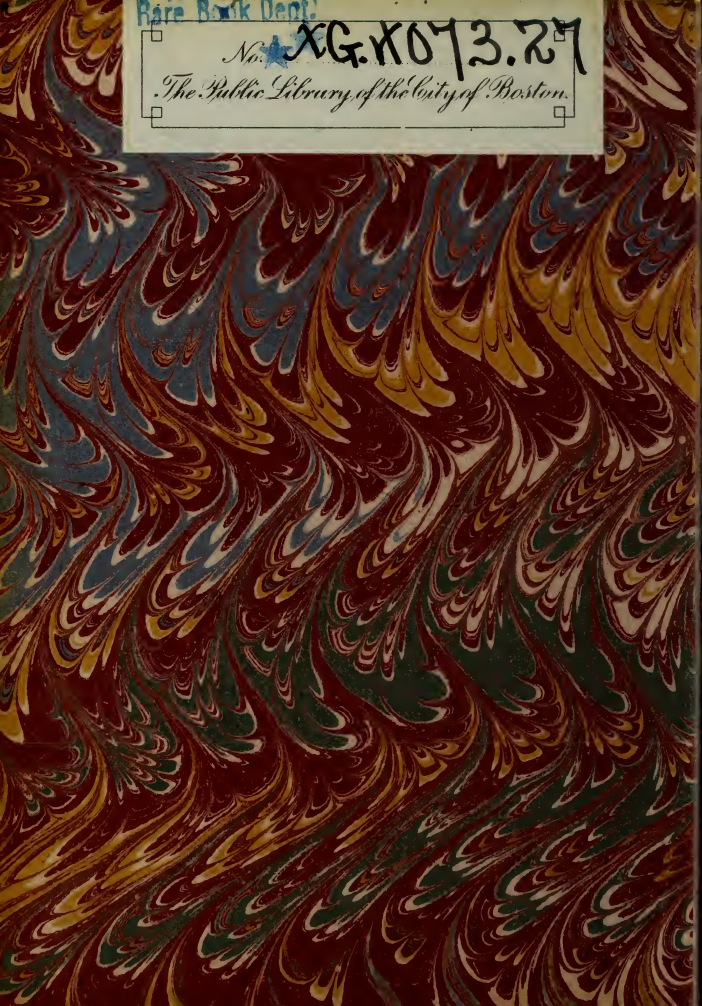


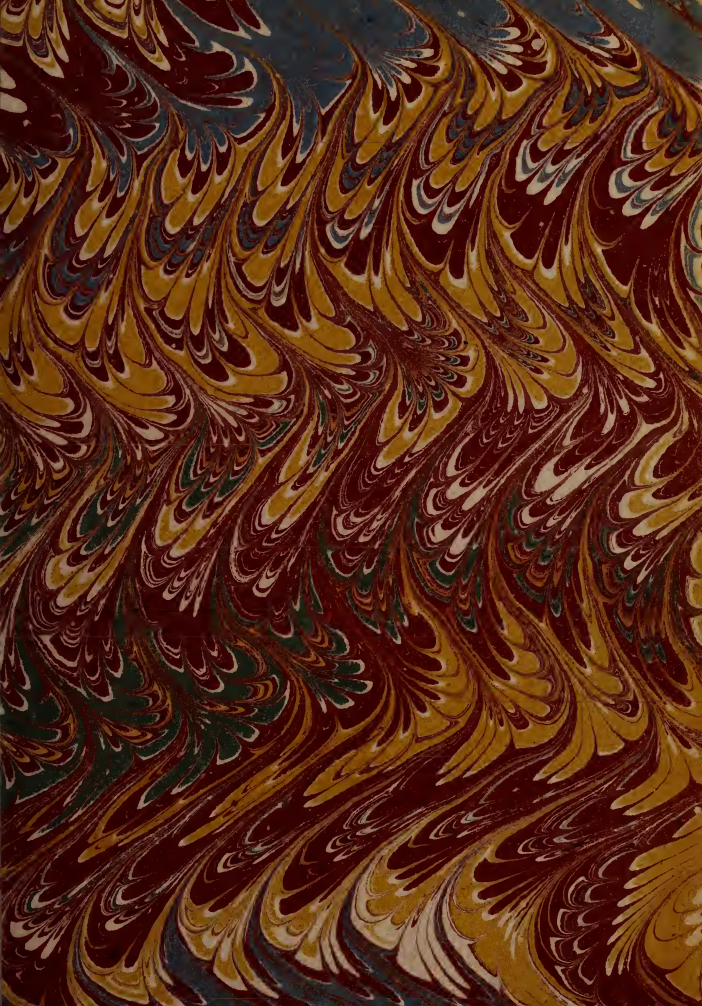


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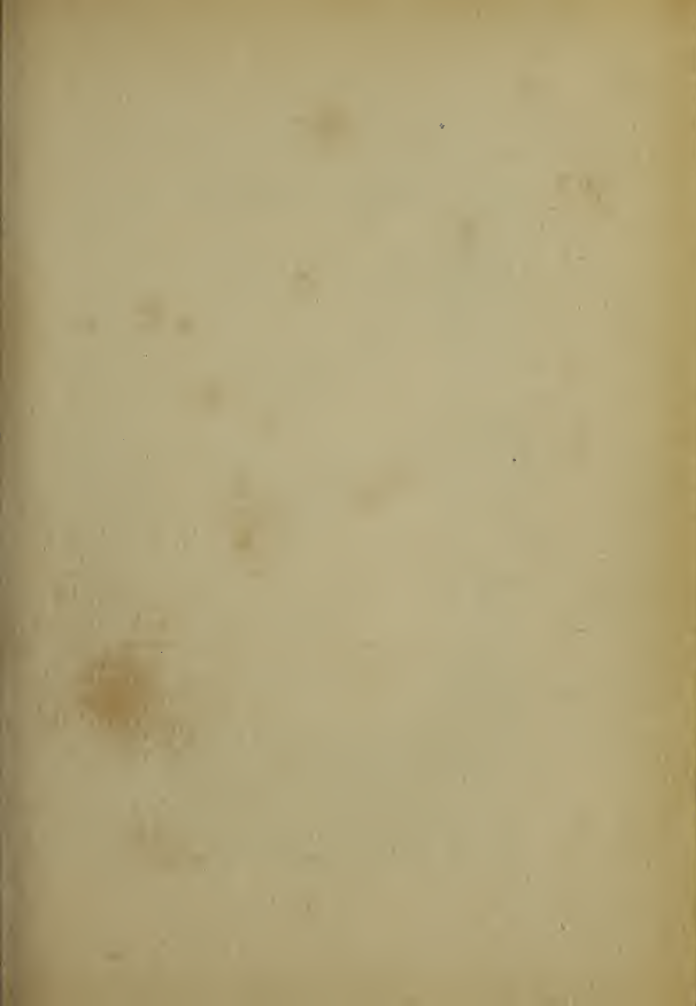
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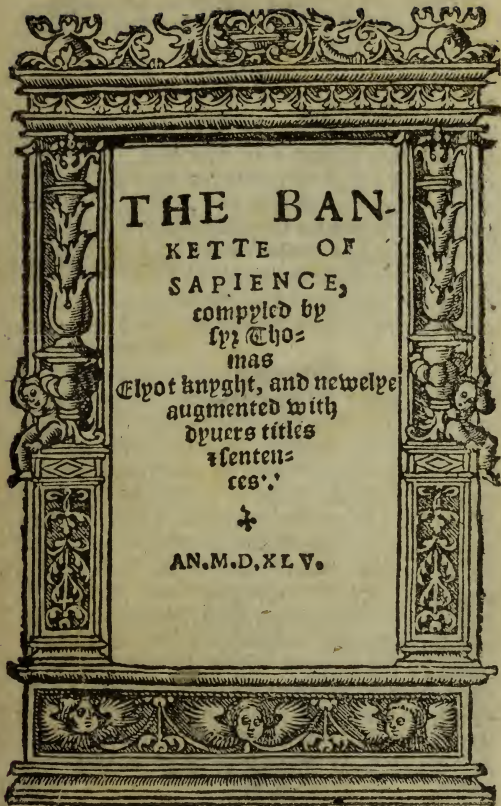
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Josiah H. Benton Fr.
Nov. 17, 1939
R

TO THE KYNGE OVR MOST
gracious soueraygne lozde, the prologue
of sir Thomas Eliot knyght,
to the Bankette of
Sappence.



AFTER LONG fastyng
and also muche trauayle, it
hath been thoughte euer moſte
noble pynce, not onely conue-
nyent, but also to ſtande with
good reaſon, to haue a dyner
or ſupper prouyded with mea-
tes ſufficient, as well to recreate the vyal ſpis-
rites, as to reſtoze eſt ſoncs the ſtrengthe abas-
ted by labours.

A Moreouer in this time of the yere, called the
ſpyngge tyme, prouoked by the naturall bea-
tye and ioicouſe aspecte of the flouriſhyng ha-
byte of this tempoꝛall woꝛlde, the nature of
theym, in whome is anye ſparke of gentylle
courage, requyꝛeth to ſolace and banquet with
mutuall reſort, communicatyng together their
fantalies and ſundry deuises, whiche was not
abhoꝛred of the moſte wyſe and noble philoſo-
phiers, as maye appyere to theym, that haue
woucheaufed to reade the woꝛkes of Plato,
Xenophon, and Plutarche, whych they na-
med Sympoſya, called banquettes in Eng-
lyſhe. Semblablie I beyng ſtyꝛred mooſte ex-
cellent pynce, by a lyke imitacion, conſyde-
ryng the longe abſtinence and faſtyng of this
preſente Lente, with alſo the continuall tra-
uayle

THE PROLOGVE.

Maie that your hyghenesse, your counsaile,
 and dyuers your subiectes haue susteyned in
 consultynge about the weale publyque of this
 youre gravis mooste noble realme, I haue pro-
 uydde this lyttelle bankette (so is this lyttelle
 treatyse intytled) composed of sundry wyse
 councelles, gathered by me out of the workes
 of mooste excellent persones, as well fatthefulle
 as Gentyles. And lyke as in this lusty tyme,
 shynges dooe appiere in sundry dylectable co-
 lours and facions: so in this lyttell boke shall
 youre grace and other readers beholde senten-
 ces sundry and dyuers, whyche I dooe applye
 vnto bankettyng dylthes, made and seaso-
 ned by Happence hyz selfe, and serued foorthe
 to the table by theym, whyche dydde wypte oz
 pronounce theym. And as for me, I haue no
 moze parte in the bankette, nor deserue anye
 moze prayse therfore, than one of theym that
 beareth a tozche befoze euerye course whanne
 they come frome the dresser: And yet where
 there is suche abundaunce, I may perchaunce
 for my labour haue the reuercyon, oz scrap-
 pes of some of the dylthes. fynally forasmuche
 as dyuers meates be of dyuers qualitees, some
 swete, some poynaunte, some aygre doulce: it
 shall bee expedyente, that euery dylthe of thys
 bankette, be thzoughly touched, doubtyng not
 but howe so euer the taste shall content men, al
 thalbe holsome, yf they be well mastycate, and
 not hastily deuoured. This lyttell worke with
 my labours haue I dedycate vnto your hygh-
 nesse, vnto whome of bounden dyctee, beyng
your

THE PROLOGVE.

your humble seruante, I owe all my studies, prayer, seruyce and loyaltie, beseechynge youre grace to receiue this littell worke, as a token of my syncre minde and intente, accoꝝdyng to your accustomed and incomparable gentilnes. And for my parte I shall daieley praye the auctoure and fountayne of sappyence to pꝛeserue your moste royall persone in the aboundaunce of his grace, to the coumfozte of your louyng subiectes.

