitful things: sence a beast called Hippopotamus hath shewed y^e cutting of veines, & a bird of egipt called Ibis hath shewed y^e vse of a clister, which y^e phisiciōs gretly alow. The hearbe called dictamum whiche is good to drawe out arrowes, we haue knowne it bi hartes. Thei also haue taughte vs that the eatinge of crabs is a remedy against the poyson of spyders. And also we haue learned by the teachynge of lysardes, that dictamum doth confort vs agaynst the byting of serpentis. For thys kynde of beastes fyghte naturally agaynste serpentis, of whom whē they be hurt, they haue ben espyed to fetche theyr remedye of that herbe. Swallowes haue shewed vs salandine, and haue geuen the name vnto the hearbe. ¶ The wesyll hathe shewed vs that rewe is good in medicines. The Storke hathe shewed vs the herbe organye: and the wylde bores haue declared y^t Iuy helpeth sickeneses. Serpentis haue shewed that fenel is good for the eye syght. That vomite of the stomacke is stopped by lettise, the Dragon monysheth vs. And that mans donge helpeth agaynst poyson, the Panthers haue taught vs, and many mo remedies we haue learned of Brute beastes: yea and craftes also that be verye profitable for mannes lyfe. Swine

haue shewed vs the maner to plow the land, and the Swalowe to tēper mud walles. To be short, there is in maner nothyng profitable for the lyfe of man, but y^t nature hathe shewed vs an example in brute beastes, that they that haue not learned philosophy and other sciences, maye be warned at the least waye by them what they shulde do. Do we not se howe that euery beaste, not only doth beget yonge, but also fashion them to do their natural office? The byrde is borne to flye. Doest thou not se how he is taught therunto & fashioned by his dāme? We see at home how the cattes go before their kytlynges, and exercyse them to catch myse and byrdes, because they muste lyue by them. ¶ They shewe them the praye whyle it is yet alyue, and teache them to catche it by leapyng, and at last to eate them. What do hartes? Do they not forth wyth exercise their fawnes to swyftnes, and teach thē howe to runne? they bryngte them to hie stiepe doune places, & shewe them how to leap, because by these meanes they be sure agaynste the traines of the hunters. Ther is put in writing as it were a certen rule of techyng elephātes and dolphins in brynginge vp their yonge. In Nyghtingales, we perceiue the offices of the techer and learner, how the elder goth before, calleth backe, and correcteth, and howe the yonger foloweth and obeyeth. And as the dogge is borne to huntyng, the byrde to flyinge, the horse to runnyng, the oxe to plowyng, so man is borne to philosophy and honeste doinges: and as euery liuing thing lerneth very easily that, to the whiche he is borne, so man wyth verye lytle payne perceiueth the lernyng of vertue and honestye, to the whiche nature hath graffed certen vehemente seedes and principles: so that to the readinesse of nature, is ioyned the diligence of the teacher. What is a greater inconuenience then beastes that be wythout reason to knowe and remember theyr duetye towarde theyr yong: Man whych is deuided from brute beastes by prerogatiue of reason, not to know what he oweth to nature, what to vertue, and what to God? And yet no kynde of brute beastes looketh for anye rewarde of theyre yong for their noursyng and teachyng, excepte we luste to beleue that the Storkes noryshe agayne they dāmes forworne wyth age, and bear them vpon their backes. But among men, because no continuance of time taketh awaye the thanke of naturall loue: what comfort, what worshyp, what succoure doth he prepare for hym selfe, that seeth hys childe to be well brought vp? Nature hathe geuen into thy handes a newe falowed field, nothyng in it in deede, but of a fruitfull ground: and thou thorow negligence sufferest it to be ouergrowen wyth bryers and thornes, whyche afterwarde can not be pulled vp wyth any diligence. In a lytell grayne, howe greate a tree is hyd, what fruite will it geue if it spring oute.

¶ All thys profite is lost except thou caste seede into the forowe, excepte thou noryshe wyth thy labour this tender plant as it groweth, and as it were make it tame by graffyng. Thou awakest in tamyng thy plāt, and slepeste thou in thy sonne? All the state of mans felicitie standeth specially in thre poyntes: nature, good orderyng, and exercyse. I cal nature an aptnes to be taught, and a readines that is graffed within vs to honestye. Good orderyng or teachyng, I call doctryne, which stondesth in monicions and preceptes. I call exercyse the vse of that perfitenes which nature hath graffed in vs, and that reason hath furthered. Nature requyreth good order and fashionyng: exercyse, except it be gouerned by reason, is in daunger to manye perylles and erroures. They be greatly therefore deceiued, whych thynke it sufficiēt to be borne, & no lesse do they erre whyche beleue that wysedome is got by handelyng matters and greate affayres wythoute the preceptes of philosophye. Tel me I praye you, when shall he be a good runner whych runneth lustelye in deede, but eyther runneth in the darke, or knoweth not the waye? ¶ When shall he bee a good sworde player, whych shaketh hys sworde vp and downe wynkyng? Preceptes of philosophye be as it were the eyes of the mynde, and in manner geue lyght before vs that you may see what is nedefull to be done and what not. Longe experience of diuerse thinges profite much in dede, I confesse, but to a wyse man that is diligently instructed in preceptes of well doynge. Counte what thei haue done, and what thei haue suffered all theyr lyfe, whych haue gotten them by experience of thinges a sely small prudence & thinke whether y^u woldest wyshe so greate myschiues to thy sonne. Moreouer philosophye teacheth more in one yere, then dothe anye experience in thyrty, and it teacheth safely, whē by experience mo men waxe miserable then prudent, in so much that the old fathers not without a cause sayde: a man to make a perill or be in ieopardy, whych assayed a thyng by experience. Go to, if a man wold haue hys sonne well seene in physycke, whether wolde he rather he shulde reade the bookes of physicions or learne by experience what thyng wolde hurt by poysonyng, or helpe by a remedy. Howe vnhappye prudence is it, when the shypman hathe learned the arte of saylyng by often shypwrackes, when the prince by continuall batayles and tumultes, and by cōmon myschieues hath learned to beare hys office? Thys is the prudence of fooles, and that is bought to dearlye, that men shulde be wyse after they be strycken wyth myschief. He learneth very costely, whych by wanderyng lerneth not to wander. Philippus wyselye learned hys sonne Alexander to shewe hym selfe glad to lerne of Aristotle: and to learne philosophy perfectlye of him to the entēt he shuld not do that he shuld repent hym of. And yet was Phyllyp cōmended for hys singuler towardnes of wytte. What thynke ye then is to be looked for of the cōmon sorte. But the manner of teachyng doth briefly shewe what we shulde folowe, what wee shulde auoyde: neyther dothe it after wee haue taken hurte monyshe vs, thys came euyll to passe, hereafter take heede: but or euer ye take the matter in hande, it cryeth: If thou do thys, thou shalt get vnto the euyll name and

myschiefe. Let vs knytte therfore this threfolde corde, that both good teachyng leade nature, and exercise make perfite good teachyng. Moreouer in other beastes we do perceiue that euery one doth sonest learne that that is most properly belonging to hys nature, and whych is fyrste to the sauegarde of hys healthe: and that standeth in those thynges which bryngge either payne or destrucciō. Not only liuing thyngs but plantes also haue thys sence. For we se that trees also in that parte where the sea doth sauour, or the northen winde blow, to shrynke in their braunches and boughes: and where the wether is more gentle, there to spreade them farther oute.

¶ And what is that that properly belongeth vnto man? Verelye to lyue according to reason, and for that is called a reasonable creature, and diuided frō those that cā not speake And what is most destrucciō to mā? Folyshenes. He wyll therfore be taught nothyng soner then vertue, and abhorre from nothyng sooner then folyshenesse, if so be the diligence of the parentes wyll incontinent set aworke the nature whyle it is emty. But we here meruelous complantes of the common people, howe readye the nature of chyldrē is to fal to vyce, & how hard it is to drawe them to the loue of honesty. They accuse nature wrongfullye. The greatest parte of thys euyl is thorowe oure owne faute, whyche mar the wittes w^t vyces, before we teache them vertues. And it is no maruell if we haue them not verry apte to learne honestye, seyng they are nowe already taught to myschiefe. And who is ignoraunt, that the labour to vn-teache, is both harder, and also goth before teachyng. Also the common sorte of men do amysse in thys pointe thre maner of wayes: eyther because they vtterlye neglecte the bryngyng vp of chyldren, or because they begynne to fashion their myndes to knoweledge to late, or because they putte them to those men of whome they maye learne that that muste be vnlearned agayne. Wee haue shewed those fyrst maner of men vnworthi to be called fathers, and that they very litle differ from suche as sette theyr infantes out abrode to be destroyed, and that they oughte worthely to be punyshed by the lawe, which doth prescribe this also diligently by what meanes chyldren shuld be brought vp, & afterwards youth. The second sorte be very manye, wyth whom nowe I specially entend to striue. The thyrd doth amysse two wayes, partly thorowe ignoraunce, partly thorowe retchlesnes. And syth it is a rare thyng and a shame to be ignoraunte to whome thou shuldest put oute thy horse, or thy grounde to be kepte, howe muche more shamefull is it not to knowe whom thou shuldeste put thy chylde in truste wythal, beyng the dearest part of thy possessions? Ther thou beginnest to lerne that, that thou canst not skylle well of thy selfe, thou axest counsell of the beste seene: here thou thynkest it maketh no matter to whom thou committest thy sonne. Thou assignest to thy seruantes, euery man his office that is metest for hym. Thou tryest whom thou mayest make ouersear of thy husbandrie, whome to appoint to the kitchen, and who shulde ouersee thy housholde. And it there be any good for nothyng, a slug, a dulhead, a foole, a waster, to hym we cōmit oure childe to be taught: and that thyng whych requireth the cunningest man of all, is put to y^e worst of our seruantes. What is vntoward, if here menne haue not an vntoward mind? Ther be some whych for theyr couetous mynd be afeard to hyre a good master, and geue more to an horskeper then a teacher of the chylde. And yet for al that they spare no costly feastes, nyght & day thei playe at dice, and bestowe moch vpon houndes & fooles. In thys thyng onely they be sparsers and nigardes, for whose cause sparinge in other thynges myght be excused. I wold ther wer fewer whych bestowe more vpon a rotten whore, then vpon bringyng vp of their chylde. Nothyng sayth the Satir writer stādeth the father in lesse cost then the sonne. Peraduenture it wyll not be much amisse here to speake of y^e day dyet, which longe ago was muche spokē of in y^e name of Crates. They report it after thys fashion. Alow to thy coke .x. pouūd, to thy physicion a grote, to thy flatterer .v. talēts, to thy coūseller smoke, to thy harlot a talent, to thy philosospher .iii. halfpēs. What lacketh to this preposterous count, but to put to it y^t the teacher haue .iii. farthings: Howbeit I thinke y^t the master is meant vnder y^e name of philosopher. Whē one that was riche in money, but nedy of wit axed Aristippus what wages he wold axe for teching his son, & he answered .v.C. grotes. You axe quod he to great a sūme: for w^t this much money a man maye bye a seruaunte. ¶ Then the philosopher very properly againe: but now, quod he, for one thou shalt haue two: a sonne mete to do the seruice, and a philosopher to teache thy sonne. Further if a man shulde bee axed, whether he wold haue hys onlye sonne dead to wyne an hundred horses, if he had any crumme of wysedome, he wold answer (I thinke:) in no wyse. Whi geuest thou then more for thi horse? why is he more diligētly takē hede to then thy sonne? why geuest thou more for a fole, then for the bringyng vp of thy chylde? Be frugall and sparyng in other thynges, in thys poynt to be thyrfty, is no sparyng but a madnes. There be other agayn that take good heede in chosyng a master, but that is at the desyre of their friendes. They lette passe a meete and cunninge man to teache chyldren, and take one that can no skylle, for none other cause, but that he is set forwardes at the desyres of their friendes. Thou mad man, what meanest thou? In saylyng thou regardest not the affeccion of thē y^t speake good wordes for a man, but thou setteste hym to the helme, whych can beste skylle to gouerne the shyp: in the sonne, whē not only he hymself is in ieopardy, but the father and mother and all the housholde, yea and the common wealth it selfe, wylte thou not vse like iudgement? Thy horse is sicke, whether wilt thou sende for a leche at the good word of thy friend, or for his cūning in lechcraft. What? Is thy sonne of lesse price vnto the then thi horse? Yea setttest thou lesse by thy selfe then by thy horse? This beyng a foule thyng in meane

