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The History Of English Poetry

From The Close of the Eleventh To The Commencement of the Eighteenth
Century

Warton, Thomas

London, 1781

Section XXXV. Tusser. Remarkable circumstances of his life. His
Husbandrie, one of our earliest didactic poems, examined.

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S E C T. XXXV.

ABOUT the same time flourished Thomas Tuffer, one of our earliest didactic poets, in a science of the highest utility, and which produced one of the most beautiful poems of antiquity. The vicissitudes of this man's life have uncommon variety and novelty for the life of an author, and his history conveys some curious traces of the times as well as of himself. He seems to have been alike the sport of fortune, and a dupe to his own discontented disposition and his perpetual propensity to change of situation.

He was born of an antient family, about the year 1523, at Rivenhall in Essex; and was placed as a chorister, or singing-boy, in the collegiate chapel of the castle of Wallingford in Berkshire^a. Having a fine voice, he was impressed from Wallingford college into the king's chapel. Soon afterwards he was admitted into the choir of saint Paul's cathedral in London; where he made great improvements under the instruction of John Redford the organist, a famous musician. He was next sent to Eton-school, where, at one chastisement, he received fifty-three stripes of the rod, from the severe but celebrated master Nicholas Udall^b. His academical education was at Trinity-hall in Cambridge: but Hatcher affirms, that he was from Eton admitted a scholar of King's college in that university,

^a This chapel had a dean, six prebendaries, six clerks, and four choristers. It was dissolved in 1549.

^b Udall's English interludes, mentioned above, were perhaps written for his scho-

lars. Thirty-five lines of one of them are quoted in Wilson's ARTE OF LOGIKE, edit. 1567. fol. 67. a. "Sucte maistresse "whereas, &c."

under

under the year 1543^c. From the university he was called up to court by his singular and generous patron William lord Paget, in whose family he appears to have been a retainer^d. In this department he lived ten years: but being disgusted with the vices, and wearied with the quarrels of the courtiers, he retired into the country, and embraced the profession of a farmer, which he successively practised at Ratwood in Suffex, Ipswich in Suffolk, Fairstead in Essex, Norwich, and other places^e. Here his patrons were sir Richard Southwell^f, and Salisbury dean of Norwich. Under the latter he procured the place of a singing-man in Norwich cathedral. At length, having perhaps too much philosophy and too little experience to succeed in the business of agriculture, he returned to London: but the plague drove him away from town, and he took shelter at Trinity college in Cambridge. Without a tincture of careless imprudence, or vicious extravagance, this desultory character seems to have thrived in no vocation. Fuller says, that his stone, *which gathered no moss*, was the stone of Sisyphus. His plough and his poetry were alike unprofitable. He was by turns a fiddler and a farmer, a grazier and a poet with equal success. He died very aged at London in 1580, and was buried in saint Mildred's church in the Poultry^g.

Some of these circumstances, with many others of less consequence, are related by himself in one of his pieces, entitled the AUTHOR'S LIFE, as follows.

^c MSS. Catal. Præpos. Soc. Schol. Coll. Regal. Cant.

^d Our author's HUSBANDRIE is dedicated to his son Lord Thomas Paget of Beaufort, fol. 7. ch. ii. edit. ut infr.

^e In Peacham's MINERVA, a book of emblems printed in 1612, there is the device of a whetstone and a scythe with these lines, fol. 61. edit. 4to.

They tell me, TUSSEY, when thou wert
alive,
And hadst for profit turned every stone,
Where ere thou camest thou couldst never
thrive,

Though heere to best couldst counsel every
one,

As it may in thy HUSBANDRIE appeare
Wherein afresh thou liust among vs here.

So like thy selfe a number more are wont,
To sharpen others with advice of wit,
When thy themselves are like the whet-
stone blunt, &c.

^f See LIFE OF SIR THOMAS POPE, 2d edit. p. 218.

^g See his Epitaph in Stowe's SURV. LOND. p. 474. edit. 1618, 4to. And Fuller's WORTHIES, p. 334.

What

What robes^b how bare, what colledge fare!
 What bread how stale, what pennie ale!
 Then WALLINGFORD, how wert thou abhord
 Of fillie boies!

Thence for my voice, I must, no choice,
 Away of forse, like posting horse;
 For fundrie men had placardes then
 Such child to take.