¶ The table to this boke.

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FINIS TABVLAE.

THE INTRODVCTION
to the bankette.



Salomon.
Prouerb.
Cap. 9.
Cap. 1.

Apience hath buylded a howse
for hir selse, she hath prepared
hir wyne, and layde forthe hir
table, she calleth out abrode in
the stretes, and in the chiefe as-
sēblye of people, and at the gas-

tes of the citie she speaketh with a loude voice:
Ye babyes, howe longe wyll ye delyte in your
chylodyshenes? And howe longe wyll fooles co-
uete those thynges, whyche shall hurte them?
And they whiche lacke wytte, hate knowelage
and learnyng? Come on, and eate ye my bread
and drinke my wine that I haue ordeined now
for you. To me do belong counseil and equitie,
myn is prudence, ⁊ myn also fortitude. By me
kynge do reygne, and makers of lawes do de-
termyne those thynges that be ryghtwyse. By
me pryncis do gouerne, and men in auctorytee
do geue sentence accoꝝdyng to iustyce. I loue
them that loue me, and they that wake earelye
shall fynde me, with me do remayne bothe sub-
stance and renoume, stately ryches, and Justice,
my fruite dothe excell golde ⁊ stones pꝛeciousse,
and my byanches ar better than fyne tryed syl-
uer, my walkes bee in the hyghe wayes of ius-
tyce, and in the middell of the pathes of iudges
ment, to the intent that I wyl make them riche
that do loue me, and fyll vp theyꝝ treasures.

Cap. 8.

Abstrys

BANKET OF SAPIENCE. ¶

ABSTINENCE.



YNE AND youth
is a double flame of car-
nall desyre.

That man seldom fal-
leth into thinges vnleful
whiche in thynges lesulle
can sometyme refrayne.

A man shuld so know
the crafte of continence, that therwith he maye
flea the vices of the body, and saue well his
person.

Nature is content with a few thynges and
lyttell, whose contentacion if thou doeste op-
presse with excesse, that which thou eatest, shall
be vnto the vnpleasent oz hurtefull.

Better is a man paciente than stronge, and
he that may streth his wylle, Courmountethe a
conquerour.

ADVERSITIE.

The potters vesselle is tryed in the furs
neylfe, and good men be proued in tyme
of aduersitie.

Hide thy mylfortane, that thyne ennemye
ceioyle not.

There is nothyng so greuous, but an vpryght
mynde may fynde therein solace.

In all thy troubles remembre this rea-
san, harde thynges maye be mollifyed, streicte

A v thynges

Hieronymus.

Gregorius.

Seneca.

Salomō

Salomō

Periander

Seneca.

BANKET OF

thynges maye bee lowsed, and heauy thynges
shall lyttell greue them that can handesomely
beare it.

Paulus.

¶ Trouble is cause of pacience, pacience maketh
prose, prose byngeth in hope, hope is ne-
uer rebuked.

¶ My chylde neglecte not goddes coirectyon,
but whan he dothe punyssh the, thynke it not
tedyouse, for whom god loueth, hym wyl he
chastise.

Augustin

¶ Coles beynge in the forge, dooe byenne and
consume, but the golde is there tryed, the one
is tourned to ashes, whyle the other is fyned.
The forge is the woꝛlde, good menne are the
golde, aduersitee is the fyre, the woꝛke man
is god.

Bernar-
dus,

¶ It pertayneth to vertue, to suffer aduersi-
tee, it belongeth to wysdome in aduersitie al-
way to be mery, placke by thy hert, and suffer
goddes pleasure, for the chiefe parte of vertue
is to taste and fele howe swete and delectable
is the lorde of all wysdome.

Lactan-
tius.

¶ The wylse man in tourmentes is evermore
happy. But he that is troubled either for fayth
for iustyce, or for god almyghtye, that suffe-
raunce of peyne byngethe a manne to perfyte
felicitie.

Seneca.

¶ Iudge the to be miserable, that neuer knoweth
well mysery. What a man may, or may not, it
is neuer perceyued, vntyll he be pꝛoued.

SAPIENCE.
AFFECTION.

Vhere affection ones in the herte of manne entereth, and flowethe into his breste, and downeth his herte, fyde-lytee, vertue, good fame, and honestee hym cleane forsaketh, and he dayely in all myschitefe increaseth.

Where affection aboundeth, there good fame and vertue ostentymes perissheth.

Plantus

Curips
des.

AMBI C I O N .

Thei that be infected with ambicion, and are desyrouse of honoure, woulde bee exhorted to possede onely suche treasure as is vnspotted, and cleane from al mischiefe, whiche maie not of any enemy bee corrupted, nor with rebuke noted, nor with anye dishonesty sclaudered.

The dyuell dydde falle onely because he rather wolde be a lozde than a subiecte.

He that is in auctoritie, lette hym consydeer howe he commeth to it, and commynge well es it, howe he oughte to lyue welle in it: and lyuyng welle in it, howe he muste gouerne, and gouernynng wysely, he muste oft call to remembrance his owne infirmitie.

A vertuous man shoulde receyue rule or auctoritie, as if he were therto compelled: but he that lacketh vertue, though he bee compelled, yet let him not take it.

Plutarchus.

Augustin

Gregorius.

Ambs

BANKET OF

Bernat.

Ambicion is a subtill myschyeffe, a ppyrre
poyson, a couerte pestylence, the forger of de-
ceypte, the mother of hypocrisy, the nouryce
of enuye, the fountayne of byces, the mouth
of deuocion, the blynder of hertes, makynge
dysleases of remedies, and syckenesse of saul-
ues.

Cullus.

It is harde for hym that desyret to be a-
boue all men, to kepe alwage equytee, whyche
is the chiefe parte of Justyce.

He that is desyrous of glozy, is soone styred
to do thynges against equytee.

AVTHORITEE.

**D. Cur-
tius.**

Hyghe authoritie is alway in peryll. For
it is harde to holde that, whyche thou
canst not welde.

**Plutar-
chus.**

They that wolde excelle all other in a Cy-
tie or countrey, shoulde allure theyr infery-
ours with indifferencie, gentylnesse, and lybes-
ralytee: And contente greatte men with dylig-
ence, affablytee, and sobernesse, and with
good reasons reteyne theym in the weale pu-
blyke, in one consent and agreement.

Seneca.

Flee that authorytee, wherin springeth con-
tynually newe occupacion and sundry.

AMITIE.

Augusti.

Isuppose this to be the very trewe lawe of
amitie, a man to loue his frinde no lesse nor
no moze than he loueth hym selfe.

Amitie

Amitee either taketh oz maketh men equal, and where inequalitye is, by pzeemynence of the tone, and muche basenesse of the tother, there is muche moze flatterye thanne frendeshyppe.

Hieronymus.

In amitee the thyng is not so muche to be soughte for, as the wyll and intente, the tone betwene men is oftentimes geuen, the tother onely procedeth of loue, and the same thyng to wyll oz wyll not, is constant amitee.

Where the maners be dyuers, and studyes repugnant, can neuer be frendshyp.

Ambrosi.

He that is beloued in tyme of prosperitee, it is veraye doubtfull, whether the fortune, oz elles the personne bee the thyng that is fauoured.

Gregori⁹

A faythefull friende is a sure protection, he that syndeth suche one, syndeth a treasure.

Salom⁹

A friende is not knowen in thynges that be pleasaunte.

In thynges dyspleasaunte, an ennemye is spyed.

They be neuer faythefull in frendeshyppe, whome giftes haue gotten, and loue neuer ioygned.

Isidor⁹.

That is trewe frendeshyppe, that lokethe for nothyng of his fryende, but onely his fauoure, as who sayeth, withoute mede, loueth his louer.

We be not bozne for our selues onelye, but partly our countrey, partly our frindes claime an interest in our natiuities.

Plato.

Let vs see, that we vse alway that liberalis
tee,

Cullius.

BANKET - OF.

the, wherby we may profyte our friendes, and do no man doctmage.

In thynges moſte prosperous the counſaile of friendes is moſte to be vſed.

Saluſt.

The ſtrength of a realme dooeth not conſiſte in greate puiſſaunce or treaſure, but in friendes, whome thou canſte geate neyther by force, nor prouide them with money, but they be prouyded with gentilneſſe and confydence onely.

APPARAILE.

Eccleſi.

The apparayle, the laughter, and gate of a man do ſhewe what he is.

Auguſt.

The ryght apparayle of chriſten men and women, is in no maner of deceyterfull peynting and trynnyng, nor yet the pompous apparayle and iewelles, but it is theyr good condicions and maners.

Hieronymus.

Neyther to muche ſluttynenes, nor exquiſite niceneſſe becometh a chriſtian

Ambroſt.

Thou woman whan thou peinteſt thy face with materiall colours, thou puttelleſt out the trewe picture of god.

Plautus

Foule maners wooſe than dytely deſyleth faire garmentes, ſayre condicions do garniſhe foule garmentes with laudable actes.

She is not wcl apparayled that is not well manered.

He that fayne woulde haue buſyneſſe, leaſt hym gette hym a ſhypp and a wyte. For in no two thynges is there moze buſynes, for if thou intendelleſt

Intendest to apparayle theym bothe, they twoo
 wyll neuer be sufficiently trymmed.

ALMESEDEE.

If thou haste muche, geue than aboun-
 dantly: If thou haue lyttell, yet geue
 somwhat gladly: therby dost thou lay
 by a good treasure again the time of necessitie.
 For almesse delyuereth the from syn and from
 death, ne wyll suffer thy soule to entre to in
 darknesse.

Blessed is he that consydereth the poze man
 and nedy, in the troublesome day the lozde shall
 delyuer hym.

He that stoppeth his care at the crye of the
 pooze man, he shall ones cry, and god shall not
 here hym.

He that dothe almesse, dothe offer by sacri-
 fice.

If I geue all my goodes to the feedynge of
 pooze men, and haue not charitee, it nothyng
 shall pro fyte me.

Almes of the herte is muche moze than al-
 mes of the body. The almes of charitee with-
 out worldly substance sufficeth, that whiche is
 cozpozally geuen without a mercifulle herte, is
 not suffycient.

Perfyte compassion is to pzeuente the hun-
 gry, ere the beggar despye the. Charitee is not
 perfyte, whan crayng exhoyteth it.

Tobias.

David.

Salomō

Ecclesi.

Paulus.

Augusti.

Idem.

BANKET OF
ACCUSACION.

Cicero,

It is better that an yll man bee not accused,
than to be suffered to goe vnpunished.

ARROGANCY.

Ecclesi.

A sturdy herte shall susteygne damage,
and he that loueth peryll, therein shall
peryshe.

The congregacion of proude men shall ne-
uer prospere, the synne that in theym is plan-
ted, shall bee dygged vppe, and not be percey-
ued.

Cicero,

To set lyttell by that, whiche men do deme
of the, is not onely the sygne of an arrogante
persō, but also of a man foolishhe and dissolute,

AGE.

Ecclesi.

Age whiche is reuerend, is not accoun-
ted by length of tyme, oz numbze of yea-
res, for the wytte of manne is not the
hoze heares: but verye age is the lyfe vncoz-
rupted. Howe semely is it to a whyte heade to
haue a good iudgement, and to old men to vns-
derstand counsaile.