citizens, how much more shamefull is it in great menne? At one supper a dashynge agaynst the mischeuous rocke of dice, and so hauynge shypwrake, thei lose two hundred poūd, and yet they saye they be at coste, if vpon theyr son they bestowe aboute .xx. pounde. No man can geue nature, eyther to himselfe, or to other: howbeit in this poynte also the diligēce of the parētes helpeth much. The fyrst poynt is, that a mā chose to hym selfe a wyfe that is good, come of a good kynred, and well broughte vp, also of an healthfull bodie. For seyng the kynred of the body and mynde is very straytlye knytte, it can not be but that the one thyng eyther muste be holpen or hurte of the other. The nexte is, that when the husbände dothe hys duetye to get chylde, he do it neither beyng moued wyth anger, nor yet drunken, for these affeccions go into the chylde by a secrete infeccion. A certen philosopher seemed to haue marked that thyng properly, whyche seyng a yonge man behauinge hym selfe not verye soberlie, it is meruell quod he, but if thy father begat the whē he was dronke. Verily I thynke this also maketh greatli to the matter, if the mother at all times, but specially at y^e time of concepcion and byrthe, haue her mynde free from all crimes, and be of a good cōscience. For ther can be nothyng eyther more quiet or more merye then such a mynd. The thyrd point is y^t the mother noryshe with her own brestes her infāt, or if ther hap any necessitie that it maye not so be, let be chosē a nurse, of a wholsome body, of pure mylke, good condicions, nether drunkē, not brauler, nor lecherous. For the vices that be takē euen in y^e very beginnynges of lyfe, both of the bodye and of the mynd, abyde fast vntyl we be olde. Some men also write y^t it skilleth muche who be his sucking felowes & who be his playfelowes. Fourthlye that in due season he be set to a chosen scholemaster alowed by all mens witnes, and many waies tryed. You must be diligēt in chosyng, and after go thorowe with it. Homer disaloweth wher many beare rule: and after the olde prouerbe of the grekes. The multitude of captaines dyd lose Caria. And the oftē chaunginge of physicions hath destroyed manye. There is nothyng more vnprofitable, then often to chaunge y^e master. For by that meanes the web of Penelopes is wouē and vnwouen. But I haue knowen childrē, whych before they wer .xii. yere old, had more thē .xii. masters, and that thorowe the rechelesnesse of their parētes. And yet after this is done must the parētes be diligēt. They shall take heede bothe to the master & to the sonne, neither shall they so caste away al care from thē as they are wonte to laye all the charge of the doughter vpon the spouse, but the father shall oftentyme looke vpon them, and marke whether he profite, remembryng those thynges whych the olde men spake both sagely and wittely, that the forehead is set before the hynder part of the head: and that nothyng sooner fatteth the horse then the masters eye, nor that no dunge maketh the ground more fruitfull then the masters footyng. I speake of yonge ons. For as for the elders it is meete sometyme that they be sente far out of oure syght, whiche thing as it were a graffing, is inespically wont to tame yonge mens wyttes. Emonge the excellent vertues of Paulus Emilius, this also is praised, that as oftē as he might for his busines in the cōmon welth he wolde be at the exercises of hys sōnes. And Plinie the nepheu was contente nowe and then to go into the schole for his friendes sonnes sake, whom he had taken vpon him to bryng vp in good learnynge. ¶ Furthermore, that that wee haue spoken of nature is not to be vnderstand one wayes. For there is a nature of a common kinde, as the nature of a man in to vse reason. But ther is a nature peculier, eyther to hym or him, that properly belōgeth either to thys man or that, as if a man wolde saye some menne to be borne to disciplines mathematical some to diuinitie, some to rethorike some to poetrie, and some to war. So myghtely disposed they be and pulled to these studies, that by no meanes they canne be discouraged from them, or so greatly they abhor them, that they wyl sooner go into the fyre, then apply their mynde to a science that they hate. I knewe one familerlye whych was verye well seene both in greke and latin, and well learned in all liberall sciences, when an archbyshop by whō he was found, had sende hither by hys letters, that he shulde begynne to heare the readers of the lawe agaynst hys nature. After he had cōplayned of this to me (for we laye both together) I exhorted hym to be ruled by his patron, saying that it wold wexe more easily, that at the beginning was harde, and that at the least waye he shulde geue some part of hys tyme to that study. After he had brought oute certen places wonderfull folyshe, which yet those professours halfe goddes dyd teache their hearers wyth greate authoritie, I answered, he shuld set light by them, & take out that whyche they taught well: and after I had preased vpon hym wyth many argumentes, I am quod he so minded, that as often as I turne my selfe to these studies, me thinketh a swerde runneth thorowe my hert. Menne that bee thus naturallie borne, I thynke they be not to bee compelled against their nature, lest after the common saying we shuld leade an Oxe to wreastlyng, or an Asse to the harpe. Peraduenture of this inclinacion you may perceiue certen markes in lytle ons.

K.iii. There be that can pronosticate such thynges by the houre of hys birthe, to whose iudgemente howe muche ought to be geuen, I leaue it to euerye mans estimacion. It wolde yet muche profite to haue espyed the same assoone as can be, because we learne those thynges most easelie, to the which nature hath made vs. I thinke it not a very wayne thing to coniecture by y^e figure of the face and the behaueour of the rest of the bodie, what disposicion a man is of. Certes Aristotle so greate a philosopher vouchsaued to put oute a booke of phisiognomye verye cunningge and well laboured. As saylyng is more pleasaunt when wee haue borne the wynd and the tyde, so be we soner taught those things to the whych we be inclined by redines of wyt.

Virgyll hath shewed markes wherby a man may know an oxe good for y^e plough, or a
cowe meete for generacion & encrease of cattell. Beste is y^t oxe that looketh grimly.
He techeth by what tokēs you may espie a yong colt mete for iusting. Straight waye
the colt of a lusty courage trāpleth garlic in the fieldes .&c. for you know the verses.
They are deceyued whyche beleue that nature hathe geuen vnto man no markes,
whereby hys disposiciō maye bee gathered, and they do amisse, that do not marke
them thar be geuen. Albeit in my iudgemente there is scante anye discipline, but that
the wyt of man is apt to lerne it, if we continue in preceptes and exercise. For what
may not a man learne, when an Eliphant maye be taught to walke vpō a corde, a bear
to daunse, and an asse to playe the foole. As nature therefore is in no mannes owne
hande, so wee haue taught wherin by some meanes we maye helpe nature. But good
orderynge and exercise is altogether of our own witte and diligence. How much the
waye to teach doth helpe, thys specially declareth, that we se daylye, burdens to be
lyft vp by engins and arte, whiche otherwyse coude bee moued by no strength. ¶ And
how greatly exercise auaileth that notable saying of the old wise man, inespiciallye
proueth, that he ascribeth all thynges to diligence and study. But labour, say they, is
not meete for a tender age, & what readines to lerne can be in children whych yet
scarse knowe that they are men: I wyll answer to bothe these thinges in few wordes.
How agreeth it that that age shulde bee counted vnmeete for learnynge, whych is
nowe apte to learne good maners? But as there be rudimentes of verture, so be there
also of sciences. Philosophy hath his infancie, hys youthe, and rype age. An horsecolt,
which forthwyth sheweth his gentle kynd, is not straight way forced wyth the bytte to
cary on his backe an armed manne, but wyth easy exercises he learneth the fashion
of warre. The calfe that is appoynted to the plowghe, is not strayght wayes laden
wyth werye yockes, nor prycked wyth sharpe godes, but as Virgyl hath elegantlye
taught: Fyrst they knyt aboute his necke circles made of tender twygges, and after
when his free necke hathe bene accustomed to do seruice, they make rounde hoopes
mete, & when they be wrythē, ioyne a payre of meete ons together, and so cause the
yonge heyfers to gooe forwardes, and often tymes they make them to draw an empty
cart, and sleightly go awaye, but afterwards they set on a great heauy axeltree of
beeche, and make them to draw a great plough beame of yrō. Plowmen can skyll
howe to handell oxen in youthe, and attemper their exercises after their strength
muche more diligently ought this to be done in bringing vp our children.
Furthermore the prouidēce of nature hath geuen vnto litle ons a certen mete
habilitte. An infant is not yet meete to whome thou shuldest reade y^e offices of
Cicero, or the Ethickes of Aristotle, or the moral bokes of Seneca or Plutarche, or the
epistles of Paule, I confesse, but yet if he do any thyng vncomly at the table, he is
monyshed, and when he is monyshed, he fashioneth hym selfe to do as he is taught.
He is brought into the temple, he lerneth to bowe his kne, to holde hys handes
manerly, to put of hys cap, and to fashion all the behaueour of hys bodie to worship
God, he is cōmaunded to holde hys peace when misteries be in doying, and to turne
hys eyes to the alter. These rudimentes of modestye and vertue the childe lerneth
before he can speake, which because they sticke fast vntil he be elder, they profit
somwhat to true religiō. There is no differēce to a chyld when he is first borne,
betwene his parēntes & straungers. Anon after he learneth to knowe his mother, &
after his father. He learneth by litle & litle to reuerēce thē, he learneth to obey them,
& to loue thē. He vnlerneth to be angrye, to be auēged, & when he is biddē kysse thē
that he is āgry withal, he doth it, & vnlerneth to bable out of measure. He lerneth to
rise vp, & geue reuerence to an old mā, & to put of his cap at y^e image of the crucifix.
Thei that thinke y^t these lytle rudimētes help nothing to vertue, in my mind be
greatly deceiued, A certē yonge man whē he was rebuked of Plato because he had
plaied at dice cōplained y^t he was so bitterly chiddē, for so litle harme. Thē quod
Plato, although it be but smal hurt to play at dice, yet is it great hurt to vse it. As it is
therefore a greate euyl to accustume thy selfe to euyl, so to vse thy selfe to small
good thynges is a greate good. And that tender age is so muche the more apte to
learne these thyngs, because of it selfe it is plyaunt vnto all fashions, because it is
not yet occupied wyth vyce, and is glad to folowe, if you shewe it to do any thinge.
And as cōmonlye it accustometh it selfe to vyce, or euer it vnderstand what vyce is,
so wyth lyke easynes maye it be accustomed to vertue. And it is beste to vse best
thinges euen at the fyrst. That fashion wyll endure longe, to the which you make the
empty and tender mynde. Horace wrote that if you thruste oute nature wyth a forke,
yet wyll it styll come againe. He wrot it and that very truly, but he wrote it of an olde
tre. Therefore the wise husband man wil straight waye fashion the plante after that
maner whyche he wyll haue tarye for euer when it is a tree. It wyll soone turne in to
nature, that you powre in fyrste of all. Claye if it be to moyste wyl not kepe the
fashion that is prynted in it: the waxe may be so softe that nothyng can bee made of
it. But scarce is there any age so tender that is not able to receyue learnynge. No age
sayth Seneca, is to late to learne: whether that be true or no I wot not, surely elderly
age is very harde to learne some thyngs. This is doutles, that no age is so yonge but
it is apte to be taught, inespicially those thynges vnto the whych nature hathe made
vs, for as I sayd: for thys purpose she hath geuen a certen peculier desyre of
folowyng, that what so euer they haue herde or seene, they desyre to do the lyke,
and reioyse when they thynke they can do any thyng: a man wolde saye they wer
apes. And of thys ryseth the fyrste coniecture of their wyt and aptnes to be taughte.