The better brest¹, the lesfer rest,
 To serue the queer, now there now heer:
 For time so spent, I may repent,
 And forowe make.

But marke the chance, myself to vance,
 By friendships lot, to PAULES I got;
 So found I grace a certaine space,
 Still to remaine.

With REDFORD there, the like no where,
 For cunning such, and vertue much,
 By whom some part of musicke art,
 So did I gaine.

From PAULES I went, to EATON sent,
 To learne straighte waies the Latin phraies,
 Where fiftie three stripes giuen to me
 At once I had:
 The fault but small, or none at all,

^b The livery, or *vestis liberata*, often called *robe*, allowed annually by the college.

¹ To the passages lately collected by the commentators on Shakespeare, to prove that *Brest* signifies *voice*, the following may be added from Ascham's *TOXOPHILUS*. He is speaking of the expediency of educating youth in singing. "Trulye

"two degrees of men, which haue the
 "highest offices under the king in all this
 "realme, shall greatly lacke the vse of
 "singing, preachers and lawyers, be-
 "cause they shall not, withoute this, be
 "able to rule *theyr BRESTES* for euerye
 "purpose, &c." fol. 8. b. Lond. 1571.
 4to, Bl. Lett.

It

It came to pas, thus beat I was :
 See, Udall, see, the mercie of thee
 To me, poore lad !

To LONDON hence, to CAMBRIDGE thence,
 With thanks to thee, O TRINITE,
 That to thy HALL, so passinge all,
 I got at last.
 There ioy I felt, there trim I dwelt, &c.

At length he married a wife by the name of Moone, from whom, for an obvious reason, he expected great inconstancy, but was happily disappointed.

Through Uenus' toies, in hope of ioies,
 I chanced soone to finde a *Moone*,
 Of cheerfull hew :
 Which well and fine, methought, did shine,
 And neuer change, a thing most strange,
 Yet kept in sight, her course aright,
 And compas trew, &c.^k

Before I proceed, I must say a few words concerning the very remarkable practice implied in these stanzas, of seizing boys by a warrant for the service of the king's chapel. Strype has printed an abstract of an instrument, by which it appears, that emissaries were dispatched into various parts of England with full powers to take boys from any choir for the use of the chapel of king Edward the sixth. Under the year 1550, says Strype, there was a grant of a commission " to Philip Van Wilder gentleman of the Privy Chamber, in anie churches or chappells " within England to take to the king's use, such and as many

^k Fol. 155. edit. 1586. See also THE *bringing up*, &c. fol. 5. And the EPISTLE *to Lady Paget*, fol. 7. And his rules for *training a boy in music*, fol. 141.

" *singing*

“singing children and choristers, as he or his deputy shall think “good¹.” And again, in the following year, the master of the king’s chapel, that is, the master of the king’s singing-boys, has licence “to take up from time to time as many children [boys] “to serve in the king’s chapel as he shall think fit^m.” Under the year 1454, there is a commission of the same sort from king Henry the sixth, *De ministrallis propter solatium regis providendis*, for procuring minstrels, even by force, for the solace or entertainment of the king: and it is required, that the minstrels so procured, should be not only skilled in *arte ministrallatus*, in the art of minstrelsy, but *membris naturalibus elegantes*, handsome and elegantly shapedⁿ. As the word Minstrel is of an extensive signification, and is applied as a general term to every character of that species of men whose business it was to entertain, either with oral recitation, music, gesticulation, and singing, or with a mixture of all these arts united, it is certainly difficult to determine, whether singers only, more particularly singers for the royal chapel, were here intended. The last clause may perhaps more immediately seem to point out tumblers or posture-masters^o. But in the register of the capitulary acts of York cathedral, it is ordered as an indispensable qualification, that the chorister who is annually to be elected the boy-bishop, should be *competenter corpore formosus*. I will transcribe an article of the register, relating to that ridiculous ceremony. “Dec. 2. 1367. Joannes

¹ Dat. April. Strype’s MEM. ECCLES. ii. p. 538.

^m Ibid. p. 539. Under the same year, a yearly allowance of 80l. is specified, “to find six singing children for the king’s “privy chamber.” Ibid. I presume this appointment was transmitted from preceding reigns.

ⁿ Rym. Fœd. xi. 375.