Seneca,

There is nothyng more reprochefull, than
an olde manne, whiche hathe none other argu-
mente to proue that he hathe lyued longe, but
onely his yeres,

A V A R I C E.

O With what difficultee shall they that haue money entre into the kyngdome of heauen? Verily I saie vnto you, moze lightly maie a camell passe thorough the cie of a nedell, than a riche man entre into the kyngs dome of heauen.

No doubt but they that be riche oz couette to be riche, dooe fall in temptacion and snare of the diuell, into sundrie vnletfull desyres, and also vnprofitable, whiche drowneth a man in damnacion and death euerlastyng.

To a man couetous and nigarde, substance is to no purpose, to an enuious man what profiteth richesse?

From the least to the most, all men be couetouse, from the prophete to the pziest, all dooe dissemble.

The chariote of auarice is caried on fourc wheles of vices, whiche are faimte courage, vngentilnesse, contempte of god, forgetfulnesse of death: And two horses doe draw it, rauenie and nygardship: to theim bothe is but one cartar, desyre to haue, that cartar dzueth with a whippe, hauyng two cozdes, appetite to get, and dreade to foylette.

He that heapeth vp richesse, and setteth his mynde to gather for other men, hauyng no respecte to iustite, his gooddes shall be consumed in riote and folie.

He that hydeth cozne, shall be cursed of people, and benediction shall lyght on theym that

Christus a
pud Lucā.

Paulus.

Ecclesiast.

Jeremias.

Bernard.

Salomon.

BANKET OF

De sellers.

T Substance soone come by, thal minishe, and that whiche by lyttell and lyttell with labourts is gotten, thal encrease and contynue.

Helle and pardicion be neuer fylled, noz the infactable eyen of a couetous persone.

The that maketh haste to be ryche, and hath indignacion at other, lyttell weeneth he howe soone after, nede will attache hym.

Abacus.

Euerlastyng woo be to him that couetously dothe gather to maynteyne his howse, that his neste may stande hygh, and thynketh to escape the great stroke of vengeaunce.

Seneca.

Douertee lacketh many thynges, couetyse all thynges. **T**he rygarde to no man is good, but to hym selfe he is worste.

Honey, if thou canste vse it, is thy seruant and droudge, yf not, he is thy lady and soueraygne.

Cullius.

To practyse in the publycke weale for to gette rychesse, is not onely a shame, but also a thyng to all men moste odious.

Salustius.

Inordynat desyre of ryches and rule is the fyrst matter, wherof spryngeth all euill, for couetous appetite, subuerteth credence, honesty, and all other vertues.

D. Curti.

It is harde to content vs with that, whiche occasyon dothe proffer, for the thyng that commeth fyrste, dothe abhoze vs, whan we hope to haue better,

Wabbling

SAPIENCE. 6

BABBLYN G.

That whyche passeth out of the mouthe cometh from the herte, and that is the thyng that defileth a man.

Mattheus.

In muche babblunge lacketh no sygne, he is wyse that can temper his language.

Salomon.

A babblunge ennemie shall lesse annoye the, than he that speaketh nothyng.

Seneca.

What whyche is oftentimes spoken, troubleth the hearer.

Aristotle.

Talke so with men, as if god dyd here the, speake so to god, as if men vnderstode the.

Macrobius.

BATTLE.

That fortitude whiche preseruethe by battayle the countrey from infidels, and at home defendeth feble men, and true men from theues, agreeth with iustice.

Hieronymus.

In warres the multitude, nor the pussesance vnlearned, may so muche auayle towarde vycioy, as knowlage and exercyse.

He that desyreth peace, let hym prepare for warres, he that woulde vanquyche, lette hym instructe well his people: And he that woulde acheue his exploytores, lette hym syghte with crafte, and not with chaunce or aduventure.

Warre woulde bee in suche wyse taken in hande, as nothyng but peace shoulde seeme to be soughte for.

Callias.

Octauyan the Emperoure was wonte to saye, That warre shoulde not be spyred withoute suretes that the gayne shoulde bee moze

Sertius Aurelius.

It is

that

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than the charges, leaste that the victory gotten with muche losse and smalle aduantage, maye be lyke to a fyssheloke of golde, whyche either beyng broken oz losse, can not bee payde foꝛ with that that it taketh.

**Machabes
ozum.**

Victory resteth not in a greatte armye, but the strengthe of the battayle commeth frome heauen.

Plutarch?

Chabrias a noble man was wot to say, an herte of hartes that hadde a lyon to theyr capytayne was moze to be dzed, than an hoste of lyons beyng led with an hart.

Salustius.

These foure thynges ought to be in a great capytayne, knowlage in armes, valiante courage, authozie, and foꝛtune.

**Julius
Caesar.**

Sobrenes in a souldiour is no lesse commendable, than strengthe and hardinesse.

Fidelines is most contrary to souldiours attempts.

BENEFITE.

Ecclesiast.

Doe thou good to a good manne, and thou shalt fynde recompence, and if he can not requite the, yet god shall remember the.

Democrit?

If thou practyse beneficence on a persone vnworthy, thou geueste occasyon to foolcs to do leudely.

Seneca.

What benefyete commeth late, that abydeth a cranyng.

Cicillus.

A shreude tourne is sooner requyt thanne a good tourne, foꝛ thanke is reputed a charge.

eruen

Reuengeyng for agayn and aduantage.

Those benefites are moſte thankefull, whiche a man findeth redy, and cometh on quicke-ly, wherin is no tariyng, but onely the ſhame-ſhewes of hym that ſhall take them.

Seneca.

B Y S S H O P .

A Byſhoppe muſte be withoute faute, as the ſteward of almyghty god, not proude, not wrathfull, not drunke, no fighter, not courtois of diſhoneſt gain, but a good houſholder, bountifulle, wyſe, ſober, juſt, holy, and continent, hauyng the true maner of ſpeche, whiche is accordyng to learnyng, wherewith he maye exhorte by holſome doctrine, and reprove them, which wyll ſpeake to the contrary.

Paulus ad
Titum.

B O S T Y N G .

Be thou praiſed of an others mouth, and not of thine owne. Let a ſtraunger commend the, and not thine owne lippes.

Salomon.

Nothing dothe more mynſhe a mans commendacion, than muche auauyntyng the ſucceſſe of his actes.

Valerius
Max.

It is a fowle thyng a man to tell muche of hym ſelfe, ſpecially that whiche is falſe, and with mockes of theym whiche do here hym, to ſeme to reſemble the boſtyng ſouldiour.

Cicero.

BANKET OF CHASTITEE.

Christus
in Bath.

If thine eye be synple or cleane, all thy
body shall be bygght.

Chastytee is the beauty of the soule,
or of the kinges doughter, which is frō within

Augustin.

Where necessitee is laide vnto chastitie, au-
thoritee is geuen to lecherie, for neyther she is
chaste, whyche by feare is compelled, nor she
is honest, whyche with mede is obteyned.

Bernard.

Chastitee withoute charitee is as a lampe
withoute oyle, take the oyle awaye, the lampe
geueth no light, take awaye charitee, than plea-
seth not chastitee.

Kalstodo-
rus.

There be sixe thynges, that do preserue cha-
stitee, sobernesse in dyete, occupacyon, sharpe-
nes of the inner apparayle, refreygnyng of the
sences, that is to saye, the syue wyttes. Also
selde communycacion, and that with honestee,
and eschewyng oportunitie of the person, the
place, and the tyme.

CHARITEE.

Paulus.

If I had the spirite of prophete, and
knewe all mysteryes, and all maner of
cunnyng: Also if I had all faythe, in so
muche as I coulde translate and carye awaye
mountaynes, yet were I nothyng, yf I lac-
ked charitee. Moreover, if I dyd dystrebut
all my goodes, in fedryng poore people, and all
though I gaue my body to be burned, hauyng
no charitee, it nothyng auaylethe me. Charis
tis

tee is patient and gentyll Charitee hath entye
at no man, it dothe nothyng amysse, it is not
puffed out with pryde, it is not ambycrouse,
she seeketh not hir profytte, she is not moued,
she thinketh none yll, she reioyseth in no mys-
chyfe, she ioyethe with truthe, all thyng she
sufferethe, all thyng she beleueth, all thyng
she hopeth, all thyng she beareth, Charitee nes-
uer faileth.

C O N S T A N C E .

As well to muche reioysynge in prosper-
ritee, as to muche sorowe in aduersitee
betokeneth lychtnes.

Cullius.

What so ever is done by necessitee is shortly
dissolued, and that whiche is wyllinglye re-
ceiued, of long tyme abydeth.

Hierony-
mus.

He that is constant felethe no trouble, and
is without heuinesse.

Seneca.

Nothyng so well becommeth a man, as in
euery enterpryse and takynge of counsaile, to
be sure and constant.

Cullius.

What is so greatte folly, or so vnworthie a
wylse mans constance and grauytee, as is false
opinion: or boldly to defend that, whiche he
doth not vnderstand well and sufficiently?

C A R N A L L A P P E T I T E .

Carnall appetite is alway a hūged, and
of that whiche is passed, a manne is no
satisfied.

Hierony-
mus.

Cullius.

It agreeth not with reason, that he whome feare can not vanquyſhe, to be ſubdewed with couetiſe, or he whiche can be overcome with no peyne, to be vanquyſhed with carnal affection.

Carnall appetite moze ofte leaueth behynd hir, cauſe of repentance, than of remembꝛance.

Carnall appetyte ennemye to reaſon, leateth the all counſayle, and douſketh the eyen of the mynde, noꝝ with vertue wil haue any medlyng.

CONSIDERACION.

Cullius.

He that intendeth to doe any thyng, leat hym conſyder, not onely howe conuenient the thyng is that oughte to be doen, but alſo what power he hath to byngge it to paſſe

If we wyl conſyder what excellencye and pꝛeminence is in the nature of manne, we ſhall well vnderſtande, howe horryble a thyng it is to flow in exceſſe and to be wanton and delicate, howe fayre and honeſt it is to lye warily, continently, ſadly, and ſoberly.

Luius.

He whome fortune neuer deceyued, dooeth not without cauſe remembꝛe the vncertayntee of ſundry aduentures.

Socrates.

If thou conſyder well thynges that be paſſed, thou ſhalt the better geue counſail in thynges that may happen.

Galenus.

Remembꝛaunce of actes paſſed ſheweth to vs wherin we offende, and conferryng it with thynges that be pꝛeſent, we are taughte howe to reſourus it.

SAPIENCE.
CONFESSION.

Confession is the remedy of sowles, the confounder of vices, the restorer of vertues, the vanquisher of dyuelles, what wyll you moze? It stoppeth helles mouth, and setteth wyde open the gates of paradise.

August.

The vengeance of god cesseth where mans confession timely pꝛeuenteth.

Ambrosi.

Confessyon is the lyfe of a synner, the glory of good men, to offendours necessary, and yet vnto iuste men not inconuenient.

Bernard

CONTEMPT OF VVORLDE
LY THYNGES.

The worlde is a sea, and euery mannes couetous desyre, is naughte elles but a tempest. Doest thou loue god? than walkeste thou on the sea, and the feare of the worlde is vnder thy fete. loue thou the worlde? and he wyll swalo we the. foz he can tolle his louers vnto hym, but he can not beare theym. Therefore, whan thy herte flittereth in couetouse appetyte, call to thyne ayde Christes dysynitie, that thou mayest vanquyshe thine inordinate foly.

Augustin

The pleasure of this world is vanitie, whiche with muche expectacion is looked for, and whan it is come, no man can holde it.