Therefore assone as the man chylde is borne, anone he is apte to lerne maners. After whẽ he hath begon to speake, he is mete to be taught letters. Of what thyng regarde is fyrste to be had, a readines by & by is geuen to lerne it. For learnyng although it haue infinite commodities, yet excepte it wayte vpon vertue, it bryngeth more harme then good. Worthilye was refused of wyse menne their sentence, which thought that children vnder seuen yere olde shulde not be set to lernyng: and of thys sayyng many beleued Hesiodus to be the author, albeit Aristophanes the gramarian sayd, that those morall preceptes in the whych worke it was written, were not made by Hesiodus. Yet nedes must be some excellēt wryter, which put forth such a booke that euen learned menne thought it to be of Hesiodus doing. But in case it were Hesiodus, without doute yet no mans authoritie oughte to be of suche force vnto vs, that we shulde not folowe the better if it be shewed vs. Howebeit who soeuer wer of thys mynd, they meant not thys, that all thys time vntyll seuen yeres shulde bee quite voyde of teachyng, but that before that tyme chylde shulde not bee troubled wyth the laboure of studies, in the whych certeine tediousnes muste bee deuoured, as of cannyng wythout booke, sayyng the lesson agayn, and wyth wrytyng it, for scant maye a man fynde anye that hathe so apte a wytte to bee taught, so tractable and that so wil folowe, whyche wyll accustume it selfe to these thynges wythout prickyng forward. Chrisippus apoynted thre yeres to the nurses, not that in the meane space there shuld be no teachyng of manners, and speach, but that the infante shulde be prepared by fayr meanes to lern vertue and letters, ether of the nurses, or of the parentes, whose maners wythout peraduenture do help very much to the good fashionyng of chylde. And because the fyrste teachyng of chylde is, to speake playnly and wythout faute, in this afore tyme the nurses and the parentes helpe not a lytle. Thys begynnyng, not only very muche profiteth to eloquẽce, but also to iudgement, and to the knowledge of all disciplines: for the ignoraunce of tonges, eyther hath marred all the sciences, or greatly hurt thẽ, euẽ diuinitie it selfe also, phisicke & law. The eloquence of the Gracchians was muche merueyled at in tyme paste, but for the most they myghte thanke theyr mother Cornelia for it, as Tullie iudgeth. It apeareth sayth he, that the chylde wer not so much brought vp in the mothers lappe, as in the mothers cõmunicacion. So theyr fyrste scholyng was to them the mothers lap. Lelia also expressed in her goodly talke the eloquence of her father Caius. And what marueile. While she was yet yonge she was dyed wyth her fathers comunicacion, euen when she was borne in his armes. The same happened to the two sisters, Mucia and Licinia, neeces vnto Caius. Specially is praysed the elegaunce of Licinia in speakyng, whiche was the daughter of Lucius Crassus, one Scipios wyfe as I weene. What nedes many words? All the house and all the kynred euen to the nepheus, and their cosyns dyd often expresse elegance of their fore fathers in artificiall and cunning speakyng. The daughter of Quintus Hortencius so expressed her fathers eloquence, that ther was longe ago an oracion of hers to se, that she made before the officers called Triumviri, not only (as Fabius sayth) to the prayse of womankynd. To speake without faut no litle helpe brynge also the nurses, tutors, and playefelows. For as touching the tonges, so great is the readines of that age to learne them, that within a few monethes a chylde of Germany maye learne Frenche, and that whyle he dothe other thinges also: neyther dothe that thyng come euer better to passe then in rude and verye yonge yeres. And if this come to passe in a barbarous and vnruled tonge, whych wryteth other wyse then it speaketh, and the whych hathe hys schriches and wordes scarce of a man, howe muche more easely wyl it be done in the Greeke or Latine tonge? Kyng Mithridates is read to haue perfittly knowen .xxii. tonges, so that he could pleade the lawe to euery nacion in their owne tonges wythoute anye interpreter. ¶ Themistocles within a yere space lerned perfittly the Persians tong because he wolde the better cõmen wyth the kyng. If sũwhat old age can do that, what is to be hoped for of a chylde? And all this businesse standeth specially in two thynges, memorye and imitacion. We haue shewed before already that there is a certein naturall greate desyre in chylde to folowe other, and very wyse men wryte that memorie in chylde is verye sure in holdinge faste: and if we distrust there authoritie, experience it selfe wyll proue it vnto vs. Those thynges that we haue seene beyng chylde, they so abide in our mindes, as thou we had sene them yesterdaie. Thinges that we read today whẽ we be old, wythin two daies after if we read thẽ agayn they seme newe vnto vs. Furthermore howe fewe haue we seene whych haue had good successe in lernyng the tonges when they were olde? And if some haue wel spedde them in knowledge, yet the right sound and pronunciacion hath chaused either to none, or to very few.

L.i. For rare examples be no common rules. Neyther for thys muste we call chylde to lerne the tonges after sixtene yere olde, because that the elder Cato lerned latine, and Greeke, when he was thre score and ten yeres olde. But Cato of Vtica muche better lerned then the other and more eloquent, when he was a chylde was continuallye wyth hys master Sarpedo. And hẽce we ought so much the more to take heede, because that yonge age led rather by sense then iudgemēt, wyll assone or peraduenture soner lerne leudnes & things y^t be naught. Yea we forget soner good thinges thẽ naught. Gentile philosophers espyed that, & merueyled at it, and could not search out the cause, whiche christẽ philosophers haue shewed vnto vs: which telleth y^t this redines is setteled in vs of Adam the first father of mākind. Thys thyng as it can not be false, so is it very true, that the greaeste parte of this euyl cõmeth of leude and naughty bryngyng vp, inespaciallye of tender youthe,

L.ii.

whyche is plyeable to euerye thyng.

- ¶ We fynd in wrytyng that great Alexander lerned certeine fautes of hys master Leonides, whyche he could not leaue when he was well growẽ vp, and a great Emperour. Therefore as long as amonge the latines floryshed that old vertuousnes of good maners, chyl dren were not committed to an hyrelyng to be taught, but were taughte of the parentes them selues & their kinsfolke, as of their vncl es both by father and mother, of the graundfathers, as Plutarck sayth: For they thought it especially perteyned to the honour of their kynred, if they had very manye excellentlye well seene in liberall knowledge, where as now adayes all nobilitie almost stãdeth in painted & grauen armes, dauncing, huntynge and dicyng. Spurius Carbilius of a bond man made free, whose patron Carbilius brought in the fyrste example of diuorce, is reported to be the fyrste that taught an opẽ grãmer schole. Before thys tyme it was counted a verye vertuous office if euery mã taughte hys kynsefolke in vertue and lernyng. Nowe is thys theyr only care, to seeke for their chyld a wyfe wyth a good dowrye. That done, they thynke they haue done all that belongeth to a father. But as the world is alwayes redy to be worse and worse, dayntines hath perswaded vs to comune this office to a tuter that is one of our household, and a gentleman is put to be taught of a seruaunte. In whyche thyng in deede, if we wolde take heede whom we chose, the ieopardy were so muche the lesse, because the teacher liued not only in y^e fathers syght, but also wer vnder hys power if he dyd amysse. They that wer very wyse, either bought lerned seruauntes, or prouided they myghte be lerned, that they myghte be teachers to their children. But howe muche wyser were it, if the parents wolde get lernyng for thys entent, that they them selues myght teach theyr owne chyl dren. Verelye by thys meanes the profite wolde be double, as the cõmoditie is double if the Byshoppe shewe hym selfe a good man, to the entente he maye encourage very many to the loue of vertue. Thou wyle saye; euerye mã hath not leasure, and they be lothe to take so greate payne. But go to good syr, Lette vs caste wyth oure selfe howe muche tyme wee lose at dice, banketyng, and beholdyng gaye syghtes, and playinge wyth fooles, and I weene wee shall bee ashamed, to saye wee lacke leasure to that thyng whych oughte to be done, all other set asyde. We haue tyme sufficiente to do all we shoulde do, if we bestowe it so thriftelye as we shulde do. But the daye is short to vs, whẽ we lose the greater part thereof. Consider thys also, howe greate a porcion of tyme is geuen now and then to the foelyshe busines of our friendes. If we can not do as they all wolde haue vs, verelye wee oughte chiefly to regarde our chyl dren. What payne refuse we to leaue vnto oure chyl dren a ryche patrimonye and well stablished: and to get that for them whiche is better then all this, shulde it yrke vs to take labour? namelye when naturall loue and the profite of them whyche be mooste dearest vnto vs, maketh sweete al the grief and payne. If that were not, when wolde the mothers beare so longe tediousenes of chyl dbyrth and nursyng. He loueth his sonne lyghtly whych is greued to teache hym. ¶ But the manner to enstructe them was the more easy to them in olde tyme, because the learned and vnlearned people spake all one tong, saue that the learned spake more truelye, more elegantly, more wiselye, and more copiouslye. I confesse that, and it were a very shorte way to learnyng, if it were so nowe a dayes. And there haue bene some that haue gone aboute to renewe and bryng again those olde examples, and to doo as those olde fathers haue done afore tyme, as in Phrisia, Canterians, in Spayne Queene Elisabeth the wyfe of Fardinandus, out of whose familye there haue come forthe verye manye womenne bothe merueylouslye well learned and verteouse. Emong the englishe men, it greued not the ryght worshypful Thomas More, although beyng much occupied in the kynges matters, to be a teacher to hys wyfe, daughters, and sonne, fyrste in vertue, and after to knowledge of Greke and Latine. Verely this ought to be done in those that we haue apoynted to learnyng. Neyther is there anye ieopardie that they shulde be ignoraunt in the peoples tonge, for thei shall learne that whether they wyl or not by companye of men. And if there be none in oure house that is lerned, anon we shulde prouide for some cunnynge man, but tryed both in maners and lernyng. It is a folyshe thyng to make a profe in thy sone, as in a slaue of litle value, whether hys teacher be learned or not, and whether he bee a good man that thou haste gotten hym or not. In other thinges pardon may be geuen to negligence, but here thou muste haue as manye eyes as Argus had, and muste be as vigilant as is possible.
- ¶ They say: a man maye not twyse do a faute in war: here it is not laweful to do once amisse. Moreouer the soner the child shall be set to a master, so much shal hys brynginge vp come the better to passe. I knowe some men fynde thys excuse, that it is ieopardy lest the labour of studies make y^e good health of the tender bodye weaker. Here I myght ensure, y^t althoughe the strength of the bodye wer sumwhat taken awaye, that thys incõmoditie is well recompensed by so goodly gyftes of the mynd. For we fashion not a wrestler, but a philosopher, a gouernour of the common wealth, to whõ it is sufficient to be healthful, although he haue not the strengthe of Milo: yet do I cõfesse that somewhat we must tender the age, that it maye waxe the more lustye. But there be manye that foolyshely do feare leste their chyl dren shulde catche harme by learnyng, whych yet feare not the much greater peryll that cometh of to muche meate, whereby the wyttes of the litle ons no lesse be hurted then bee theyr bodyes by kyndes of meates and drynkes that be not meete for that age. They bryng theyr lytle children to great and longe feastes, yea feastyng sometyme vntyl farre forth nyghtes, they fyl them wyth salt and hoat meates, somtyme euẽ tyl thei