^o Even so late as the present reign of queen Mary, we find tumblers introduced for the diversion of the court. In 1556, at a grand military review of the queen’s pensioners in Greenwich park, “came a “Tumbler and played many pretty feats,

“the queen and cardinal [Pole] looking “on; whereat she was observed to laugh “heartily, &c.” Strype’s ECCLES. MEM. iii. p. 312. ch. xxxix. Mr. Astle has a roll of some private expences of king Edward the second: among which it appears, that fifty shillings were paid to a person who danced before the king on a table, “et “lui fist tres-grandement fire.” And that twenty shillings were allowed to another, who rode before his majesty, and often fell from his horse, at which his majesty laughed heartily, *de queux roi rya grantement*. The laughter of kings was thought worthy to be recorded.

“ de

“ de Quixly confirmatur Episcopus Puerorum, et Capitulum ordinavit, quod electio episcopi Puerorum in ecclesia Eboracensi de cetero fieret de Eo, qui diutius et magis in dicta ecclesia laboraverit, et magis idoneus repertus fuerit, dum tamen competenter sit corpore formosus, et quod aliter facta electio non valebit.” It is certainly a matter of no consequence, whether we understand these Minstrels of Henry the sixth to have been singers, pipers, players, or posture-masters. From the known character of that king, I should rather suppose them performers for his chapel. In any sense, this is an instance of the same oppressive and arbitrary privilege that was practised on our poet.

Our author Tuffer wrote, during his residence at Ratwood in Suffex, a work in rhyme entitled FIVE HUNDRED POINTES OF GOOD HUSBANDRIE, which was printed at London in 1557⁹. But it was soon afterwards reprinted, with additions and improvements, under the following title, “ Five hundreth pointes of good Husbandrie as well for the Champion or open cuntrye, as also for the Woodland or Severall, mixed in euerie moneth with Huswiferie, ouer and besides the booke of Huswiferie. Corrected, better ordered, and newlie augmented a fourth part more, with diuers other lessons, as a diet for the farmer, of the properties of windes, planets, hops, herbs, bees, and approved remedies for the sheepe and cattell, with

^p Registr. Archiv. Eccles. Ebor. MSS. In the Salisbury-missal, in the office of EPISCOPUS PUERORUM, among the suffrages we read, “ Corpore enim formosus es O fili, et diffusa est gratia in labiis tuis, &c.” In further proof of the solemnity with which this farce was conducted, I will cite another extract from the chapter-registers at York. “ xj febr. 1370. In Scriptoria capituli Ebor. dominus Johannes Gifson, magister choristarum ecclesie Eboracensis, liberavit Roberto de Holme chorista, qui tunc ultimo fuerat episcopus puerorum, iij libras, xvs. id. ob. de perquisitis ipsius

“ episcopi per ipsum Johannem receptis, et dicitus Robertus ad sancta dei evangelia per ipsum corporaliter tacta iuravit, quod nunquam molestaret dictum dominum Johannem de summa pecunie prædicta.” REGISTR. EBOR.

⁹ Quarto. Bl. Lett. In 1557. John Daye has licence to print “ the hundreth poyntes of good Huswiferie.” REGISTR. STATION. A. fol. 23. a. In 1559-60, jun. 20, T. Marthe has licence to print “ the booke of Husbandry.” Ibid. fol. 48. b. This last title occurs in these registers much lower.

“ manie other matters both profitabell and not vnpleasant for the Reader. Also a table of HUSBANDRIE at the beginning of this booke, and another of HUSWIFERIE at the end, &c. Newlie set foorth by THOMAS TUSSEER gentleman*.”

It must be acknowledged, that this old English georgic has much more of the simplicity of Hesiod, than of the elegance of Virgil: and a modern reader would suspect, that many of its salutary maxims originally decorated the margins, and illustrated the calendars, of an antient almanac. It is without invocations, digressions, and descriptions: no pleasing pictures of rural imagery are drawn from meadows covered with flocks and fields waving with corn, nor are Pan and Ceres once named. Yet it is valuable, as a genuine picture of the agriculture, the rural arts, and the domestic economy and customs, of our industrious ancestors.

I must begin my examination of this work with the apology of Virgil on a similar subject,

Possum multa tibi veterum præcepta referre,

Ni refugis, tenuisque piget cognoscere curas*.