Augustin

Woste not of to morowe, thou wottest not what the daye wyll byynge, whan it cometh.

Hieronymus.

B v

Sette

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- Chylsof.** **T**hette lyttell by rycheffe, and thou shalt bee ryche: sette lyttell by renoume, and thou shalt bee famous: Care not for afflictions, and thou shalt overcome theym, passe lyttelle on reste and quietnes, and thou shalt obteyne theym.
- Lactant.** **I**n thynges perteynyng to man, nothyng is so dilygently dooen, but that as well by the puyssaunce of man, it may be vndone, for the workes of men mortall, also be mortall.
- Seneca.** **N**othyng is so happye, that it is without feare. Where there is suspicion, the lyfe is vnpleasaunt.
- Idem.** **H**e that is dedycate to the hazards of Fortune, he preparethe for hym selfe muche mattier to trouble, whyche wyll not shortlye be slaked.
- Idem.** **T**here is one waye to goe surely, that is, to set lyttell by thynges worldly, and a man to holde hym contented onely with honestie.

CVSTOME.

- Augusti.** **I**n thynges wherof holy scripture hath determined no certaintee, the vse of goddes people, and statutes of fathers are to be holden for lawes, and likewise as transgressors of goddes lawes are to be punished, so contemners of ecclesiasticall customes ought to be chastysed.
- Isidor.** **T**he wounde often renewed is harde to bee healed.
- Seneca.** **C**ustometeacheth that to be lyttell, whyche cometh

semeth to be great.

Education and dyscipline fourmeth good maners, and menne sauoureth alwaye of that thyng, whiche in youth they haue learned.

In truthe whiche appereth openly, custome must geue place to veritie.

August.

CORRECTION.

He that byndeth a frantike manne, and wakethe hym that hath the letargye or slepyngge sykenesse, dyspleaseth bothe, loueth bothe, and healethe bothe: bothe whyles they be sycke doe disdayne hym, and whan they be hole yet bothe do thanke hym.

Auguste

Correcte not a skorne, leaste that he hate the, correcte a wise manne, and he will thanke the.

Salomō

In correction wraethe is specially to be prosybyted, for he that wyll punyche whan he is angry, he shall neuer kepe wel the meane, whyche is betwene to muche and to lytell.

Cullius.

A gentyll horse is ruled with the glymse of a rodde: A dulle royle wyll vnneth styte with the thyrste of a spurre.

D. Lurs
tius,

It is better to bee of a wyse manne corrected, than to be with the flattery of fooles deceiued.

Ecclesi.

The eare whyche wyll heare his owne lyfe rebuked, shall dwell in the myddell of theym that be wise men.

Salomō

Be of thyne owne luyngge a sharpe correctour, and of other mens a gentyll refourmer,
and

Thysol.

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and let men here the commaunde small thynges and easye, and that thou thy selfe dooeste great thynges and pynfull.

Seneca.

¶ Correcte thy frende secretly, and praise thy frende openly.

¶ It is the parte of a wyse man, to roote by bytes, and not the offenders.

Salusti⁹

¶ A good capytayne ordereth his men better by keppng them from yll doynge, than by soze chastysng.

COVNSAYLE AND COVNSAY LOVRS.

Ecclesi.

They that do all thynges with counsayl, are governed by wysedome.

¶ Call not them to thy counsail, which lacke discrecion, for they can loue nothyng but that whiche contenteth their appetite.

¶ To eury man dysclose not thy mynde, lest some do dissemble, and after reproche the.

¶ Son do all thynges by counsail, and whan thou haste done, thou shalt not repent the.

Salomō

¶ Obserue welle the lawe, and folowe good counsaylle, and thy soule shall haue lyfe, and thou shalt walke trewely, and thy foote shall not trippe.

Joan.

¶ Beleue not euerye spyrite, but proue welle the spyrites, if they be good.

Ciullius

¶ Armure abrode is of lyttell effecte, but yf there be counsayl at home.

¶ Gouvernours of the weale publyke ought to be

be lyke to the lawes, the which not for displeas-
sure, but onely for equitee do punishe offenders.

That publike weale is in better state, and
in a maner moze sure, where the prince is not
good, than where the kynges counsailours
and companions be ill.

All violent attemptates beyng sette forth
without counsaile, at the beginnyng are puis-
saunt, but in continuance thei are insufficient.

Who wyll iudge hym to be necessary in an
other mannes cause, whiche to hym selfe appe-
reth vnprofitable.

There ben two thynges to counsayll mozte
contrary, Haste and Displeasure.

After hasty counsayl, nexte foloweth repen-
taunce.

All counsayl is worst to the geuer.

Power without counsayl oftentimes breas-
keth his necke with his owne bourdeyn.

Maletus
Max.

Tacitus

Ambros-
sius,

Hesiodus.
Horattus

COMMUNICATION.

When thou arte among fooles kepe thy
wordes in store.

Amonge wise menne be redy to com-
mune.

In the presence of greatte men presume not
to speake, and where as be thyne elders talke
not to muche.

Honour and prayse bee in the wordes of a
wyse man: The tounge of a foole is his pro-
per subuercion.

Dyspute not with a persone dysdaynefull,
leaste

Ecclesi.

Salomon

Cullius,

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leaste he sytrynge styl, dooe lye in awayte for thy wordes.

It is a thyng fowle and rebukefulle, in a sadde mattier, to bynge in wordes wanton of mete for a banquet.

CRVELTIE.

Christus
in Math
Ecclesi.

Like what measure you geue vnto other, like measure shall be met vnto you.

They whiche delite in the fall of good men, shall bee taken in a trapp, and shall bee consumed with sorowe, or euer they die.

Jacob.

Judgement without any mercy shall bee geuen to hym that wyl not be mercifull.

Seneca.

The beste example, whereto a prynce shoulde conforme him, is to be suche one to his subiectes, as he woulde that god shoulde be to hym selfe.

Idem.

It is euen as ylle at home as abrode to bee muche feared, as ylle to bee dradde of thy slaues and droudges, as of thy chiefe seruauntes: no man lacketh power to do harme: Adde also therevnto, that he that is dradde, of necessitee feareth. Fewer man moughte be terrible, and also in suretee.

CVRIOSITEE.

Salomō

Seke not for that, whiche is out of thy reache: Searche not those thynges, that exceedethe thy puyssaunce, but thynke on that, whiche god hathe commaunded the, and in his sundry woꝝkes be not to curious.

Colm

COMPASSION.

They that truste muche to theyr frendes,
knowe not howe shortly teares be dyled vp.

D. Cat.
tius.

DEATHE.

He muste lyue yll that lacketh knowlage
howe to dye well.

Seneca.

They whiche prepare theym to bat-
taye befoze that battaye appochoeth, they be-
yng alway ready, doe easily susteyne the fyrste
brunte, whiche is moste troublouse, so deathe
or fortune alwayes looked for, is and semeth
moze easy with lesse peyne suffered.

Idem.

One daye demeth an other, but the laste ge-
ueth iudgement of all that is passed.

Plinius.

DELICATE LIVYNG.

As it is impossyble, that fyre should in-
flame within water, so it is impossibile,
that contricyon of hert should be great
in thynges that be delycate: for they be meere
repugnant the one to the other, the contricion
beynge mother of wepyng, delycatenesse of
laughyng, she streineth and wryngeth the hert,
this louseth it and setteth it at lybertee.

Chrysost.

DECYTE.

Men can better suffer to be denyed, than
to be deceyued.

Seneca.

Wher wronge is comitted by two
maner

Cullius.

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maner of waies, either by force, or by fraude, fraude belongeth to a foxe, force to a Lyon, bothe the one and the other is to the nature of man wonderfull contrary.

Laerti⁹.

¶ We ought to beware moze of the enuie of our friendes, than of the assaultes of our enemies, for these be apparant vnto vs, the other is couered, and the crafte to anoye, whiche is not looked for, is euer most daungcerous.

Salomō

¶ A false witness shall not be without punishment, ne a forger of lies shall escape from correction.

DETRACTION.

Paulus.

Neither detractours nor yet extorcioners shall possede the kyngdome of heauen.

Hieronymus.

¶ Neuer detract or backbyte any man, nor be seen to get praise by rebuking of other: but learne moze to adorne thine owne life, then to defame others, remembering the scripture, whiche saith, Loue not to pull awaie a mans praise, least thou be plucked vp by the rootes.

Bernad⁹.

¶ To sclander, or to here sclanderers, I can not tell of them two whiche is most damnable.

Cullius.

¶ We ought to suppose that detracting or ill reporting one of an other for a priuate aduantage, is moze against nature than to suffre any discommoditee, be it exteriour or bodily.

DRUNKENNES.

A Drunken worke manne shall neuer bee ryche, and he that setteth nuaghte by a littell, shall by a littell and a littell come vnto nothyng.

Ecclesiast.

Howe sufficient vnto a learned manne is a smalle quantitee of wyne: for therewith whan thou slepeste, thou shalt not be troubled, nor feele any payne.

Euerlastyng payne shall bee vnto you, that doe ryse yerely in the mornyng to drynke excessyvely, and to quaff vntill nyghte, that ye may be with wyne excessiuevely chaffed.

Isaias.

Lechery, wyne, and sacietee, consumeth all wisedome.

Oleas.

The drunken man confoundeth nature, losseth both grace and honour, and reueth headlyng into euerlastyng damnacion.

Augustin.

Wyne inordinately taken, troubleth mans reason, makethe duille vnderstandynge, infebleth remembraunce, sendeth in forgetfulnes, powreth in errours, and bringeth forth slugghenes.

Boetius.

DISCORDE.

Every realme deuided within it selfe, shall bee made desolate: and euery citee and howse deuoyded by mutuall contencion, shall not long stand.

Christus
in Math.

In thye thynges my spyrite is well pleased, whyche bee also commended befoze god and man, the good conorde of byethern, the loue

Ecclesiast.

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of neyghbours, also man and wife of one consente and agremente.

Gregorius ¶ If they, whyche make peace, bee called the chyldren of god, without doubt the disturbers of peace be the chyldren of Satan.

Cullius. ¶ They that susteyne one parte of the people, and neglecte the other parte, they byynge into the citee a thyng very peryllous, that is to say, sedicion and disorde.

Salustius. ¶ With concorde small thynges growe to be great, with disorde the most greatt est thynges be brought vnto nothyng.

¶ Warre is sone made, but it is not so shortly dyscussed, for he is not sure to finishe it, that fyrste toke in hand to begin it.

DIGNITEE.

Chrysost. ¶ He is honourable, a greatt estate, and a noble man, whyche dysdained to serue, or be subiecte to byces.

Seneca. ¶ If thou wilt esteeme a manne trewely, and knowe what he is, beholde hym naked, and lette hym laye asyde possessyons, auctoritee, and other fables of fortune: fynally lette hym putte of hys bodye, and beholde thou in hys soule, what he is of hym selfe, and what he hath of other, whiche is not his owne.

DOLOVR.

Salomon. ¶ Like as a moth in a garmēt, and a worm in a tree, so heautinesse hurteth the herte of a man,

¶ In

In heauinesse it is to be forzene and prouided, that nothyng be dooen desperately, nothyng tearfully, nothyng wretchedly, or any thyng foulyshely.

There is no sorowe, but that lengthe of tyme shall mynyshe it, and make it more easye.

Idem.

Sec. Sul. pitius.

DOCTRINE.

Like as fayre legges be in bayne to a crippe, so vnseemly is doctryne in the mouthes of fooles.

Salmon.