vomite. They bynde in and loade the tender bodies wyth vnhandsome garmentes to set them out, as some trym apes, in mans apparel, and otherwayes they weaken their children, and they neuer more tenderlye be afrayed of their health, then when cōmunication is begon to be had of lernynge, that is of that thyng whych of al other is moste wholesom and necessarye. That whych we haue spoken touchyng health, that same pertaineth to the care of hys bewety, whyche as I confesse is not to be lyght set bye, so to carefully to be regarded, is not very meete for a man. Neyther do we more weywardlye fear any other thyng then the hurt of it to come by studie, where it is hurt a greate deale more by surfet, dronkennes, vntymelye watchynge, by fyghtyng and woundes, finally by vngracious pockes, which scarce anie man escapeth that liueth intemperatly. From these thyngs rather let thē see they keepe their children then frō lernyng, whych so carefully take thought for the health and bewtie. Howbeit thys also may be prouided for by our care & diligēce that ther shuld be very litle labour and therefore litle losse. This shal be if neyther many thyngs, neither euery lyght thyng be taught them when they be yong, but the best only & that be mete for their age, whiche is delighted rather in plesaūt thynges then in subtile. Secondly, a fayre manoure of teachynge shall cause y^t it may seme rather a playe then a labour, for here the age must be beguiled with sweete flattering wordes, which yet cā not tell what fruit, what honour, what pleasure lernyng shall brynge vnto them in tyme to come. And this partly shal be done by the teachers gētlenes & curteous behaueour, & partlye by his wit & subtile practyse, wherbi he shal deuise diuerse prety meanes to make lernyng plesaūt to y^e chylde, & pul hym away frō feling of labour. For there is nothyng worse then when the waywardnes of the master causeth the children to hate lernyng before they knowe wherefore it shulde be loued. The fyrst degree of lernyng, is the loue of the master. In processe of tyme it shall come to passe that the chylde whych fyrst began to loue lernyng for the masters sake, afterwards shall loue the master because of lernyng. For as many giftes are very dere vnto vs euē for thys cause, that they come from them whome wee loue hertelye: so lernyng, to whom it can not yet be plesaunt thorowe disrescion, yet to them it is acceptable for the loue they beare to the teacher. It was very well spoken of Isocrates that he lerneth very much, whych is desirous of lernyng. And we gladlye lerne of them whome we loue. But some be of so vnpleasaunt maners that they can not bee loued, no not of their wyues, theyr countenaūce lowryng, their companye currishe, they seme angrye euen when they be beste pleased, they can not speke fayre, scarce can they laughe when men laugh vpon them, a man wold saye they were borne in an angrye hour. These men I iudge scant worthye to whome we shulde put oure wyld horses to be broken, muche lesse wuld I thynke that thys tender and almost suckynge age shuld be committed to them. Yet be ther some that thynke that these kynde of men, euen inespically worthye to be set to teache yonge chyldren, whylest they thynke their sturdynes in lookynge is holynes. But it is not good trustyng the lookes, vnder that frownyng face lurke oftē tymes most vnchaste and wanton maners, neyther is to be spoken amonge honeste men, to what shamefulnes these bouchers abuse chyldren by fearyng them. No nor the parents thē selues can well bring vp theyr chyldrē, if they be no more but feared. The fyrste care is to be beloued, by lytle and lytle foloweth after, not feare, but a certen liberall and gentle reuerence which is more of value then feare. Howe properly then I praye you be those chyldren prouided for, which being yet scante foure yere olde are sente to schole, where sytteth an vnknown scholemaster, rude of manners, not verye sober, and sometyme not well in hys wytte, often lunatike, or hauynge the fallyng sycknes, or frenche pockes? For there is none so vyle, so naughte, so wretched, whome the common people thynketh not sufficiente ynoughe to teache a grammer schole. And thei thynkyng they haue gotten a kingdome, it is marueyle to see howe they set vp the brystels because thei haue rule, not vpon beastes, as sayeth Terence, but vpō that age whiche ought to be cheryshed wyth all gentlenes. You wolde saye it were not a schole, but a tormentynge place: nothyng is hearde there beside the flappyng vpon the hande, beside yorkeyng of rodde, besyde howlyng and sobbinge and cruell threatnynges. What other thyng maye chyldren learne hereof, then to hate lernyng? When this hatered hath once setteled in the tender myndes, yea when they be old they abhorre studye. It is also muche more foolyshe, that some men sende their lytle chyldren to a pyuyshe drunken woman to learne to reade and wryte. It is agaynste nature that women shulde haue rule vpon menne: besyde that, nothyng is more cruell then that kynde, if they be moued with anger, as it wyll soone be, and wyll not cease tyll it be full reuenged. Monasteries also, and colleges of brethern, for so they cal them selues, seeke for their liuyng hereof, and in theyr darke corners teache the ignoraunt chyldren comenlye by menne that be but a lytle learned, or rather leudlye learned, althoughe we graunte they bee bothe wyse and honeste. ¶ Thys kynde of teachynge howe so euer other menne alowe it, by my counsell no manne shall vse it, who soeuer entendeth to haue hys child well brought vp. It behoueth that eyther there were no schole, or else to haue it openlye abrode. It is a shorte waye in dede that cōmonlye is vsed: for manye be compelled of one more easelye by feare, that one brought vp of one liberallye. ¶ But it is no great thyng to beare rule vpon Asses or Swyne, but to brynge vp chyldren liberallye as it is veri hard, so is it a goodly thing. It is tyranny to oppresse citizens by feare, to keepe them in good order, by loue, moderacion and prudence, it is princely. Diogenes beyng taken out of the Agenites, and brought oute to be solde, the cryer axed hym by what title he wolde be set out to the byer. Axe

A wayward feare
for hurting childrēs
bewtye.

Prouisiō for
easinge chyldrens
labour

quod he if any wyl bye a man that can rule chyldren. At this straunge prayse manye laughed. One that hadde chyldren at home communed wyth the philosopher, whether he could do in deede that he professed. He sayde he coude. By shorte communication he perceyued he was not of the cōmon sorte, but vnder a pore cloke, ther was hydden great wisdom: he bought hym, and brought hym home, & put his chyldrē to him to be taught. As y^e Scots say, ther be no greater beaters then frenche schole-masters. When they be tolde thereof, they be wonte to answere, that that naciō euen lyke the Phrigians is not amēded but bi stripes. Whether this be true let other mē iudge. Yet I graunt that there is some difference in the nacion, but much more in the propertie of euerye seueral wyt. Some you shal soner kyl, then amende wyth stripes: but the same bi loue and gentle monicions you may leade whither ye wyll. Truth it is that of thys disposicion I my selfe was when I was a childe, and when my master whych loued me aboue all other, because he sayd he conceiued a certen great hope of me, toke more heede, watched me well, and at laste to proue howe I could abyde the rod, and laying a faute vnto my charge which I neuer thought of, did beat me, that thinge so put awaye from me all the loue of studie, and so discouraged my chyldyshe mynd, that for sorowe I hadde almost consumed awaye, and in deede folowed therof a quartaine ague. When at laste he had perceiued hys faute, among his friendes he bewailed it. ¶ This wyt (quod he) I had almoste destroyed before I knewe it. For he was a man both wyttie and well learned, and as I thynke, a good mā. He repēted him, but to late for my parte. Here nowe (good syr) cōiecture me howe many frowarde wyttes these vnlerned greate beaters do destroye, yet proud in their owne conceite of learnyng, wayeward, dronken, cruel, and that wyl beate for their pleasure: them selues of suche a cruell nature, that they take plesure of other mens tormentes. These kynde of men shuld haue ben bouchers or hangmē, not teachers of youth. Neyther do any torment chyldren more cruelly, thē they that canne not teache them. ¶ What shulde thei do in scholes but passe the daye in chydyng and beatyng? I knewe a diuine and that familerly, a man of greate name, whych was neuer satisfied wyth crudelity against his scholers, whē he him selfe had masters that were very great beaters. He thought y^t dyd much helpe to caste downe the fiersnes of their wittes, & tame the wātonnes of their youth. He neuer feasted amonge hys flocke, but as Comedies be wont to haue a mery endyng, so contrary when they had eaten theyr meat, one or other was haled oute to be beaten wyth roddes: and sometime he raged against them that had deserued nothyng, euen because they shuld be accustomed to stripes. I my selfe on a time stode nerre hym, when after diner he called out a boie as he was wōt to do, as I trow ten yere olde. And he was but newe come frome hys mother into that compani. He told vs before that the chyld had a very good woman to hys mother, and was earnestly committed of her vnto hym: anon to haue an occasion to beate hym, he beganne to laye to hys charge I wotte not what wātonnesse: When the chylde shewed hym selfe to haue nothyng lesse, and beckened to hym to whome he committed the chyefe rule of hys colledge, surnamed of the thyng, a tormentoure, to beate, hym ne by and by caste doune the chylde, and beate hym as thoughe he had done sacrilege. The diuine sayde once or twyse, it is inoughe, it is inoughe. But that tormentour deaffe with feruentnes, made no ende of his bochery, tyl the chylde was almost in a sounde: Anon the diuine turninge to vs, he hathe deserued nothyng quod he, but that he muste be made lowe. Who euer after that maner hath taught hys slaue, or hys Asse? A gētle horse is better tamed with puping of the mouth or softe handlyng, then wyth whyp or spurres. And if you handle hym hard, he wil whynche, he wyll kycke, he wyll byte, and go backwardes. An oxe if you pricke hym to harde wyth godes, wyl caste of his yocke, and run vpon hym that pricked hym. So muste a gentle nature be handled as is the whelp of a Lion. Onlye arte tameth Elephantes, not violence, neyther is there any beaste so wyld, but that it wyl be tamed by gentlenes, neyther any so tame, but immoderate cruelnes wil anger it. It is a seruyle thyng to be chastened by feare, and common custume calleth chyldren free men, because liberall and gentle bringyng vp becommeth them, much vnlike to seruile. Yet they that be wyse do thys rather, that seruantes by gentelnes and benefites leaue of their slaushe condicions: remēbryng that they also be men, and not beastes. There be rehearsed meruelous examples of seruantes toward their masters, whome verely they shulde not haue founde such if they hadde kept them vnder only by strypes. ¶ A seruaunt if he be corrigible is better amended by monicions, by honestie, & good turnes, then by stripes: if he be paste amendente, he is hardened to extreme mischief and eyther wyll runne awaye and rob hys master, or by some craft go aboute his masters deathe. Sometime he is reuenged on his masters crueltye, thoughe it coste hym his lyfe. And there is no creature more fereful thē man, whō cruell iniurie hathe taught to dispysse his owne lyfe. Therefore the commō prouerb that sayth a man hath as manye enemies as he hath seruantes, If it be true, I thynke it may be chiefly imputed to the vnreasonablenes of the master: for it is a poynte of arte, and not of chaunce to rule wel seruantes. And if the wyser masters go aboute thys thyng, so to vse their seruantes, that thei shuld serue them well and gently, and in stede of seruantes had rather haue them fre men, how shameful is it bi bryngyng vp, to make seruantes of those that be gentle and free by nature? Nor wythout cause dothe the olde manne in the comedie thynke that there is greate difference betwixte a master and a father. The master only compelleth, the father by honestie and gentelnes accustometh hys sonne, to do well of hys owne mynde, rather then by feare of an other: and that he

M.iii.

shulde bee all one in hys presence and behind hys backe. He that can not do this sayth he, lette hym confesse that he can not rule chyldren. But there oughte to be a litle more difference betwixte a father and the master, then betwixt a kinge and a tirant. Wee putte awaye a tiraunte from the common wealthe, and we chose tirauntes, yea for oure sonnes, eyther we oure selves exercyse tyrannye vpon them. Howebeit thys vyle name of seruitude oughte vtterlye to be taken awaye oute of the lyfe of chrysten menne. Sainte Paule desyreth Philo to bee good to Onesimus, not nowe as a seruaunte, but as a deere brother in steede of a seruaunte. And wrytyng to the Ephesians, he monysheth the masters to remitte theyr bytternesse agaynst theyr seruauntes, and their threatnynges, remembrynge that they are rather felow seruauntes then masters, because they both haue a common master in heauen, whyche as well wyll punyshe the masters if they do amysse, as the seruauntes. The Apostle wolde not haue the masters ful of threatning, muche lesse full of beatynge: for he saythe not, pardonynge your strypes, but pardonynge your threatenynge, and yet wee woulde haue oure chyldren nothyng but beaten, whyche scarce the Galeye masters or Sea robbers do agaynste theyr slaues and rowers. But of chyldren, what dothe the same Apostle commaunde vs?