I first produce a specimen of his directions for cultivating a hop-garden, which may, perhaps not unprofitably, be compared with the modern practice.

Whom fanſie perſwadeth, among other crops,

To haue for his ſpending, ſufficient of hops,

* The oldest edition with this title which I have seen is in quarto, dated 1586, and printed at London, “in the now dwelling house of Henric Denham in Alderſgate ſtreete at the ſigne of the ſtarre.” In black letter, containing 164 pages. The next edition is for H. Yardley, London 1593. Bl. Lett. 4to. Again at London, printed by Peter Short, 1597. Bl. Lett. 4to. The last I have seen is dated 1610. 4to.

In the Register of the Stationers, a receipt of T. Hackett is entered for licence for printing “A dialogue of wyvyng and

“ thryvyng of Tusſhers with ij leſſons for “ olde and yonge,” in 1562 or 1563. REGISTR. STAT. COMP. LOND. notat. A. fol. 74. b. I find licenced to Alde in 1565, “An hundreth poyntes of evell “ huſwyfraye,” I ſuppoſe a ſatire on Tuſſer. Ibid. fol. 131. b. In 1561, Richard Tottell was to print “A booke intituled one “ hundreth good poyntes of huſboundry “ lately maryed unto a hundreth good “ poyntes of Huſwifry newly corrected “ and amplyſyed.” Ibid. fol. 74. a.

* GEORGIC. i. 176.

Must willingly follow, of choises to choofe,
Such lessons approued, as skilful do vse.

Ground grauellie, fandie, and mixed with claie,
Is naughtie for hops, anie maner of waie ;
Or if it be mingled with rubbish and stone,
For drinesse and barrenesse let it alone.

Chooſe foile for the hop of the rottenest mould,
Well doonged and wrought, as a garden-plot ſhould ;
Not far from the water, but not ouerflowne,
This lesson well noted is meete to be knowne.

The ſun in the ſouthe, or elſe ſouthlie and weſt,
Is ioie to the hop, as a welcomed gueſt ;
But wind in the north, or elſe northerlie eaſt,
To the hop, is as ill as a fraic in a feaſt.

Meet plot for a hop-yard, once found as is told,
Make thereof account, as of iewell of gold :
Now dig it and leaue it, the ſunne for to burne,
And afterward fence it, to ſerue for that turne.

The hop for his profit I thus doo exalt :
It ſtrengtheneth drinke, and it fauoreth malt ;
And being well brewed, long kept it will laſt,
And drawing abide—if ye drawe not too faſt '.

* CHAP. 42. fol. 93. In this ſtanza, is a copy of verſes by one William Kethe, a diuine of Geneva, prefixed to Dr. Chriſtopher's Goodman's abſurd and factious pamphlet againſt queen Mary, *How ſuperior Powers*, &c. Printed at Geneva by John Crispin, 1558. 16mo.

Whom fury long foſtered by ſufferance and
awe,
Have right rule ſubverted, and made will
their lawe,
Whoſe pride how to temper, this truth
will thee tell,
So as thou reſiſt mayſt, and yet not rebel,
&c.

Qq 2

To

To this work belongs the well known old song, which begins,

The Ape, the Lion, the Fox, and the Ass,
Thus fetts fourth man in a glasse, &c^o.

For the farmer's general diet he assigns, in Lent, red herrings, and salt fish, which may remain in store *when Lent is past*: at Easter, veal and bacon: at Martinmas, salted beef, when *dainties* are not to be had in the country: at Midsummer, when mackrel are no longer in season, *grasse*, or fallads, fresh beef, and pease: at Michaelmas, fresh herrings, with fatted *crones*, or sheep: at All Saints, pork and pease, sprats and *spurlings*: at Christmas, good cheere and *plais*. The farmer's weekly fish-days, are Wednesday, Friday, and Saturday; and he is charged to be careful in keeping *embrings* and fast-days^o.

Among the *Husbandlie Furniture* are recited most of the instruments now in use, yet with several obsolete and unintelligible names of farming utensils^o. Horses, I know not from what superstition, are to be annually blooded on faint Stephen's day^o. Among the *Christmas husbandlie fare*, our author recommends good *drinke*, a good fire in the Hall, brawne, pudding and fouse, and mustard *withball*, beef, mutton, and pork, *shred*, or minced, pies *of the best*, pig, veal, goose, capon, and turkey, cheefe, apples, and nuts, with *jolie carols*. A Christmas carol is then introduced to the tune of *King Salomon*^o.