Doctrine is of such puissance, that in good men it is the armour of vertue, to persons corrupted, a spurre to doe myschiese.

Geladius.

Like as woulle taketh some colours with one onely diepyng, some not without often steppng and boylng, so some doctrynes ones apprehended be forthwith shewed, some other excepte they be depely receyued, and long tyme setled, coloureth not the mynde, but onely toucheth it, and that whych is promysed, it nothyng perfourmeth.

Seneca.

Doctrine is an ornamēt to men beyng fortunat, to men infortunat a refuge & succout.

Democritus.

No man may profite in hearyng so muche, but whyles he lyueth he shall haue nede to bee taught.

Ambrosius.

A corne spelde or a wytte beyng neuer so fertile, withoute it be exercysed, maye neuer be fruitefull.

Cullius.

Philosophy is not a commune workeman-
shipp, or made for to bragge with. It is not in

Seneca,

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wordes but in mattier: ne it is geuen onelle to passe the tyme pleasauntlye, but it setteth the mynde in good frame, the yse in good order, it ruleth our actes, & sheweth what is to be doen, and what to be vndone, she sitteth at our stern, and amonge the vncertaine sourgies, she orde- reth the ryght course of our passage, withoute hir no man is in saretie.

Idem,

When beleue better theyz eien, thanne theyz cares.

It is a longe way to goe by rules and pre- ceptes, the way by example is shorthe and com- modious.

We teache our chylderne lyberall sciences, not because those scyences may geue anie ver- tue, but because they make the mynde apte to receiue it.

DISSIMVLACION.

Ecclesiast.

Srowe wyll bee to theym that haue dou- ble hertes, myscheuouse tounges, ylle do- yng handes, and to the ylle lyuer, that en- treth into the worlde by two sundry waies.

Baruinus.

I hate those men, whyche in theyz actes be fooles, and in their wordes philosophers.

DIETE.

Ecclesiast.

If manye meates is occasyon of syches- nesse, and gredie feedyng shal approche vnto cholere,

Co

TO him whiche is fallen to a distemperance in heate oz colde, it is expediente to geue thyn-
ges of contrary qualitees.

If thou wilt preserue the temperature, whi-
che is in thy bodye, to a moyste nature, geue
thynge moyste, to a dry nature, dry thynge,
yf thou wylte alter the temperaturs, geue euer
the contrary.

Ye maie not onely remember, that contras-
tye thynge be healed by theyr contrarye, but
also in euerye contrarye ye muste consyder the
quantitee.

Whan sickenesse is in his foze, thanne the
most spare dicte is to be vsed.

The preseruacion of helth begynneth with
laboure, whiche meate and drynke ouertaketh,
than slepe ensueth, than Venus foloweth, but
eche of theym in a measure.

Cleane bodyes, and they whyche of sus-
perfluouse humoures bee not well purged,
the moze ye nouryshe theym, the moze dooe ye
hynder theym.

Stomakes in wynter and spyng tyme be
hottest, and slepe than is lengest. Wherfore in
those tymes, meate shulde be taken in greatest
aboundaunce.

Sodainely and verye muche to euacuate oz
to fyll, to make hotte oz to coole, oz any other
wyle to remoue the state of the body, is verye
daungerous, for to muche of any thynge is en-
nemy to nature.

Hippocra-
tes.

Hippocra-
tes & Gal-
lenus.

Hippocra-
tes.

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EASE.

Galenus.

Muche ease and defaulte of competent labour, maketh heat feble, which shuld resolue and make thynne that whyche ought to be purged.

They that lyue in muche ease, dooe gather commonly a flaymatike oz slymy iuyce in their bodyes.

They that do labour muche do gather iuice cholerycke oz melancoly, the one in Sommer, the other in corne harueste tyme, oz towarde wynter.

EXAMPLE.

Christus a
pud Matt.

So leat your lyghte shyne before all men, that they maye beholde your good woorkes, and may gloryfy your father, whiche is in heauen.

Augustin.

Who so euer liueth yll in the syght of them, ouer whome he hathe rule, as muche as in hym is, he sleeth the beholders.

Hieronymus.

The byschoppes conuersacion and howses holde, is sette as it wer maisters of the comune discipline on the toppe of a mountaync, For what so ouer he dothe, all other men thynke, they may lefully do it.

Hieronymus.

Deuout conuersacion, without communycacion, as muche as by example it profiteth, by splence it hurteth. For with barkynge of dogges, and stauces of the sheperdes, the ra-

gung

geyng wno'ues be let of their purpose.

CMore an aptleth example than wordes. And muche better be men taughte by doynge, than they are by speakyng.

Leo.

In the knowelage of thynges, this is it, whiche is chiefly most holosome and profitable, to marke well the lessons of euery example, whiche is put in famous remembrance, where of thou maiest take for the and thy countreye, that thou maiest ensue, or that whiche hath anyll begynnynge, or a foule endyng, thou mayste the better eschewe.

Ci. Lilius.

E N V Y.

Enuy is blynde, and can doe nothyng, but dylprayse vertue.

Lilius.

It is a skabbe of this worlde to haue enuy at vertue.

Cullus.

In the myserable condicions of people, that are to be gouerned, amonge whome dyligence is hated, negligence is reprovued, where sharpnes is peryllous, liberalitee thanklesse, communication deceyptfull, perniciousse flatterye, euery mannes countenance familyare, many mens myndes offended, wayte to hurte prytylyz, saye wordes openly, whan offycers be comynge, they tary for theym, whyle they be presente, they doe awayte on theym, beyng out of authoritie, all doe forsake theym.

Cullius.

E L O Q V E N C E.

Eloquent wordes become not a foole, noz luyng lppes a man in auctoritee.

Salomon,

BANKET OF
FAME.

Salomon.

Better is a good name than aboundance of ryches, for good estimacion surmounteth all treasure.

Seneca.

Those menne saie yll of the, that be yll them selfe. Reason aunswereth, I shoulde be soze meued, yf Lato, Helius the wylse, the other Lato, and the two Scipions shoulde so resporte of me, or if these menne shoulde saie this with a ryppie iudgement, whyche they doe nowe by malpce corrupted.

Callius.

The actes, and not the fame shoulde first be considered.

Plautus.

The infamy of man is immoxtall, for she is alyue whan thou thynkest hir dead.

FAYTHE.

Regnum. i

Our lozde wyll rewarde euerye man accordyng to his Justice and fayth.

Hieronymus.

We that beleue Chyist, let vs folowe Chyist is tyuyng.

Petrus ad Romanum.

They which beleue in god, lette theim endeavour theim to excell in good workes.

Jacobus.

Lyke as the bodye is deade, wherein is noo spyyte, so that faythe is deade where there lacke workes.

Augustin.

The faythe of a chrystyan is toygned with charitee, and without charitee, is the faythe of the dyuell.

Faythe not exercysed, soone waxeth sycke, and beyng vnoccupied it is assaulted with
Sun-

Sundry dyspleasures.

Not the hearers of the lawe bee ryght wyse in the presence of god, but the doers of the law shall be iustified.

Not euerye man that sayeth to me, Loyde, loyde, shall enter into the kyngdome of heauen, but they whyche dooe the wyll of my father whiche is in heauen.

Paulus
ad
Romam.
Christus
apud
Matth.

FEARE.

The roote of wysedome is to feare god, and the branche therof shall longe tyme endure.

There is none auctoritee of so great a puissance, that oppressing with dreade may longe endure.

Whome men feare they do hate, and euery man whome he hateth, he desyret to peryshe.

Drede and terrour be weke bodes of loue, for if that they breake, and men cease to feare, than begyn they to hate.

It is moze daunger to be dreedde than to be despyled, for nedes must he feare many, whom many feareth.

Salomō

Tullius.

Ennius.

Seneca.

FOLY.

Afooles waie in his owne eye is beste, a wyse man hereth good counsaile.

He that aunswereth before that he heareth, proueth hym selfe to bee a foole, and woorthy rebuke.

Salomō

L v

¶ A wyse

BANKET OF

Ecclesi. **A** wylse sentence in a scoles mouthe shall not be regarded, for he telleth it not in oportunitie.

Talke not lōge with a foole, and with hym that lacketh wytte kepe not muche companye.

Paulus. **H**e that setteth muche by hym selfe, where in dede he is naught worthe, he byngeth hym selfe into folly.

Cullus. **I**t is the propretie of a foole to seke out othher mens faultes, and forget his owne.

FLATTERY.

Salomō **M**y sonne if ylle men wyll fede the with flattery, consent not vnto them.

Better are the stroakes of hym that loueth trewely, than the false kysses of theym that do flater the.

Hieronymus. **C**ale bearers, ryotters, glosers, and flatterers, flee farre frome theym, as frome thy chiefe enemies.

Seneca. **W**ithin thy selfe, beholde well thy selfe, and to knowe what thou arte, geue no credence to other.

Licero. **W**hose cares be so stopped from trouthe, that he maye not abyde to here trouthe of his freinde, his helthe and prosperitee is to be despayred.

Platarchus. **L**yke as wormes sonest dooe brede in soft wood and gentill, so the moste noble wyttes, desyrous of prayse, gentylle and honourable, mooste maketh of flatterers, and dooe nouryſhe suche perſonnes, as be theyr destroyers.

The

The familiar compaignion, whyche is al-
waye lyke pleasaunt and gapeth for thankes,
and neuer byteth, is of a wylse manne to be al-
waye suspected.

Great mens sonnes lerne nothyng well but
to ryde, for in other doctrynes theyr maysters
do flatter them, praylyng all that they speake.
At wastelynge theyr felowes falle downe or
they be thowen: But the roughe horse, whan
he is rydden, knowynge not whether he that
rydethe bee a prynce or a subiecte, a ryche man
or a pooze, casteth hym out of the saddell, yf he
can not good skylle of rydyng.

F O R T I T U D E .

Fortitude and constance is the high waye,
he that tourneth to muche on the ryghte
hande is foolehardye and frowarde, to
muche on the lefte hande, is fearefull and co-
warde.

Fortitude is an affection of mynde, sustey-
nyng patiently perylle and grieffe, and beyng
alwaye free from all drede

Fortitude appereth not but in the tyme of
aduersitee.

To a wise man none yll may happen, for he
standeth vpryght vnder euery burdeyne, no
thyng may appayze hym, nothyng dysplea-
seth hym that ought to be bozne: for what so
euer mought happen to manne, he neuer com-
playneth that it hath chaunced vnto hym.

Hieryony-
mus.

Cullius:

Gregoris
us.

Seneca,

All

BANKET OF

All thynges ought to be forthought on, and the mynde fortifyed agaynste all that myghte happen. Many shewente, tourmentes, syckenes, battayle, myn wreckes, thynke on theym dayly.

No suffer griefe quietly and coldly, it profiteth muche to consider, and so to dooe it is a great honestie.

Nedes muste he that is valyaunte, be of a great courage, and also inuincible: he that is inuincible despyseth all thynges that bee transitory, supposynge theym to be inferiour vnto hym. But no man may despyse those thynges, wherby he may be greued, but onely he that is valyaunte. Wherfoze it hapneth that a valiant person can neuer be greued, all wise men therfoze nedes muste be valiant.

It was wot to be a great praise and a meruaylous, to haue patiently taken all frowarde aduentures, not to haue been subdued by fortune, but in al aduersitee, to haue retained their estimacion and dignitee.

D. Lucius.

The timorous dogge barketh more soze then he byteth.

We see the greatestt ryuers fall with leaste noise.

FORTVNE.

Boetius.

Fortune can neuer make that to bee thyne that nature denieth the.