¶ In somuch he wyll not haue them beaten slaushely, he cōmaundeth all crueltye and bytternes to be awaye from our monicions and chydyng. You fathers saythe he, prouoke not your chyldren to anger, but bring them vp in discipline and chastisyng of the Lorde. And what the discipline of the lorde is, he shal soone se that wyll consider, wyth what gentlenes, what meekenes, what charitie the Lord Iesus hath taught, suffered and norysed and brought vp by litle and lytle his disciples. The lawes of man do temper the fathers power: the same also permit vnto the seruauntes an accion of euyll handlyng, and from whence then commeth thys crueltye amonge christen men? In time paste one Auxon a knight of Rome, whylest he wente about to amende hys sonne by beatynge hyn vnmesurably, he kylled him. That crueltye so moued the people, that the fathers and chyldren haled hym in to the market place, & al to be pricked hym, thrust him in with theyr wrytyng pinnes, nothyng regarding the dignitie of his knighthod, and Octauus Augustus had much a do to saue hym. But now a daies howe many Auxons do we see whiche thorowe cruell beatynge, hurte the chyldrens healthe, make them one eyed, weaken them, and sometyme kyll them. Roddes serue not to some mens crueltie, they turne them and beate thē wyth the great ende, they geue them buffettes, and stryke the yonge ons wyth their fistes, or whatsoeuer is next at hand they snatche it, and dashe it vpon them. It is told in the lawe, that a certen sowter, when he layd one of hys sowters vpon the hynder parte of the heade wyth a laste, he stroke oute one of hys eyes, and that for that deede he was punysed by the lawe. What shall we saye of them whyche beside their beatynges, do thē shamefull despite also? I wolde neuer haue beleued it, excepte both I had knowen the chylde, and the doer of this crueltye perfitelye.

¶ A chylde yet scante .vii. yere olde, whose honeste parentes had done good to his master, they handled so cruellye, that scarce anye suche tiraunt as was Mezencius or Phalaris coulde do more cruelly. They caste so much mans donge into the childes mouth y^t scarsely he coulde spit, but was cōpelled to swallowe doune a great parte of it. What tiraunt dyd euer suche kynde of despyght? After suche daynties, they exercysed suche lozdelynes. The chylde naked was hanged vp wyth cordes by y^e armeholes, as though he hadde bene a stronge thyefe, and there is amonge to Germanes no kynde of punishment more abhorred then thys. Anone as he honge, they all to beat hym wyth rodde, almoste euen tyll deathe. For the more the chylde denied the thyng that he dyd not, so muche the more dyd they beate hym. Put also to thys, the tormentour hym selfe almoste more to be feared then the verie punyshemente, hys eyes lyke a serpente, hys narowe and wrythen mouth, hys sharpe voyce like a spirite, hys face wanne and pale, hys head roulyng about, threatnynges and rebukes suche as they lusted in theyr anger: a manne wolde haue thought it a furie out of hel. What folowed? anone after this punishment the chyld fel sicke, with great ieopardye both of mynde and lyfe. Then this tormentour began fyrst to complayne, he wrote to hys father to take awaye hys sonne as sone as could be, and that he had bestowed as much phisicke vpon him as he coulde, but in vayne vpon the chylde that was paste remedye. ¶ When the sicknes of the body was somewhat put away by medicines, yet was the minde so astonied, that we feared leste he wold neuer come agayne to the olde strength of hys mynd. Neither was thys y^e cruelty of one daye, as longe as the childe dwelte wyth hym there passed no daye but he was cruelly beatē once or twise. I know y^u suspectest o reader, that it was an haynouse faute, wherunto so cruell remedie was vsed. I wyl shew you in few words. Ther was foūd both of hys y^t was beaten, and of two others, their bookes blotted wyth ynke, their garmentes cutte, and their hose arayed wyth mannes donge.

¶ He that played thys playe was a chylde borne to all myschiefe, whiche by other vngracious deedes afterwardes, made men beleue the other to be true that were done before. And he was nephewe by the systers syde to this mad docter: euē then playing a part before to these thyngs whych souldiers are wont to do in bataile or robberyng. At an hostes house of his, he pulled oute the faucet, and let the wyne runne vpō the ground, and as one to shew a pleasure, he sayde that he felt the sauour of the wyne: wyth an other of hys felowes he daylye played at the sworde, not in sporte, but in earnest, that euen then you myght wel perceyue he wolde be a thyefe or a murtherer, or whych is very lyke to them, that he wolde be an hyred

souldier. Although the teacher faoured hym, yet fearynge leste they shulde one kyll an other, he sente awaye his cosen. For he had for that other a good rewarde: and he was of this sorte of gossellers, to whom nothing is more swete then monei. His godfather was made surely to beleue that the child was w^t a good and diligent master, when in deede he dwelte wyth a boucher, & was continually in company, and made drudge with a man that was halfe mad, and continually sicke. Thus faouringe more his kynseman then hym by whom he had so much profite, the suspicion was layde vpon the harmeles, to whom they ascribed so much malice that he wolde teare and defile his owne garmentes to auoide suspicion if any suche thyng had bene done. But the child commyng both of good father and mother, dyd neuer shewe any tokē of such a naughtie disposicion: and at thys daye there is nothing farther from all malice then are hys maners, whyche nowe free frome all feare telleth all the matter in order as it was donne.

¶ To suche tutors do honest citizens committe their chyldren whome they moste loue, and suche do complayne that they be not wel rewarded for their paynes. And this tormentour wolde not once knoweledge he had done amisse, but had rather playe the starke mad man, then confesse his faute: and yet agaynst such is not taken an accion of euyll handlyng, neither hath the rigoure of the lawe anye power agaynste suche huge crueltie. There is no anger worse to be pleased thē theirs that be lyke to haue the fallynge sycknes. Howe many things be crepte in, into the lyfe of christen men, not meete neither for the Phrigians nor y^e Scythians, of y^e which I wyl shew one much like this matter. The yong gentlemā is send in to y^e vniuersitie to lerne the liberall sciences. But w^t how vngentle despightes is he begun in them? Fyrst they rub his chyn, as though they wolde shaue his bearde: hereunto thei vse pisse, or if ther be any fouler thyng. This liquour is dashed into his mouth, & he may not spit it out.

Wyth paynfull bobbes they make as though thei drewe hornes from him: sōtime he is cōpelled to drinke a great deale of vinegre or salte, or whatsoever it listeth y^e wyld cōpany of yong mē to geue him: for whē they begin the play, thei make him swere y^t he shal obey al that they cōmaund him. At last they hoyse him vp, & dashe his backe against a post as oftē as they list. After these so rustical despightes sūtime foloweth an ague or a paine of y^e backe y^t neuer cā be remedied. Certes this foolishe play endeth in a drōken bāket: w^t such begininges enter they into y^e studies of liberal sciences. But it were mete that after this sorte ther shuld begin a boucher,

a tormētour a baud or a bōde slaue or a botemā, not a child appointed to y^e holy studies of lerning. It is a meruel that yong mē geuen to liberal studies be mad after this fashiō, but it is more meruel y^t these things be allowed of suche as haue the rule of youth. To so foule & cruel folyshenes is pretēsed the name of custume, as though the custume of an euil thing wer any thing else thē an old errour, whiche ought so much the more diligētly to be pulled vp because it is crept among many. So cōtinueth amōg the diuines y^e maner of a vesper, for they note an euyl thyng w^t a like name, more mete for scoffers thē diuines. But thei y^t professe liberal sciēces, shuld haue also liberal sports. But I come againe to chyldren, to whome nothyng is more vnprofitable, then to be vsed to stripes, whiche enormittie causeth that the gētle nature is intractable, and the viler driuen to desperacion: and cōtinuance of thē maketh that both the bodye is hardened to stripes, & the mynd to wordes. Nay we may not oftentimes chyde thē to sharplye. A medicine naughtelye vsed, maketh the sickenes worse, helpeth it not, and if it be layde to continuallye, by litle and litle, it ceaseth to be a medicine, and dothe nothinge else then dothe stinkyng and vnwholesome meate. But here some man wyl laye vnto vs the godlye sayings of the Hebrues. He that spareth the rod hateth hys chylde and he that loueth hys sonne, beateh hym muche. Agayne: Bowe downe the necke of thy chylde in youth, and beate hys sydes whyle he is an infante very yonge. Suche chastisemente

peradventure was meete in tyme paste for the Iewes. Nowe must the sayinge be expounded more ciuilely. And if a man wil be hard to vs wyth letters and sillables, what is more cruell then to bend the necke of a chylde, & to beat the sides of an infant? woldest thou not beleue that a bull were taught to y^e plowgh, or an asse to bear paniars, and not a mā to vertue? And what rewarde doth he promise vs? That he grope not after other mēnes dores. He is afeard lest his son shulde be poore, as the greateste of all mischiefe. What is more coldly spoken then thys sentence? Let gentle admonicion be oure rodde, and sometyme chydyng also, but sauced wyth mekenes, not bitternes. Let vs vse thys whyp continuallye in our chyldren, y^t beyng wel brought vp, they maye haue at home a meanes to lyue well, and not be cōpelled to beg counsell at their neighbours how to do their busines. Licon the philosopher hath shewed .ii. sharpe spurres to quicken vp chyldrens wyttes, shame, and prayse: shame is the feare of a iust reproch, prayse is the noryshe of all verteous actes: wyth these prickes lette vs quicken our chyldrens wyttes. Also if you wyl, I wyl shewe you a club to beate their sides wythall. Continuall labour vanquysheth all thynges sayth the best of al poetes. Let vs wake, let vs prycke thē forwardes, & styl call vpon them, by requiringe, repetyng, and often teachyng: Wyth this club let vs beate the sydes of our infantes. Fyrst let them lerne to loue, and maruell at vertue and lernyng, to abhor sinne and ignorance. Let them hear some prayed for theyr well doinges, and some rebuked for their euyl. Let examples be brought in of those men to whom lernyng hath gottē hygh glorye, rches, dignitie, and authoritie. And againe of them to whom their euyll condicions & wyt wythout all lernyng hath brought infamie, contempt,

pouertye and myschiefe. These verely be the clubbes meete for christians, that make