^o Chap. 50. fol. 107.

^o Chap. 12. fol. 25, 26.

^o Chap. 15. fol. 31, 32, 33.

^o Fol. 52.

^o Chap. 30. fol. 37. These are four of the lines.

Euen Christ, I meane, that virgins child,
In Bethlem born:
That lambe of God, that prophet mild,
Crowned with thorne!

Mar. 4. 1559, there is a receipt from Ralph Newbery for his licence for print-

ing a ballad called "Kynge Saloman." REGISTR. STATION. COMP. LOND. notat. A. fol. 48. a. Again, in 1561, a licence to print "iij balletts, the one entituled "*Newes oute of Kent*; the other, a *newe ballat after the tune of kynge SOLOMON*; " and the other, *Newes out of Heaven and Hell*." Ibid. fol. 75. a. See Lyeence of John Tysdale for printing "Certayne "goodly Carowles to be songe to the glory "of God," in 1562. Ibid. fol. 86. a. Again, *ibid.* "Crestenmas Carowles aucto- "rished by my lord of London." A bal-
lad

In a comparifon between *Champion and Severall*, that is, open and inclofed land, the difputes about inclofures appear to have been as violent as at prefent^a. Among his *Hufwife's Admonitions*, which are not particularly addreffed to the farmer, he advifes three difhes at dinner, which being well drefsed, will be fufficient to pleafe your friend, and will *become* your Hall^b. The prudent houfwife is directed to make her own tallow-candles^c. Servants of both fexes are ordered to go to bed at ten in the fummer, and nine in the winter: to rife at five in the winter, and four in the fummer^d. The ploughman's feafting days, or holidays, are PLOUGH-MONDAY, or the firft Monday after Twelfth-day, when ploughing begins, in Leicefterfhire. SHROP-TIDE, or SHROVE-TUESDAY, in Effex and Suffolk, when after fhroving, or confeffion, he is permitted to go *thresh the fat hen*, and "if blindfold [you] can kill her " then giue it thy men," and to dine on fritters and pancakes^e. SHEEP-SHEARING, which is celebrated in Northamptonfhire with wafers and cakes. The WAKE-DAY, or the vigil of the church faint, when *everie wanton maie danfe at her will*, as in Leicefterfhire, and the oven is to be filled with *flawnes*. HAR-

lad of Solomon and the queen of Sheba is entered in 1567. Ibid. fol. 166. a. In 1569, is entered an "Enterlude for boyes " to handle and to paffe tyme at Chrifti- " mas." Ibid. fol. 183. b. Again, in the fame year, fol. 185. b. More inftances follow.

^a Chap. 52. fol. 111.

^b Fol. 133.

^c Fol. 135.

^d Fol. 137.

^e I have before mentioned Shrove-Tuef-day as a day dedicated to feftivities. See *supr.* vol. ii. p. 387. In fome parts of Germany it was ufual to celebrate Shrovetide with bonfires. Lavaterus of GHOSTES, &c. translated into Englifh by R. H. Lond. 1572. 4to. fol. 51. Bl. Lett. Polydore Virgil fays, that fo early as the year 1170, it was the custom of the Englifh nation to celebrate their Chriftnas with plays, mafques, and the moft magnificent fpecta-

cles; together with games at dice, and dancing. This practice he adds, was not conformable to the ufage of moft other nations, who permitted thefe diverfions, not at Chriftnas, but a few days before Lent, about the time of Shrovetide. *HIST. ANGL. Lib. xiii. f. 211. Bafil. 1534.* By the way, Polydore Virgil obferves, that the Chriftnas-prince or Lord of Mifrule, is almoft peculiar to the Englifh. *DE REB. INVENTOR. lib. v. cap. ii.* Shrove-Tuefday feems to have been fometimes confidered as the laft day of Chriftnas, and on that account might be celebrated as a feftival. In the year 1440, on Shrove-Tuefday, which that year was in March, at Norwich there was a " Difport in the ftreets, when one rode " through the ftreets havynge his hors trap- " pyd with tyn-foyle, and other nyfe " difgyfyngs, coronned as Kyng of CRES- " TEMASSE, in tokyn that fefon should " end