Tacitus.

It is a naturall sykenesse in men to beholde with soze eyes the newe aduancement of other.

☞ Looke

Looke howe many wonderers, so many ena-
uvers.

Seneca

As foztune becketteth, so fauour enclineth.

Justinus

Innumerable be the examplēs of chaunge-
able foztune, for where made she euer greatte
ioye, but where sorowe proceded: or what sor-
owe hath she caused, that hath not proceded
of ouermuch gladnesse.

Felicitee begynneth by the ordināce of god,
where myserye is esteemed by the iudgemente of
man.

Seneca,

The enterpyfles be in oure puiffaunce, but
theire conclusions foztune determineth.

To beare rule is chaunce, to geue rule is
puiffaunce.

Foztune fauourynge varyaunce, despyseth
constance.

Whose hope, reaso, or imaginacion, depen-
deth on foztune, in him nothyng may bee con-
stant or certayn.

Cullias,

Foztune is to great men deceitfull, to good
men vnstable, all that is high, is vnſure.

What foztune hygh rayseth, she lyfteth vp
to lette fall.

In thynges whyche be moderate, continu-
aunce is constant.

Chilo,

Chilo the wyle man beyng demanded what
foztune was, answered: A lewde phylicion,
for she made many folkes blynde, that trusted
muche to hir.

Oftentymes foztune cozrupteth nature.

God,

D. Curtius,

BANKET OF
GOD.

Salomō

The eyes of god be more byghte than the sonne, beholdynge every where all the wayes that menne take, the depencesse of that which is hottōleste, seyng mens thoughtes, where they thinke them most secreete.

In the herte of man be manye deuyces, the wyll of god euer abydeeth.

No sapience, prudence, nor counsaile, maye preuaile agaynst god. The horse is prepared to battaile, but yet god geueth alwaye the victory.

Ecclesi.

They that feare god, wyll belue his word: and they that loue hym, wyll kepe his commaundement.

Daniel.

Blessed be the name of our loyde, for wysedome, and puissaunce be of hym onely, he altereth times and ages, he also translateth and ordeineth kyngdomes.

G O V E R N O V R .

Salomō
Proverb

Vhere as lacketh a gouernour, the people decayeth, where as be manye counsailes, there lacketh not suretee.

In the multitude of people is the state of a kyng.

In the fewenesse of subiectes is the pryncis dishonour.

A prynce that gladly hereth leasynges, hath all his officers peruers and wicked.

Who is the cōtrey, where the ruler is wanton, and they in authoritee breake theyr faste tyme.

lymely.

Happy is that lande, that hath theyr kynge noble, and where menne in auctoritee eate in good season.

He that is a gouernour offendeth moze greuousely by his example than by his offence.

Where a gouernoure lacketh, the people that perishe: the sauegard of them is, where be many counsayles.

Rulers haue done thynges with folye, and sought not for our lozde: therfoze they vnderstande not, and theyr flocke is broken and scattered.

Prepare thy selfe, and furnyshe so thy conditions and maners, and set forth the fourme of thy lyuynge in suche wyse, as he that in the myddell of euey mans syght leadeth his lyfe, and may be hyd from no man.

The comune people are wont to serche and beholde curiously the maners, lyues, and conditions of theym that bee rulers, all though they be covered neuer so closely, or hydde and kepte with hangynge and courteynes neuer so priuily.

GOOD MEN.

A Good man shall receyue abundantlye grace of our lozde: he that trusteth in his owne wit, doth euer vngraciously.

We may call that man graciouslye, to whom nothyng is good or ylle, but a good mynde or an ylle, whyche is a louer of honestie, contented

Tullius
de Offi.
Salomō

Jeremias.

Plutarchus.

Salomō

Seneca.

BANKET OF

fed onely with vertue, whome no fortune extolleth or oppresseth, nor knoweth any thyng to be better, than that he may geue to him selfe, to whome veraiie pleasure is, to sette lyttell by pleasure.

GLUTTONY.

Salomō
prouer.
33.

Hunt not the company of drynkers, nor the dyners and suppers of theym, that byynge fleshe with theym to eate, for they whyche attende onely to drynkyng and makynge of bankettes, shall be consumed.

Augustin

Not the vse of meate, but the inordinate desyre thereof ought to be blamed.

Augustin

The ryche menne woulde not bee constreyned to eate that whyche pooze menne eatethe, but lette theym keepe the custome of theyr infyrmitie, beyng sozre that they can not otherwyle satisfye theyr nature. If they chaunge theyr custome, and therefore bee sycke, lette theym vse theyr superfluitee, and geue to the pooze menne that, whiche vnto theym shall bee conuenient and necessary.

Hierony
mus.
Ambrosi
us.

Unhappye are they, whyche haue theyr appetite more than theyr stomake.

Gluttony is an ylle maystresse to serue, she alway desireth, and is neuer contented.

What is more vnsaciabie thā is the bealye that this daye she receyueth, to morowe she expelleth: whan she is full, she disputeth of conynence: whan she hath digested, she byddeth vertue farewell,

CDeulse

T Denyse kyng of Siclie, whan he had eaten potage, whiche a Cooke of Lacedemonia had made, he said that the meate did not delite him, the Cooke answered, it was no meruaille, for it lacked spices. whan the kyng asked what he lacked, he answered, labour, sweate, rennyng, hunger, and thyrst, for with suche manner of stuffe, the meate of the Lacedemonians was euer prepared.

Cicero;

G L O R I E.

Glorie is a thyng substanciall and perfectly expressed. It is the praise of good men, consentyng together, a voice incorrupted of them that iudge well of an excellent vertue.

Cullius,
tusc. que 30

The chiefe and perfecte glorie standeth in three thynges, if the multitude loue vs: if they haue good opinion of vs: if (as it were mercuaillyng at vs) they suppose vs well woorthie to be had in muche reuerence.

Dffie. 20

Thus saith our lord, let not the wise man glorie in his wisdom, nor the stronge man in his strength, nor the rich man in his substance: but he that is gloriouse let this be his glorie, to know and vnderstande me. For I am the lord that dooe execute mercie, iudgement, and iustice in earth: these thynges dooe please me saith our lord god.

Jeremias;

For that fyre maketh smoke, that quickly is kendled, nor that glorie causeth enuie, that shortly appeareth,

Plutarch;

D

Graco

BANRET OF
GRACE.

Augustin.

The grace of God, why it is sente vnto this man, and not vnto that manne, the cause maie bee priute, but withoute us syce truely it may neuer be.

Augul. de
natura et
gratia.

The grace of Chryste, withoute the whiche neyther chyldren nor men maye truste to be saued, is not geuen for merytes, but is fauour as by disposed withoute deseruynges, and therefore it is called Gratia, (whyche dothe sygnifie fauour in englyshe.)

Bernarde.

Grace (as I dooz suppose) consistethe in thre thynges, in abhorringe thynges whyche are passed, in despylyng thynges presente, and in despyryng thynges, whyche for vs are prepared.

Augustin.

Grace is geuen for this cause, that the lawe be fulfpyled, that nature be restored, and that by synne we be not subdued.

HVMBLENES.

Tobias.

Neuer suffer thou pryde to rule thy witte nor sentence: for in hir all destruction taketh roote and begynnyng.

Isaias.

On whome saicth our lozde shall my spirite rest, but on him that is humble and gentyl, and dyedeth my wordes?

Petrus.

God resisteth proude men, but to them that be humble he geueth his grace.

Eccleclast.

The more honourable thou arte, the more humbled by selfe vnto all men, and thou shalt fynd

fynde fauour both of god and of man.

In thy thoughte extolle not thy selfe lyke a bulle, ne bee thou proude of thyne actes, but in humblenesse kepe euer thy courage.

The greater thou arte, the moze humble be thou, and in the preséce of god thou shalt find grace.

Howe greate soo euer thou bee, bee humble in all thynges, and thou shalt find grace before god.

Salomon.

Ecclesiast.

H A S T E.

The emperour Octavian was wonte to saye, nothyng became worse an emperour oz kynge, than haste and foolhardynesse: for that whyche was well doen, was soone doen.

Sext^{us} Julius
relus.

H O N O U R.

Ashvlytting is honoure to fooles, as snowe is in sommer, and haylestones in hartnest.

Salomon.

Honoure nouryssheth coumyng, and with prayse mens wittes be kendlid to study.

Cullius.

Honours ouer great, wherein is pryde, and to mache statelynesse, lyke great and corporate bodyes, be throwen downe sodenly.

Plutarch^{us}.

Honours substācyall and perfect, and also fauour of them, whiche haue a good tourne in remembraunce, and bee in rendryng thanks very diligent, shoulde not be refused.

D II

Hypocrisy,

BANKET OF
HIPOCRISIE.

Christus
in Math.

Take hede of false prophetes that come to you in the garmentes of sheepe, but within they bee rauenouse woulfes, by the fruytes of theim shall ye perceyue theym.

Augustin.

¶ He that desyret to seeme that he is not, he is an hypocrite, he feigneth to be good, yet doth he not practise it, for in the prayse of menne he esteemeth his profite.

Augustin.

¶ Dissembled equitee is not proprelie equitee, but double iniquitee, for it is bothe iniquitee and dissimulation.

Gregorius

¶ Hypocrites are vile in apparaile and proude in theyr courage, and whyle they seeme to despyse all thynges in this worlde, they seeke by meanes to attayne to all thynges that be of the worlde.

Cullius.

¶ The nyghest waye to renowne, is to bee suche one in dede, as euery man woulde be reputed.

¶ He that feygnethe hym selfe to be a friende, and is not, is worse than he that is a forger of money.

¶ Openlye to hate or to loue, more belongethe to a gentyll courage, than to hyde in his countenance what his herte thynketh.

HUMBLENES.

Christus.

Every man that exalteth hym selfe, shalbe brought lowe, and he that humbleth hym selfe shalbe aduanced.

CII

All menne delyte to bee hyghe, the griece is humylytee, why setteste thou thy soote soo farre frome the : thou wylte falle and not clyme, begyn at the griece, and thou arte foztly with at the toppe.

Augustin.

The that doothe gather other vertues without humllytee, dooeth as he that beareth the fyne powder into a boystous wynd.

Gregorius

That manne is happie, whyche the hygher that fortune aduancethe his substaunce, soo muche the lower he auayleth his courage.

Seneca.

I L L M E N .

The kyndes of people my soule hath hated, A poore man proude, an olde man lackyng witte: a great man a lyar.

Ecclesiast.

There is no hope of remedye, where that whyche sometyme were byces, be tourned to maners.

Seneca.

That whiche the ill man moste dyedeth, shal come vnto hym, and that whiche he despyreth, shall be geuen vnto good men.

Salomon.

The yll manne shall vanyshe awaye lyke a stoyne, the good man shall stande faste, lyke an euerlastyng foundacion.

The worke of an ylle man is euer vnkable, he that loweth good workes, hath a sure aduantage.

Doe thou none euyll, and none shall come to the, leaue euyll compayne, and euyll wyl forsake the.

Ecclesiast.

Life & Joye maye chaunge his skynne, or

Jeremias.

BANKET OF

a lybarde hir spottes, ye maie also dooe good,
whan ye are brought by in ill.

Seneca.

¶ To hym that dooeth ill, there is no greater penauce, than that he displeaseth all men,
and contenteth not him selfe.

I V S T I C E.

Catilius.

NO man maye bee iuste, that feareth eyther death, payne, exyle, or pouertie, or that preferreth theyr contraryes befoze very equitie.