N.ii.	<p>disciples of Iesu. And if we cã not profite by monicions, nor prayers, neyther by emulacion, nor shame, nor prayse, nor by other meanes, euen the chastenyng w^t the rod, if it so require, ought to be gentle & honeste. For euen thys that the bodies of gẽtle children shulde be made bare, is a kind of despice. Howbeit Fabius vtterly cõdemneth al y^e custume to beate gentle chyldrẽ. Some mã wil saye, what shall be done to them if they can not be driuen to study but by stripes? I answer roũdly, what wold ye do to asses or to oxen if thei went to schole? Woldest thou not driue them in to the contrey, & put the one to the backhouse, the other to the plowe. For there be men as well borne to the plowe and to the backhouse, as oxen and asses be. But they wyll saye: then decreseth my flocke. What then? Yea and myne aduantage to. Thys is an harde matter: thys maketh them to weepe. They set more money then by the profite of the chyldren. But suche are all the cõmon sorte of folyshe teachers.</p>	<p>Emulacion is an enuye wythout malice, for desire to be as good as another, & to be as much praysed.</p>
	<p>I graunte. As the philosophers describe a wyse mã, y^e rethoricians an oratour, such one as scarce maye be foũd in anye place: So muche more easye it is to prescribe what manner of man a scholmaster shuld be, thẽ to find many y^t wil be as you wold haue thẽ. ¶ But this oughte to be a publyque care and charge, and belongeth to the chyule officer, and chyef prelates of the churches that as ther be men appointed to serue in war, to singe in churches, so muche more there shulde be ordeined that shuld teach citizens chyldren well and gently. Vespasianus oute of hys owne cofers gaue yerely sixe hũdred poũde to Latine and Greke rethoricians. Plinie the nephew of his owne liberalitie bestowed a great sũme of money to the same purpose. And if the comẽty in thys poynt be slacke, certainly euerye man ought to take hede at home for his owne house. ¶ Thou wylt saye: what shall poore men do which can scarce fynd their chyldren, muche lesse hyre a master to teache them? Here I haue nothyng to saye, but thys out of the comedie: We muste do as we maye do, when we can not as we wolde. We do shewe the beste waye of teachyng, we be not able to geue fortune: Saue that here also the liberalitie of ryche men ought to helpe good wyttes, whych can not shewe forthe the strength of naturall inclinacion because of pouertye. I wyll that the gentlenes of the master shulde be so tempered, that familiaritie, the companion of contempte, put not away honeste reuerence, suche one as men say Sarpedo was, tutour to Cato of Vtica, which thorowe hys gentle maners gat greate loue, and by hys vertue as lyke authoritie, causyng the chylde to haue a greate reuerence, and to set much by him wythout anye feare of roddes. But these y^t can do nothyng elles but beate, what wolde they do if they had taken vpon them to teache Emperoures or kynges chyldren, whome it were not lefull to beate? They wyll saye that greate mens sonnes muste be excepted from thys fashion. What is that? Be not the chyldren of citizens, men as well as kynges chyldren be? Shulde not euerye manne as wel loue hys chylde as if he wer a kynges sonne? If his estate be sũwhat base, so much the more neede hath he to be taught, and holpen by lernyng, that he maye come vp, from his pore case. But if he be of hye degre, philosophy & lernyng is necessary to gouerne hys matters well. Further not a fewe be called frome lowe degre to hye estate, yea sometyme to be great byshops. All men come not to thys, yet oughte al men to be brought vp to come to it. I wil braule no more with these greate beaters, after I haue tolde you this one thing: Hõw that those lawes & officers be condemned of wyse men, whych can no more but feare men wyth punyshment, & do not also entyse men by rewardes: and the whych punyshe fautes, and prouide not also y^t nothyng be done worthy punishmẽt. The same must be thought of the cõmon sort of teachers, whych only beate for fautes, and do not also teache y^e mynd that it do not amysse. They straitlie require their lesson of them: if the chylde fayle, he is beaten: and whẽ this is done daily because the child shuld be more accustomed to it, thei thinke they haue plaid the part of a gaye scholemaster. But the chylde shulde fyrste haue ben encoraged to loue lernyng, and to be afeared to displease hys teacher. But of these thynges peraduenture some man wyl thynke I haue spoke to much & so myght I worthely be thought, except that almoste all men dyd in this poynte so greatly offende, that hereof a mã cã neuer speke inough. Furthermore it wyll helpe verye muche, if he that hathe taken vpon hym to teache a chylde, so sette hys mynd vpon hym, that he bear a fatherly loue vnto hym. By thys it shall come to passe, y^t both the child wil lerne more gladly, & he shal fele lesse tediousnes of his laboure. For in euery busines loue taketh away y^e greatest part of hardnes. And because after the olde prouerbe: Lyke reioyseth in lyke, y^e master muste in maner play the childe againe, that he may be loued of the chylde. Yet this lyketh me not, y^t men set their children to be taught their fyrst beginnings of letters vnto those that be of extreme and dotyng olde age, for they be chyldren in verye deede, they fayne not, they cõũterfait not, stuttinge, but stutte in deede.</p>	<p>Ciuiile officers and prelates shuld se that ther wer good schole masters.</p> <p>Vespasian.</p> <p>Plinie.</p>
N.iii.	<p>¶ I wolde wyshe to haue one of a lustye yonge age, whome the chylde myght delyght in, and which wold not be lothe to playe euerye parte. Thys man shulde do in fashionyng hys wytte, that parentes and nurses be wont to do in formyng the bodye. Howe do they fyrst teache the infante to speake lyke a man? They applye their wordes by lypsying accordyng to the chyldes tatlyng. How do they teach them to eat? They chaw fyrst their milke soppes, and when they haue done, by lytle & litle put it in to the chyldes mouthe. Howe do they teache thẽ to go? They bowe downe their owne bodies, and drawe in theyre owne strides after the measure of the infantes. Neyther do they fede them wyth euerye meate, nor putte more in then they bee able to take: and as they increase in age, they leade them to bigger thinges. First they seeke for noryshement that is meete for them, not differyng much frõ mylke,</p>	<p>Pouertie hurteth good wittes.</p>
N.iiii.	<p>¶ I wolde wyshe to haue one of a lustye yonge age, whome the chylde myght delyght in, and which wold not be lothe to playe euerye parte. Thys man shulde do in fashionyng hys wytte, that parentes and nurses be wont to do in formyng the bodye. Howe do they fyrst teache the infante to speake lyke a man? They applye their wordes by lypsying accordyng to the chyldes tatlyng. How do they teach them to eat? They chaw fyrst their milke soppes, and when they haue done, by lytle & litle put it in to the chyldes mouthe. Howe do they teache thẽ to go? They bowe downe their owne bodies, and drawe in theyre owne strides after the measure of the infantes. Neyther do they fede them wyth euerye meate, nor putte more in then they bee able to take: and as they increase in age, they leade them to bigger thinges. First they seeke for noryshement that is meete for them, not differyng much frõ mylke,</p>	<p>A sentence to be marked.</p> <p>A lykenyng of scholemasters and nurses together.</p>

whych yet if it be thrust into the mouthe to mucche, either it choketh the chylde, or beynge caste oute defileth hys garmente. When it is softelye and pretelye put in, it doth good. Whych selfe thyng we se cōmeth to passe in vesselles that haue narowe mouthes: if you pour in mucche, it bubbleth out agayne, but if you powre in a litle, and as it were by droppes, in deede it is a whyle, and fayre and softely erste, but yet then fylled. So then as by small morsels, and geuen now and then, the lytle tender bodies are noryshed: in lyke manner chylidrens wyttes by instruccions meete for them taught easely, and as it were by playe by lytle & litle accustume thẽ selues to greater thyngs: & the wearynesse in the meane season, is not felte, because that small encreasynges so deceyue the felynge of labour, that neuerthelesse they helpe much to great profite. As it is told of a certen wrestler, whych, accustomed to beare a calfe by certen furlonges, bare hym whẽ he was waxen a bull, wythoute anye payne: for the encrease was not felt, whych euerye daye was put to the burden. But there be some that looke that chylidren shulde strayghtwaye become olde men, hauyng no regarde of their age, but measure the tender wittes, by theyr owne strengthe.

The fedyng of the bodye and mynd cōpared together.

¶ Straightway they call vpon them bytterly, straightway they straitly require perfect diligence, by and by they frowne wyth the forehead if the childe do not as wel as he wold haue hym, and they bee so moued as thoughe they had to do wyth an elder body, forgettyng you maye be sure y^t they thẽ selues wer once children. How much more curteouse is it that Pliny warneth a certen master that was to sore. Remember saythe he, that bothe he is a yonge man, and that thou hast ben one thi selfe. But many be so cruel against the tender chylidren, as though thei remēbred not neyther them selues, neyther their scolers to be menne. Thou woldest that I shulde shewe the those thynges that be meete for the inclinaciō of that age, and whiche shuld by and by be taughte the lytle yongons. Fyrst the vse of tonges whych commeth to them without any greate studye, ther as olde folkes can scarce be hable to learne them wyth great labour. And here to as we sayde, moueth the chyldrẽ a certen desyre to folowe and do as they se other do: of the which thing we see a certen lyke fashion in pies and popiniayes. What is more delectable then the fabels of poetes, which wyth their swete entisyng plesures to delight childrens eares that thei profite vs very much whẽ we be olde also, not only to y^e knowledge of the tong, but also to iudgement and cōpye of elegant speche? What wyll a chyld hear more gladlye then Esops fabels, whyche in sporte and playe teache earnest preceptes of philosophy? and the same fruite is also in the fabels of other poetes. The chyld heareth that Vlisses felowes were turned into swyne, and other fashions of beastes. The tale is laughed at, and yet for al that he lerneth that thing that is the chiefest poynte in al morall philosophye: Those whyche be not gouerned by ryght reason, but are caried after the wyll of affeccions, not to be men, but beastes. ¶ What coude a stoycke saye more sagely? and yet dothe a merye tale teache the same. In a thyng that is manifest I wyll not make the tarye with many exāples. Also what is more mery conceited thẽ the verses called Bucolicall? what is sweter then a comedie, whych standing by morall maners, deliteth bothe the vnlearned and chylidren? And heare how great a parte of philosophye is lerned by playe? Adde vnto thys the names of all thynges, in the which it is meruell to see howe now a dayes, yea euẽ they be blind which are taken for wel lerned mē. Finally, shorte and mery conceited sentences, as commonly be prouerbes, and quicke shorte sayinges of noble men, in the whiche onlye in tyme paste philosophie was wonte to be taught to the people. Ther appeareth also in the very chylidren a certen peculier redines to some sciences, as vnto musicke, arithmetique, or cosmographie. For I haue proued that they whych were very dull to lerne the preceptes of grammer and rethorique, were found verye apte to lerne the subtile artes. Nature therefore must be holpen to that parte wherunto of it selfe it is inclined. And down the hyll is very litle labour, as contrary is great. Thou shalt nether do nor saye anye thyng agaynst thy naturall inclinacion. I knewe a child that could not yet speake whych had no greater pleasure, than to open a booke, and make as thoughe he read. And when he dyd that sometyme many houres, yet was he not weery. And he neuer wept so bitterli, but if you had offered hym a booke, he wolde be pleased. That thyng made hys friendes hope that in time to come he wolde be a well lerned manne. His name also brought some good lucke: for he was called Hierome. And what he is now I can not tel, for I sawe hym not beynge growẽ vp. To the knowledge of the tonge it wyll helpe verye mucche if he be broughte vp amonge them that be talkatiue. Fabels and tales wyll the chyld lerne so mucche the more gladly, and remember the better, if he maye see before his eyes the argumentes properly paynted, and what soeuer is tolde in the oracion be shewed him in a table. * The same shall helpe as much to lerne without boke the names of trees, herbs, and beastes, and also their properties, inespacially of these whych be not common to be seene in euerye place, as is Rhinoceros, whyche is a beaste that hathe a horne in hys nose, naturall enemye to the Elephant: Tragelaphus, a goate hart, Duocrotalus, a byrd lyke to a swā, whyche puttyng hys head into the water brayeth lyke an asse, an asse of Inde and an Elephant. The table maye haue an Elephant whom a Dragon claspeth harde aboute, wrapping in his former feete with his tayle. The litle chyld laugheth at the syght of thys straunge paintyng, what shall the master do then? He shall shewe him that ther is a greate beaste called in Greeke an Elephante, and in Latine lykewyse, saue that sometyme it is declined after the latine fashion. He shall shewe, that that whyche the grekes cal proboscida, or his snout, the latines call his hande, because wyth that he reacheth hys meate. He shall tell hym

What things lytle yonge chyldrẽ shold be fyrste taughte.

Chyldren desyre naturally to folow & do as other do.

Bucolicall, where y^e herdmen do speke of nete and shepe.