VEST-HOME, when the harvest-home goose is to be killed. SEED-CAKE, a festival so called at the end of wheat-sowing in Essex and Suffolk, when the village is to be treated with seed-cakes, pasties, and the *frumentie-pot*. But twice a week, according to antient right and custom, the farmer is to give roast-meat, that is, on Sundays and on Thursday-nights^f. We have then a set of posies or proverbial rhymes, to be written in various rooms of the house, such as "Husbandlie posies for the Hall, "Posies for the Parlour, Posies for the Ghefts chamber, and "Posies for thine own bedchamber^g." Botany appears to have been eminently cultivated, and illustrated with numerous treatises in English, throughout the latter part of the sixteenth century^h. In this work are large enumerations of plants, as well for the medical as the culinary garden.

Our author's general precepts have often an expressive brevity, and are sometimes pointed with an epigrammatic turn and a smartness of allusion. As thus,

Saue wing for a thresher, when gander doth die ;
 Saue fethers of all things, the softer to lie :
 Much spice is a theefe, so is candle and fire ;
 Sweet fause is as craftie as euer was frierⁱ.

Again, under the lessons of the housewife.

Though cat, a good moufer, doth dwell in a house,
 Yet euer in dairic haue trap for a mouse :

"end with the twelve moneths of the
 "yere: aforne hym went yche [each] Mo-
 "neth dysgusyfyd after the sefon requiryd,
 "&c." Blomf. NORF. ii. p. 111. This
 very poetical pageantry reminds me of a
 similar and a beautiful procession at Rome,
 described by Lucretius, where the SEA-
 sons, with their accompaniments, walk
 personified. Lib. v. 736.

It VER et VENUS, et Veneris prænuntius
 ante
 Pinnatus ZEPHYRUS graditur vestigia
 propter ;

FLORA quibus mater præspersgens ante viam
 Cuncta coloribus egregiis et odoribus op-
 plet.—

Inde AUTUMNUS adit, &c.

^f Fol. 138.

^g Fol. 144, 145. See Inscriptions of
 this sort in "The Welspring of wittie Con-
 "ceights," translated from the Italian by
 W. Phisit. Lond. for R. Jones, 1584. Bl.
 Lett. 4to. SIGNAT. N 2.

^h See the Preface to Johnson's edition of
 Gerharde's HERBAL, printed in 1633. fol.

ⁱ Fol. 134.

Take

Take heed how thou laiest the bane^k for the rats,
For poisoning thy servant, thyself, and thy brats^l.

And in the following rule of the smaller economics.

Saue droppings and skimmings, however ye doo,
For medicine, for cattell, for cart, and for shoo^m.

In these stanzas on haymaking, he rises above his common manner.

Go muster thy seruants, be captain thyselfe,
Prouiding them weapons, and other like pelfe:
Get bottells and wallets, keepe fielde in the heat,
The feare is as much, as the danger is great.

With tossing, and raking, and setting on cox,
Grasse latelie in fwathes, is haie for an oxe.
That done, go to cart it, and haue it awaie:
The battell is fought, ye haue gotten the daieⁿ.

A great variety of verse is used in this poem, which is thrown into numerous detached chapters°. The HUSBANDRIE is divided into the several months. Tusser, in respect of his antiquated diction, and his argument, may not improperly be styled the English Varro.

^k Poison.

^l Fol. 131.

^m Fol. 134.

ⁿ Fol. 95. CH. 44.

^o In this book I first find the metre of Prior's f. ng.

"Despairing beside a clear stream."

For instance.

What looke ye, I praie you shew what?
Termes painted with rhetorike fine?

Good husbandrie seeketh not that,
Nor ist anie meaning of mine.

What lookest thou, speeke at the last,
Good lessons for thee and thy wife?
Then keepe them in memorie fast
To helpe as a comfort to life.

See PREFACE TO THE BUIER OF THIS BOOKE, ch. 5. fol. 14. In the same measure is the COMPARISON BETWEENE CHAMPION COUNTRYE AND SEVERALL, ch. 52. fol. 108.

Such

Such were the rude beginnings in the English language of didactic poetry, which, on a kindred subject, the present age has seen brought to perfection, by the happy combination of judicious precepts with the most elegant ornaments of language and imagery, in Mr. Mason's ENGLISH GARDEN.

S E C T.