¶ The foundachon of perpetuall prayse and renowne is iustyce: without the whyche no thyng is commendable.

Agelilaus.

¶ kynge Agelilaus beyng demaunded, whiche was the better, either Justice or fortitude, he answered, If all menne were iuste, we neede no fortitude.

Ecclesiast.

¶ The glory of a good man is to dooe iustice.

¶ Iustyce exalteth the people, but synne maketh people wretched and miserable.

Alexander.
the emperour.

¶ The emperoure Alexander, beyng that a poore olde woman was yll intreated with one of his souldyours, he dyscharged hym, and gaue hym in bondage vnto the woman, to get hir hir hyung with his crafte, forasmuch as he was a carpenter.

Aristides.

¶ Aristides, called the rightuouse, beyng demaunded of one, If he were rightuouse of his owne nature, Nature, sayde he, hath muche holpen me thereto, but yet by myne industry I haue holpen him also.

In the path of Iustyce is lyfe, the waie that tourneth therfrom leadeth to death.

Salomon.

Iustyce mountethe the people in honoure, syn maketh people wretched and miserable.

Be not ouer muche iuste in extremittee, and fauour no moze than is necessary.

Ecclesiast.

My sonne, despyngge wysedome, kepe thou trewe Iustyce, and god almyghtye wyll geue it vnto the.

Ecclesiast.

He is a iuste mā that spareth not hym selfe.

Ambrosius

I V D G E .

Accordynge to the iudge of the people, so be his officers.

Salomon.

Suche as be rulers of a cytee, suche be the commons.

Presents and gyftes make blynde iudges.

Ecclesiast.

Louet not to bee a iudge, except thou bee of power able to subdewe iniquytees, leaste perchance thou shalt feare the state of a greatte man, and geue occasyon of rebuke in thyne owne hastinesse.

Euerlastynge wo shall be to theym, whiche make vnrpghtwyle lawes, and doe wyte a gaynst iustyce, to the intente that they wyll oppresse poore menne in iudgemente; and vpylently subuert the cause of the people.

Istias.

All doe loue presentes, and folowe rewardeg, to the fatherlesse chyld they doe not myster Iustyce, the poore wydowes matter comyth not befoze them.

D i i i

C h e r e

BANKET OF

Sapten.

There therfoze ye kynges, and vnderstande ye. Lerne ye iudges of all partes of the worlde. Geue eares ye that rule ouer multitudes, and Delyte poure selfe in the trouble of people, for power is geuen to you frome our lozde, whiche shall examine your actes, and in serch your thoughtes, for whan ye were mynisters of his kyngedome, ye iudged not straptely, ne kepte the lawes of trewe iustyce, ne wente after hys pleasure, horribly and shortely he wyll appeare to you; for mooste sozeste iudgementes shall be to theym that haue rule ouer other. To the pooze man mercy is graunted, but the mighty man shall suffer mightily turmentes.

Moyles in Deuter.

Take thou no gistes, whiche do make wise men blynde, and peruerte the wordes of theym that be rightuouse.

I V D G E M E N T.

Salomon.

He that iustifieth an vngacious person, and he that condemneth a good man, they befoze god be bothe abhominable.

Jeremias.

The kyte in the ayze knoweth hys tyme, the turtill, the stork, and the swalow do come at their seasōs, my people know not thair lozdes iudgement.

Cullius.

A good man wyll not in his frindescause, doe agaynst a weale publyke, against his othe, nor agaynste the truste, which is put in hym, for he layth a syde the personage of a friende, whanne taketh on hym a iudges office.

Alexander. Augustus.

The emperour Alexander wolde neuer suffer to be sold the offyce of a iudge, or greatte

authoritie in the execution of lawes, saynge,
 Medes muste he sell that doeth bie. And I wyl
 not lette that there shalbe merchauntes of go-
 uernaunce, whiche if I dooe suffre, I may not
 condemne: for I am ashamed to punishe a man
 that byeth and selleth.

Themistocles beyng the chiefe iudge in As-
 thenes, whan there came to hym a great mus-
 lycian, whyche desyred of hym a thyng some
 what againste iustyce, Themistocles aunsw-
 red, If in syngynge thou doeste not regarde
 Rumbze and Time, thou art not worthy to be
 called a good musician: nor I a good iudge, if
 I wolde preferre before the lawes, the private
 fauoure of any one person.

IGNORANCE.

If a blynde man do take vppon him to lead
 one that is blynde, they bothe shall falle in
 the dyche.

Sapience and doctrine of soles be dispised,

Chyitus
 a pud.
 Matt.
 Salomō

INGRATITUDE.

He that dothe render an euylle tourne
 for a good, yuell shall not departe from
 his house.

The hope of a person vnthankful, shall re-
 lente lyke wynter yle, and as water superflus
 oule shall banysh away.

The greater benefyttes that men dooe re-
 ceyue, the more greuouse iudgemente shall bee

Salos
 mon.

Sapiens
 tia.

Chyistost.

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geuen them, if they do offende.

Seneca.

A good man doth all thyng well, yf he dooe all well, he can not be vnkynde.

He that thynketh alwaye to craue, forgetteth what he taketh.

In couetise nothyng is worse than that the is vnkynde.

He taketh awaye the mutuall course of geuyng and takynge good tournes, who so euer neglecteth to render equall thanke to hym that deserueth it.

Plautus.

What is a persone dishonest, whyche knoweth how to take a benefitte, and not howe to requyte it.

I D E L N E S .

Antonine.

The good Emperoure Antonine withdrew from dyuerse personnes theyr pensyons and salaryes, perceyuyng them ydell, sayng, that there was nothyng moze reprochfull or cruelle, thanne that they shulde gnawe and deuoure the weale publyke, whyche with theyr labour nothyng increaseth it.

Ecclesi.

Idleness hath taught muche unhappynesse.

He that wyll not worke, shall not eate.

**Paulus.
Seneca.**

Some tymes he take from vs, some tymes dooe escape vs, some flowe awaye not vnwytynge vnto vs, but the lowlest losse of tyme is of that, whiche by our negligence doth clyppe away from vs.

Idlesse weareth strength, as ruste doeth

yon, the bronde vnstereu bourneth slowelye,
and if he be moued, he causeth the fyre estions
to hendle.

¶ We are not broughte by so by nature, that
we shoulde seme to be made for game and so-
lace, but rather for grauities, and for some sus-
dies, moze serious and weightie.

¶ Felnesse without learnynge is death, and
the graue of a quicke man.

Cullias.

Seneca.

INORDINATE APPETITE.

The roote of all mischiese is inordinate
appetite, whiche some men folowynge,
haue erred frome saythe, and broughte
them selues into many sorowes.

¶ There are thre thynges specially, whyche
menne bee wonte to desyre inordinatelye, Ry-
chesse, bodily pleasures, and great auctozitee.
Of rychesse dooe procede ill thynges, of plea-
sure dyshoneste thynges, of auctozitee vayne
thynges.

¶ There is no grife in lackynge, but where
there is inordinate desyre in haupng.

¶ That whyche is othe mannes, lyketh vs
beste: that whyche is our owne, lyketh beste
othe. To flee inordinate appetite is veraye
nobilitie: but to subdewe it, it is royall and
pryncely.

¶ Thy reasonable mynde muste iudge the to
be ryche, not thy possessyons or mennes esty-
macions.

Paulus.

Innocē.

Augus-
tin.

Seneca.

Cullias.

Lur.

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CVNNING.

Dydim⁹.

A Man to perceyue that he is ignoraunt, is a token of wisdom, lyke as to perceyue, that he dothe wronge, betokeneth iustyce.

Paulus.
Lactanti-
us.

In muche cunnyng is much indignacion.
Counnyng causeth vs to knowe, whither we shall come: vertue, howe that we may thither come, the one without the other lyttell auayleth, for of cunnyng spyngeth vertue, of vertue perfecte felicitie.

Galenus

Counnyng is to knowe god, and to imbrace vertues, in the one is sapience, in the other is iustyce.

Socras-
tes.

Science is a knowlage conueniente, stable, and neuer declynyng from reason.

Plutars-
chus.

Esteme thou muche counnyng, to be more woorthy than coine, for this shortly decayeth, cunnyng euer continueth.

The wise Solon made a lawe in Athens, that the chyldre shouide not be bounden to succour his father, of whome he had receyued no maner of doctrine.

K Y N G E.

Seneca
de clemē-
tia.

He is in greatte errour, that thynketh a kynge to be safe in his person, where no thyng may be safe from the kynge, sens suretie is assured by mutuall suretee.

Theopō-
pus.

Theopompus kynge of Lacedemony, vnto one that demaunded of hym, howe a kynge mought

thoughte mooste surely keepe his realme, and defended it, sayde, If he geue to his counsayls lours libertee to speake alwaye truethe, and to his power neglecteth not his subiectes whā they be oppressed.

Crouthe and compassion kepeth a kyng, and his place of astate with mercede is stablished.

Salomon.

Oye kynges, if ye delyte in hygge places, and sceptours, make muche of sapience.

Sapientia.

Mooste happye is that publyke weale, where eyther menne studyouse of wysedome dooe reygne, or where the kyng is studyouse of wysedome.

Plato.

To be in a fury, it may be called womanly:

Seneca.

It neuer besemeth a kyng to be angry.

If thou wylte subdewe all thynges vnto the, subdewe thy selke vnto reason: If reason rule the, thou shalt rule many.

It besemeth men to feare theyr prynce, but muche moze to loue hym.

LENDING AND BO= ROVVYNG.

Lende not to a greater than thou arte, and if thou haste lende, accompt it for losse.

Salomon.

LOSSE OF A FRINDE OR OF GOODES.

He that is robbed and loseth his coate, where he hath no moo, if he had leauer lament hym selke, than to looke aboute hym

Salomon.

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hym, and prouyde howe to escape frome colde
 takynge, and to fynde some thyng to couer hy
 Moulders with, woldest thou not thynke hym
 to be a naturall foole: Thou hast buried hym
 whom thou diddest loue: Seke now for hym
 whom thou maiest loue. It is muche better to
 prepare esteemoones a frende, than to wepe for
 a frende.

LABOUR.

Culius.

By custome of labour we shall make thy
 payne moze easy to suffer.

Cato.

Cato in an oracion, whyche he made
 to the menne of armes of Numantia, sayde
 Conspyder in your myndes my felowes, that
 whan ye dooe a thyng well by labour and tra
 uayle, the labour soone passeth, the thyng wel
 doen alway remayneth. But if ye do yll by in
 ordinate pleasure, the pleasure soone vanissheth
 but the dede that is yll done neuer remoueth.

Pontas
 nus.

It is a token of a feble and tender courag
 to flice from thynges laboriouse and peinefull
 of the forbearynge wherof slouth is inge
 dzed, and nicenesse, and theyr continuall com
 panion vnthriftinesse.

Salust
 us.

To labour in bayne, and a man weryng
 hym self to gette nought but displeasure, is ex
 treme peuisshenesse.

LAWVE.

No lawe is to all men commodiouse, it is enough if to the moze parte, and in a generalitee it be sufficient.

Sharpe punishment of vneful actes is the discipline to liue well and warily.

The kynge Antiochus wrote to the citees, beyng vnder his obeyssaunce, commaundyng theym, that if he requyred theym by his letters to doe any thyng that was contrary vnto his lawes, that as to hym that was ignozant they should repugne and deny it.

Traiane the emperour most noble and valiant, by no marciall affaires mought be called from geuyng lawes to his people, but that nowe in one place, sometyme in an other he woulde sytte openly and here suites, and also geue iudgements.