That is a teacher of holye lernyng.

that that beaste doth not take breath at the mouthe as we do, but at the snoute: & that he hath teth standyng out on bothe sides, and they be iuory, which rich mẽ set much price by, and therewith shal shew hym an iuory combe. Afterwardes he shall declare that in Inde ther be dragons as greate as they. And that dragon is bothe a greke worde and a latine also, saue that the grekes says dracontes † in the genitiue case. He shall shewe that naturallie betwyxte the dragons and the Elephantes is great fyghte. And if the chylde be somewhat gredy of learnynge, he maye rehearse manye other thynges of the nature of Elephantes and dragons. Manye reioyse to see huntinges paynted. Here howe manye kyndes of trees, hearbes, byrdes, foure footed beastes maye he lerne and playe? I wyll not holde you longe wyth examples, seyng it is easye by one to coniecture all. ¶ The master shall be diligent in chosynge them oute, and what he shall iudge moste pleasaunt to chyldren, most mete for them, what they loue best, and is most floryshyng, that inespacially let hym set before them. The fyrste age lyke vnto the spring tyme, standeth in pleasaunt sweete flowres, and goodly grene herbes, vntyl the heruest time of ripe mans age fyll the barne full of corne. ¶ Then as it were agaynst reason in ver or springe tyme to seeke for a rype grape, and a rose in autumnne, so muste the master marke what is mete for euerye age. Mery and plesaunte thynges be conueniente for chyldehod, howbeit all sourenesse and sadnes muste be cleane awaye from all studies. And I am deceyued except the olde men ment that also, whyche ascribed to the muses beyng virgins, excellent bewtye, harpe, songes, daunces, and playes in the pleasaunt fieldes, and ioyned to them as felowes the Ladies of loue: and that increase of studies dyd stande specially in mutual loue of myndes, and therefore the olde men called it the lernyng that pertained to man. And ther is no cause why profite maye not folowe pleasure, and honestie ioyned to delectacion. For what letteth that they shulde not lerne eyther a proper fable, arte of poets, or a sentence, or a notable prety hystorie, or a learned tale, as well as they lerne and can wythout boke a piuyse songe, and oftētimes a baudy one to, & folishe old wiues tatlynges, & very trifles of triflyng womē? What a sūme of dreames, vaine ryddels, and vnprofitable trifles of spirites, hobgoblines, fayries, witches, nightmares wood men and gyauntes, how manye naughty lies, how many euyll sayings remember wee, yea euen when we be men, whych beyng lytle chyldrē we lerned of our dadies, graūdmotheres, nurses, & maydens whyle they were spynnyng, and heard thē when they kissed & plaied wyth vs? And what a profite shuld it haue bene to lernynge, if in stede of these moste vaine garringes, not only folyshe, but also hurtfull, wee had lerned those thynges that we rehearsed a litle before. Thou wylt saye, what lerned man wyll lowly hys wyt to these so small thynges? Yet Aristotle hym selfe beyng so greate a philosopher was not greued to take vpon hym the office of a teacher, to instruct Alexander. ¶ Chiron fashioned the infancy of Achilles, and Phenix succeded hym. Hely the priest brought vp y^e childe Samuell. And ther be now a daies whych eyther for a lytle money, or for theyr plesure take almost more payne in teachyng a pye or a popiniay. There be some that for deuocions sake take vpon them iourneys that both be farre of and ieoperdeous, and other laboures besyde almost intollerable. Why dothe not holynes cause vs to do thys office seyng nothyng can please god better? Howbeit in teachinge those thynges that we haue rehearsed, the master must neyther be to much callyng vpon, neither to sharpe: but vse a continuaunce rather then be wythout measure.

Autumne is the tyme betwyxt somer and wynter.

The meaning of y^e poetes deuise touching the muses & Charites.

Wherfore lernyng is called humanitie

Continuaunce hurteth not so it be mesurable, & spiced also wyth varietie and plesaūtnes. Finally if these thynges be so taught, that imaginaciō of labour be awaye, and that the chylde do thynk al thinges be done in playe. Here the course of our talkyng putteth vs in remēbraunce briefly to shewe by what meanes it maye be brought to passe that lernyng shuld waxe swete vnto the chylde, which before we somewhat touched. To be able to speake redely, as I told you is easely gotten by vse. After thys cōmeth the care to reade and write whych of it selfe is somewhat tedious, but the grieffe is taken awaye a great parte by the cūnyng handling of the master, if it be sauced w^t some pleasaunt allurementes. For you shall fynde some whych tarye long and take great paine in knowyng & ioynynge their letters & in those fyrst rudimētes of grammer, whē they wyl quyckely lerne greater thyngs. The yrksōnes of these thinges must be helpē by some pretie craft, of the which y^e old fathers haue shewed certē fashions. Some haue made the letters in sweete crustes and cakes that chyldren loue well, that so in manner they myghte eate vp their letters. ¶ When they tell the letters name, they geue the letter it selfe for a rewarde. Other haue made the fashion of iuorie, that the chylde shulde playe wyth them, or if there were any other thyng wherin that age is specially delited. The englyshe mẽ delyte principally in shotynge, and teache it their chyldren fyrst of all: wherfore a certen father that had a good quicke wyt perceiuinge his sonne to haue a greate pleasure in shotyng, bought hym a prety bowe & very fayr arrowes, & in al partes both of hys bowe & arrowes were letters painted. Afterwards insted of markes, he set vp the fashiō of leters, fyrste of Greke, and after of latē: when he hyt, & tolde the name of the letter, besyde a greate reioysinge, he had for a reward a cherye, or some other thyng that chyldrē delyte in. Of that playe commeth more fruite, if two or thre matches playe together. For then the hope of victorie and feare of rebuke maketh them to take more heede, and to be more chereful. By thys deuise it was broughte aboute that the chylde wythin a fewe days playing, had perfutely lerned to know & sound all hys letters whych ye cōmō sort of teachers be scarce able to brynge to passe in thre whole yeres whyth their beatynges threatyngs, and brawlynges. Yet do not I alowe

How learnyng may be made swete vnto y^e chylde.

The practyse of a certen englyshe man to teache hys chylde hys letters by shootyng.

||

O.i.

||

O.ii.

||

O.iii.

the diligence of some to painful, whych drawe out these thyngs by playnge at chesses or dyce. For when the playes them selues passe the capacitie of chyldren, how shal they lerne the letters by them? ¶ This is not to helpe the chyldrens wyttes, but to put one labour to an other. As there be certen engins so full of worke and so curious, that they hynder the doynge of the busines. Of thys sorte commonly be all those thynges whych some haue deuised of the arte of memorye for to gette money, or for a vayne boastynge, rather then for profite: for they do rather hurte the memorye. The best crafte for memorie, is thorowlye to vnderstande, and then to brynge into an order, last of al oftẽ to repete that thou woldest remember. And in litleons there is a natural great desyre to haue the mastery inespically of suche as be of lustye courage, and lyuely towardnes. ¶ The teacher shall abuse these inclinacions to the profite of hys study. If he shall profite nothing by prayers, and fayre meanes, neyther by gyftes mete for chyldren, nor prayses, he shal make a contencion with hys equales. Hys felowe shall be praysed in the presẽce of the duller. Desyre to be as good shall quicken forwardes, whom only adhortacion coulde not do. Yet it is not meete so to geue the mastrie to the victor, as though he shulde haue it for euer: but sometime he shall shewe hope to hym that is ouercome, that by takyng hede he may recouer y^e shame: whych thyng capteyns be wonte to dooe in batayle. And sometyme we shall suffer that the chyld shuld thynke he hadde gotten the better, when he is worse in deede. Finally by enterchaungyng, prayse and dispraise, he shall noryshe in them, as Hesiodus sayth, a stryfe who shall do best. Perchaunce one of a sadde wyt wyl be loth so to play the child among chyldren. And yet the same is not greued, neyther yet ashamed to spende a greate parte of the day in playing wyth little puppies and marmesettes, or to babble wyth a pie or popiniay, or to play the foole wyth a foole. By these tryfles, a verye sadde matter is broughte to passe, and it is meruell that good men haue litle pleasure herein, seeing y^t natural loue of our children, and hope of great profit is wunt to make those thynges also pleasaũte, whyche of them selues be sharpe, sowre and bytter. I confesse that the preceptes of grammer be at the beginnyng somewhat sowre, and more necessary then pleasant. But the handsomnes of the teacher shal take from them also a greate parte of the payne. The beste thyng and playnest muste be taughte fyrste. ¶ But nowe wyth what compasses, and hardenese be chyldren troubeled whyle they learne wythout the booke the names of the letters before they knowe what manner letters they bee?

The beste craft for memmoreie.

||

O.iii.

¶ Whyle they be compelled in the declinyng of nownes and verbes to can by roote in howe manye cases, moodes and tenses one worde is put: as muse in the genetieue and datieue singuler, the nominatiue and vocatiue plurel? Legeris of legor, and of legerim, and legero? What a beatyng is thẽ in the schole, whẽ chyldren be axed these thynges? ¶ Some light teachers to boast their leryng are wonte of purpose to make these thynges somewhat harder. Whyche faute maketh the beginnynges almost of all sciencens in doute, and paynfull, specially in logicke. And if you shewe them a better waye, they answere they were brought vp after thys fashion, and wyl not suffer that anye chyldren shulde be in better case, then they them selues were when they were chyldren. All difficultye eyther therefore muste be auoided, whyche is not necessarye, or that is vsed oute of tyme. It is made softe and easy, that is done whẽ it shuld be. But when tyme is, that of necessitie an harde doute muste be learned, than a cunnynge teacher of a childe shall studye as muche as he may to folowe the good and frendlye Phisicians, whych whan they shalt gyue a bytter medicyne do anoyut, as Lucrecius faith, the brimmes of their cuppes with honye, that the chyldre entised by pleasure of the swetenes shuld not feare the wholesome bytternes, or else put suger into y^e medicine it selfe, or some other swete sauoryng thyng. Yea they wyl not be knownen that it is a medicine, for the only imaginacion sometyme maketh vs quake for feare. Finally thys tediousenes is some ouercome, if things be taught them not to much at once, but by litle and litle, and at sundrie times. Howebeit we ought not to distrust to much chyldrens strength, if perhaps they muste take some paines. A chyld is not myghty in strength of bodye, but he is stronge to continue, and in abilitie strong inough. He is not myghty as a bull, but he is strong as an emet. In some thinges a flye passeth an elephant. Euerye thyng is mighty in that, to the whyche nature hathe made hym. Do we not se tender chyldren rũne merueylouse swyftlye all the daye long, and feele no werinesse. What is the cause? Because playe is fitte for that age, and they imagine it a playe and no labour. And in euerye thyng the grettest part of payne is imaginacion, whych somtyme maketh vs feele harme, when there is no harme at all. Therefore seyng that the prouidence of nature hath taken awaye imaginacion of labour from chyldren, And howe muche they lacke in strengthe, so muche they be holpen in thys part, that is, that they feele not labour, It shal be the masters parte, as we sayde before, to put away the same by as many wayes as he can, and of purpose to make a playe of it. ¶ There be also certen kindes of sportes meete for chyldren, wherwyth theyr earnest studye must somewhat be eased after they be come to that, they muste lerne those higher thynges whyche can not be perceiued wythoute diligence and labour: as are the handling of Themes, to turne latine into Greeke, or greeke into latine, or to learne cosmographie wythout booke. But moste of all shall profite, if the chyldre accustume to loue and reuerence hys master, to loue and make muche of learnyng, to feare rebuke, and delygth in prayse. There remayneth one doute, wonte to be obiected by those whych saye: The profite that the chyldre getteth in those thre or foure yeres to be so litle, that it is not worthe the labour, eyther to take so muche payne in teachyng, or bestowe so muche coste.

A good schol master in teachyng, muste folow a phisicion in medicines.

Note the sentence.

The last obieccion touching the profit of y^e chyld in his young yeres.

||

||

||

||

And these in dede seme vnto me, not so muche to care for to profite the chylde, as for the sparyng of theyr money, or the teachers labour. But I wyl saye he is no father, whyche when the matter is of teaching his child, taketh so greate care for expenses. Also it is a folyshe pitie, to thintent the master shuld saue his labour, to make his sonne lose certe yeres. I graunt it to be true indede y^t Fabius sayth, y^t more good is done in .i. yere after, then in these .iii. or .iiii. why shuld we set light by this litle y^t is won in a thyng far more precious. Let vs graunt that it is but a very lytle, yet were it better the chylde to do it, then eyther nothyng at al, or lerne somewhat that after muste be vnlernd. Wyth what businesse shall that age be better occupied as sone as he beginneth to speake, whiche in no wyse can be vnoccupied? Also how lytle soeuer it be that the former age doth bringe, yet shal the chylde lerne greater thynges, euen in the same yeres, when smaller shuld haue ben lerned, if he had not lerned them before. Thys sayth Fabius, euery yere furthered and increased profiteth to a great summe and as much tyme as is taken before in the infancie, is gotten to the elder age. It nedeth not to rehearse that in those first yeres certe things be easely lerned, which be more hard to be lerned whē we be elder. For it is very easely lerned, that is lerned in time conueniente. Let vs graunt that they be small and litle thynges, so we confesse them to be necessarye. Yet to me in dede it semeth not so litle a furtheraunce to lerning to haue gotten though not a perfit knowledge, yet at the least waye a taste of bothe the tongues, besydes so many vocables and names of thynges, and finally to haue begun to be able to reade and write prōptly. It greueth vs not in thynges much more vile, to gette all the vauntage we can, be it neuer so lytle. A diligente marchaunt setteth not light bi winning of a farthing, thinkyng thus in hys mynde: it is in dede of it selfe but a litle, but it groweth to a summe, and a litle often put to a lytle, wyll quyckelye make a great heape. The Smithes ryse before daye, to wyn as it were parte of the day. Husband men vpon the holy daye do some thynges at home, to make an ende of more worke the other dayes. And do we regarde as nothyng the losse of .iiii. yeres in oure chylde, when there is nothyng more costly then tyme, nor no possession better thē lerning? It is neuer lerned tymely inoughe that neuer is ended. For we muste euer learne as longe as we lyue. ¶ And in other thyngs the lucre that is loste by slackenes, maye be recouered by diligence. Time whē it is once flowen awaye (and it flyeth awaye very quickely) may be called againe by no inchauntmentes. For the poets do trifle whyche tell of a fountayne, wherby olde men do as it were waxe yong agayne: and the phisicians deceiue you, whych promise a gay floryshyng youth to old men thorowe a certeyn folishe fyft essence I wote not what. Here therefore we ought to be verye sparyng, because the losse of tyme may by no meanes be recouered. Beside this the fyrst part of our lyfe is coūted to be best, and therefore shuld be bestowed more warelye. Hesiodus aloweth not sparynge, neyther at the hiest, nor at the lowest, because when the tunne is full it semeth to hasty, and to late when it is spente: and therefore byddeth vs spare in the myddes. But of tyme we muste nowher cast away the sparing, and if we shuld spare when the tunne is ful for thys cause that wyne is best in the myddest, then shulde we most of all saue our yonge yeres, because it is the best parte of the life, if you exercise it, but yet y^t goeth swyftest awaye. The husbände manne if he be anye thyng diligente, wyll not suffer anye parte of hys lande to lye vacante, and that that is not meete to brynge forthe corne, he setteth it eyther wyth yonge graffes, or leaueth it to pasture, or storeth it wyth potte hearbes. And shall we suffer the beste parte of our lyfe to passe awaye wyth oute all fruite of lerning? Newe falowed ground must be preuented wyth some fruitfull thyng, leste beyng vntylled, it brynge forthe of it selfe naughty cockle. For needes muste it brynge forthe somewhat. Lykewyse the tender mynde of the infante, except it bee strayghte wayes occupied wyth fruitfull teachynges, it wyl be ouercoued wyth vyce. An earthen potte wyll keepe longe the sauoure of the liquore that it is fyrste seasoned wyth, and it wyll be long or it go out. But as for an earthen vessell beyng newe and emptye, you maye keepe it for what liquore ye wyll. ¶ The mynde eyther bryngeth forth good fruite, if you caste into it good seede, or if ye regard it not, it is fylled wyth naughtines, whych afterwarde must be pulled vp. And not a litle hath he wonne whyche hath escaped the losse, neyther hath he brought small helpe to vertue, whiche hath excluded vyce. But what nede many wordes? Wylt thou see howe muche it auayleth, whether one be brought vp in learnyng or not? Beholde how excellently lerned in the olde tyme men were in their youth, and how in oure daies they that be aged be hable to do nothyng in studie?

Ouide.

Lucane.

Bassus.

Persius.

Ouide beyng a verye yonge man wrot hys verses of loue. What olde man is hable to do lyke? What maner of man Lucane was in hys youth hys workes declare. Howe came thys? Because that beyng but .vi. moneths old he was brought to Rome, & strayght waie deliuered to be taught of two the best gramarians, Palemō, and Cornutus. Hys companions in studye were Salcius Bassus, and Aulus Persius: that one excellent in historye, that other in a Satyre. Doubtles hereof cam that most perfite knoweledge that he had in all the seuen sciences, & his so marueylous eloquence, that in verse he was both an excellent oratoure, & also a Poet. In thys our time ther wāteth not examples of good bringing vp (although thei be veri few) & y^t as wel in womē as mē. Politiā praised y^e wit of y^e maidē Cassādra. ¶ And what is more marueylous thā Vrsinus a childe of .xii. yeres olde? for the remēbraunce of him, he also in a very eligāte epistle put in eternall memorye. How fewe men shal you nowe fynd, whiche at one time be able to endite

P.i.

two epistles to so manye notaries, that the sēntence in euerye one do agree, and that there shoulde happen no inconueniente speache. That chylde did it in fyue epistles & gaue the argumentes w^tout any study, & was not prepared afore hād to do it. Some men when they se these things, thinking that thei passe al mens strength, ascribe it to witchcraft. It is done in dede by witchcrafte, but it is an effectual enchaūting, to be set in time to a learned, good, and vigilant master. It is a stronge medicine to learne the best things of learned men, and amonge the learned.

By such wytchcrafte Alexander the greate, whan he was a yonge man, besides eloquence, was perfit in al the parts of Philosophie, and except the loue of warres, & swetenes to raygne had quite raught away his inclinaciō, he might haue bene counted the chiefe among the beste Philosophers. By the same meanes Caius Cesar beinge but a yonge man, was so eloquent & wel sene in the mathematical sciences. So well sene also were many Emperors: Marcus Tullius, also Virgil, and Horace in their lusty youth were so excellent in learninge and Eloquence, all bycause they were strayght waye in their tender age learned of their parentes & nourses the elegancy of the tonges, and of the beste maisters the liberal sciences: as Poetry, Rhetorique, Histories, the knowledge of antiquities, Arithmetique, Geographye, Philosophie, moral and political. And what do we I praye you? wee kepe our children at home till they be past fourtene or fiftene yere old, and whan they be corrupted wyth idlenes, ryot, & delicatenes, with muche worke at the laste we sende them to the cōmen scholes. There to further y^e matter wel, they taste a little grammer: after, whan they can declyne words, & ioyne the adiectiue and the substātiue together, they haue learned al the grammer, and thā be set to that troubled Logike, wher they must forget againe if they haue learned to speake anie thyng well. But more vnhappye was the tyme whan I was a child whiche al to vexed the youth with modes of signifiinge, and other folyshe questions, & teching nothings els then to speake folishelye. Verely those masters bicause they wold not be thought to teach folish things, darckened grammer wyth difficulties of Logike and Metaphisike: euen for this verelye, that afterwardes they shold returne backwardelye to learne grammer, whā they were olde, which we see happeneth nowe to some diuines that be wyser, that after so manye hye degrees and all their titles, wherby they maye be ignoraunte in nothing, they be faine to come againe to those bookes, which are wonte to be reade vnto children. I blame thē not, for it is better to lerne late then neuer, that thing which is necessary to be knowen.

Good Lorde what a world was that, whan wyth greate boastynge Iohn Garlandes verses wer read to yonge men, and that with longe and painefull commentaries? whā a greate parte of tyme was consumed in folyshe verses, in saying thē to other, repetyng them, and hearyng theim agayne? whan Florista and Florius were learned without booke? for as for Alexander, I thynke him worthy to be receiued amonge the meaner sorte. Moreouer howe muche tyme was loste in Sophistrye, and in the superfluous mases of Logyke? And bicause I will not be to longe, howe troublesomelye were all sciences taughte? howe paynefully? whiles euerye reader to auauance him selfe, wolde euen straighte waye in the begynninge stuffe in the hardest thynges of all, and sometyme verye folyshe thyngs to. For a thyng is not therfore goodly bycause it is harde, as to stand a far of, and to caste a mustarde seede thorowe a nedles eye & misse not, it is hard in dede, but yet it is a verye trifle: and to vndo a payre of tariers, it is much worke, but yet a vayne and idle subilltye.

Adde here vnto, that oftentimes these thynges be taught of vnlearned men, and that is worse, of lewd learned men, somtyme also of sluggardes and vnthriftes, which more regarde takynge of money thā the profite of their scholers. Whā the commune bryngynge vp is suche, yet do wee maruayle that fewe be perfity learned before they be old. The beste parte of oure lyfe is loste wyth idlenes, with vices, wherewith whan we be infected, we giue a litle parte of our tyme to studies, and a greate parte to feastes and plaies. And to an yll matter is taken as euil a craftes manne, either teachynge that is folyshe, or that whiche must be vnlearned againe. And after this we make our excuse that the age is weake, the wyt not yet apte to learne, the profite to be verye small, and manye other things, whan in dede the fault is to be ascribed to euill bryngynge vp. I wil not trouble you any lēger, onelie wil I speake to your wisdomes whyche is in other thynges verye sharpe and quycke of syght. Consider howe deare a possession youre sonne is, howe diuerse a thyng it is and a matter of muche worke to come by learnynge, and how noble also the same is, what a redines is in all childrens wyttes to learne, what agilitie is in the mynd of mā howe easily those thynges be learned whyche be beste and agreable to nature, inespaciallye if they be taught of learned and gentle maisters by the waye of playe: further how fast those thynges abide with vs, wherew^t we season fyrste of all the emptye and rude myndes, whiche selfe thynges an elder age perceyueth boeth more hardelye, and soner forgetteth: Beside thys how dear and the losse neuer recouered, tyme is, howe much it auayleth to begin in seasō, and to learne euery thyng whan it shold be, how much continuaunce is able to do, & howe greatly the heape that Hesiodus speaketh of, doeth increase by puttinge to little and litle, how swiftly the time flieth away, how youth wyll alwayes be occupied, & howe vnapte olde age is to be taught: If thou consyder these thynges thou wilt neuer suffer that thi litle child shoulde passe away (I wil not say) seuen yere, but not so much as thre dayes, in the whiche he maye

Alexander.

Nota.

A goodli brief rehearsall of the thinges before spokē.

be eyther prepared or in-
structed to learnynge
though the profit
be neuer so
litle.

FINIS.

C Impryn-
ted at London by John Day
dwellinge ouer Aldersgate, beneth
saint Martyns. And are to be sold
at his shop by the litle conduit
in Chepesyde at the sygne
of the Resurrec-
tion.

*Cum priuilegio ad imprimendum
solum. Per septennium.*

Title Page

¶ That chyl dren oughte to
be taught and brought vp gētly in
vertue and learnynge, and that
euen forthwyth from theyr na-
tuitie: A declamacion of
a briefe theme, by E-
rasmus of Rote-
rodame.

Final Page

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Notes on the Text

Paragraphs

Some paragraph breaks in this e-text are conjectural. The printed book had the following kinds of breaks:

conventional paragraph with indented first line

unambiguous paragraph with non-indented first line

ambiguous paragraph: previous line ends with blank space, but the space is not large enough to contain the first syllable of the following line

sentence break corresponds to line break: this happens randomly in any printed book, and only becomes ambiguous when the book also has non-indented paragraphs

In this e-text, the second type of paragraph is marked with a simple line break (no space) and pilcrow ¶. The third type has a pilcrow ¶ but no break. The fourth type is not marked.

Spelling

The pattern of initial **v**, non-initial **u** is followed consistently.

The spelling “they” is more common than “thei”.

The form “then” is normally used for both “then” and “than”; “than” is rare.

The most common spelling is “wyl”, but “wyl”, “wil” and “will” also occur.

Word Division

Line-end hyphens were completely arbitrary; words split at line break were hyphenated about two-thirds of the time. The presence or absence of a hyphen has not been noted. Hyphenless words at line-end were joined or separated depending on behavior elsewhere in the text:

Always one word (re-joined at line break): som(e)what, without, afterward(e)s

Usually one word: often()times, what()so()euer

One or two words: an()other

Usually two words: it/him/my.. self/selues; shal()be; straight()way

Always two words: here to

Roman Numerals

Numbers were printed with leading and following .period. When the number came at the beginning or end of a line, the "outer" period was sometimes omitted. These have been supplied for consistency.

Transcriber's Footnotes

* "in a table"

In context, "table" looks like an error for either "tale" or "fable", but it means picture (Latin tabula)

† "the grekes says dracontes in the genitiue case"

Latin *draco, draconis*

Greek δρακων, δρακοντος (*drakôn, drakontos*)

*** END OF THE PROJECT GUTENBERG EBOOK THE EDUCATION OF CHILDREN ***

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