The lawe is good if it belesfully vbled.

The people that are without lawe, and doe that whiche in the lawe is conteyned, they bee a lawe to theym selues.

This is ones certayne, lawes were inuented for the preseruacion of people and countreys, and for the quiete and prosperouse lyfe and estate of men that lyae vnderneath theym.

Like as where there be manye physycions and medicines, there are manye dyscauses, so where as are many lawes, there be many mischieses and greatest iniuries.

Istius. 34

Cecilius.

Plutarchus.

Dion.

Paulus.

Cullius.

Arcefila.

Lawes

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LAWES.

Modestus.

Vwhere menne apprehended in a lyttell trespas, some be greuoufely punished, soe vneth are touched, it is great cause of discozde in a weale publyke.

Cullius.

Law is a high reason ingendryed in nature, whiche commaundeth that whiche ought to be done, and forbyddeth the contrary.

Anarago-
ras.

Lawes of men may be lykened to copwebbes, whiche do tye lyttell flies faste, and with great flies are braste.

LECHERIE.

Sagus
Rin.

Lechery is enemye to god, and enemye to vertues, it consumeth all substance, and delityng in the appetite presente, letteth that a man can not thinke on pouertee, whiche is not longe absent.

Cullius.

If we wyll consider the excellency of mannes nature, and the dignitee therof, we shall well perceiue, howe foule and dishonest thyng it is to be resolued in lechery and to lyue wantonly.

Contrary wyse how honest and faire thyng it is to lyue temperately, continently, sadly, and soberly.

Youth vntemperate, and full of lecherye, maketh the bodye to be in age wythered and feble.

Libertes

L I B E R T E E .

In very muche lybertee it is harde to be moderate, or to put a bydel to wanton affections.

Platonys
mus.

They be out of lybertee, that do not labour in theyr owne busynesse, they slepe at an other mannes wynde, and sette their feete where an nother man steppeth.

Seneca.

What is elles lybertee, but to lyue as thou wouldest?

Truely of ouermuche licence happeth great pestilence,

Therent.

L I B E R A L I T E E .

Honelye is lyberallic, the whyche spends deth after his substance, and as it is nedefull.

Aristotell
et hic. 4.

Liberalitee is not in the multitude or quantitee of that whiche is geuen, but in the facion of him that geueth, for he disposeth it after his substance.

Aristotle.

He geueth veray late, that geueth not vntil his friend craueth.

Seneca.

Beware that thy benefytte exceede not thy substance, for in suche lyberalitee is an appetite to take shrewdly, that there lacke nothyng to geue awaye bounteousely: for where men geue and be neddy, they be constrained to plucke efflones from other, of whom they purchase more hatred than fauoure of theim that they geue to.

C 20

BANKET OF

In geuyng, these thynges muste bee considered, what thyng, and to whome, howe, where and wherfoze thou geuest.

¶ When thou employest a benefite, chuse such a person as is plaine & honest, of good remembrance, thankfull, absteynyng from the gooddes of other, no nigarde of his owne, and specially to all men beneuolent.

Cullus.

¶ The greatnesse of the benefyte is declared, oz by the commoditie, oz by the honestie, oz by the necessitee.

Valerius.

¶ There be two fountaynes, whiche doe approue lyberalitee, a sure iudgemente, and an honest fauour.

LIFE EVERLASTING.

STYNG.

Paulus.

O The deepe rycheesse of the wysedome and knowlage of god, the iudgementes of theym, howe impossible is it to comprehend: howe impossible is it by sekynge to fynde theim: Who knowethe the minde of the lord, oz who was his counsaillour, oz first gaue it to him: and he shall bee recompensed: for of hym, and by hym, and in hym are all thynges, to hym be glozpe into the worlde of worldes. Amen.

Wisdom.

Augustine.

¶ That whyche god hath prepared for theim that dooe loue him, faith dooeth not take it, hope dooeth not touche it, charitee dothe not appzehende it, it passeth all desyres and wys-

¶

SAPIENCE. 30

Thys gotten it may be, esteemed it can not be.

We maie lyghtlyer telle, what is not in the lyfe euerlastyng, than what thynges be there.

Augustin.

There is no deathe, there is no waylyng, there is no werynesse, there is noo sykenesse, there is no hunger, no thyrste, noo chaufyng, no corruptio, no necessitie, no heauinesse, no sorowe.

LOYALTE.

The lyyng lippes are to god abhominable, tye that doe truly doe please hym.

Salomon.

MALICE.

Vwho that prouydethe for an others destruction, lette hym bee sure that a lyke pestylence is prouyded for hym, so that of a lyke thynge he shall soone after be partaker.

Cullius.

By malyce a man sleeth his owne soule.

Sapientia

Malycie dynkethe the more parte of his owne venym. Serpentes, the venym whyche they haue for the destruction of men, without they owne peryll they kepe it, malycie hurteths hym moke, whichz both receyue it.

Seneca.

MARIAGE.

Like as in chaffe or heyes of an haare, tye is soone kendled and soone put out, excepte somme other thynge bee myrte

Plutarch.

CU

with

BANKEET OF

With it to nourish and kepe it: so loue so deintly
inflamed in man and wife with beauty or per-
sonage may not dure long, except being ioyned
with good condicions, it be nourished with wis-
dome, and therby receiueth a lively affection.

¶ Women that had leuer rule foolish husbans-
des, than obey wyse men, be like they in whiche
wold rather leade a blid man, than folow him
that hath both sight and good vnderstandyng.

Salomon.

¶ House and goodes we receiue of our friends
des, a wise wife is properly geuen of god.

Ecclesiast.

¶ Depart not from a wyfe that is sadde and
wyse, whyche thou haste taken in the feare of
god, the grace that is in hir honestie surmoun-
teth all richesse.

Danius.

¶ Art thou bounden to a wyfe? seke not to be
lowled.

¶ Arte thou lowle from a wyfe? seke not to
be maried.

¶ Mariage in all thynges is honourable, and
the bedde immaculate, for god shall iudge fors-
nicatours and also aduouters.

Themisto.

¶ Themistocles a noble manne, hauynge but
one doughter demaunded of hir, whether she
woulde be maried either to a pooze manne ha-
uyng woorthypfull maners, or to a greatte man
with leude condicions. She answered, Sir, I
had leauer haue a man lacking possessiōs, then
possessiōs lackyng a man.

Warro.

¶ The vyce of a wyfe is eyther to be taken as
waye, or to be suffered. He that taketh it as
waye, maketh the wyfe more commodoule, he
that suffereth, maketh hym selfe better, by ob-
seruyng

teppnyng of patience.

M E R C Y.

Mercy is a temperaunce of mynde in the power to aduenge.

Compassiō regardeth not the cause, but the estate of the person. Mercy is ioyned with reason.

Nothing is more commendable, nothyng is more worthie to haue place in a great man, than placabilitee of mercy.

Blessed be they that are mercyfull, for they shall be sure of mercy.

Amonge manie vertues none is more wonderfull, oz more gracyous than mercye, for in no thyng menne dooe more approthe towarde god, than in gpyng to men healthe. Fortune maie doe no more, nor also nature can will no more than preferus lyfe.

Seneca.

Cullus.

Chridus apud Math.

M A N E R S O F M E N.

In felicitie is imperfection, wher thynges dishonest dooe not onely delite, but also content, and there ceaseth hope of all remedy, where that whiche was vice is turned to be maners.

Seneca.

N A T V R E.

Virttes inforced doe bringe thynges all to passe. The labour is in vayne wher in nature strusth.

Seneca.

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All nature of beastes, foules, serpentes, and of all other thynges by mans nature is tamed.

Jacobus.

That whyche is inlixed and ingendred by nature is not lyghtelpe remoued by craffe.

Seneca.

Thou doest naughte thou man moosse by kynde, whiche sayest, that thou haste nothyng of god, but of nature. I tell the, Nature with oute god is nothyng, noz god is withouste nature, but bothe are one, and be not dyuers in offyce.

NECESSITY.

Curius

Necessitee maketh that guyche, whyche els wold be dull, and of tyymes dyspayre is chiefe cause of hope.

Timas

Suffer and blame not that, whyche thou mayest not escape.

Seneca.

Thynke howe they that bee gnyed, take tyste greuoufely the weyghte of theyr ryons, and lette of theyr gnyng. At the laste, whan they leate to disdayne these thynges, and dee Determyne to suffre them, necessytee compelleth them to beare it valyauntly, and custome to thynke the peyne easy.

It is Necessitee, that in peryll of wycke dischargeth the shippe of his burdetne. It is necessity, that by pluckyng down houses do kepe them from burnyng. Tyne maketh necessitee a lawe.

SAPIENCE
NOBILITIE.

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Vhat nobylitie rycheffe or puyssaunce
may be stedfast and sure, sens god may
make kynnes baser, ye than those that
be lowest.

The onclye lybertee befoze god is, Not to
do seruice to syn.

The chiefe nobylitee befoze god is, To ex-
cell in all vertue.

What auayleth noble synage to hym, why-
che is with byllayne maners reproched? or
tohat reproch is a poze stocke vnto hym, which
is with good maners adourned?

He that boasteth alwar of his auncestours,
declareth hym selfe to be vnwozthy of pzeyses.

The more honourable that the lyfe of the
auncestour is after esteemed, the more reproch-
ful is the vice of the linage that the succeedeth.

Ephicrates a valyaunte capytayne, but the
sonne of a showemaker, beyng therewith im-
brayded of Hermodius a noble manne borne,
aunswered in this wyle, My bloudde taketh
begynnyng at me, and thy bloudde at the now
taketh hie farewell.

OBSTINACY.

To resylte in bayne, and with muche tra-
uayl to get naught but displeasure, is ex:reme
foly.

E liii

Obedience

Lactantius.

Hieroni-
mus.

Chyloq.

Salustius.

Ephicra-
tes.

Salustius.

BANKET OF
OBEDIENCE.

Pontanus

V What maner of obedience may be there, where vice is much made of, and rulers not regarded, whose contempte is the originall fountayne of myschiefe in euery weale publyke.

Paulus.

C Ye seruautes obeye ye your soueraynes carnall in all thinges, not seruyng to the eye, as it werz to please men, but in simplicitie of thought, fearyng almyghty god.

Salomon.

Better is obedience than sacrifice.

Paulus.

He that resisteth the authoritie, resisteth gods des ordinaunce.

Augustin.

It is a generall couenaunte made by mankind, to bee obedyent to kynges, howe muche moze vnto god, whyche reygnech ouer all creatures.

Bernardus.

If thou wylte be wise, be euer obedyent, for it is wrytten, Despyest thou wysdome, than kepe the commandementes, and god will geue hir vnto the.

Theopompus.

Theopompus the kyng of Lacedemonia, to one whyche sayde, That the countrey was well kepte, because that kynges there knewe howe to gouerne: he answered, No not so, but rather because the people knowethe howe to obey them.

Aristotel.

Some fautes of rulers and officers ought to bee tollerat, for he that goeth about to correcte, shall not profite so muche, as vlc to disobey their superiours, shall byynge to men detrimēt.

Carreues

PACIENCE.

The patient man wyll suffre for a tyme,
and after that come restitution of glad-
nesse.

*Ecclesi.
alt.*

All that happeneth vnto the, suffre in thy
trouble, and haue patience alwaye in thy po-
uertee: for golde and syluer are proued with
fyr, and men bec acceptable whan they be in
the ouen of worldly aduersitee.

Better is he that contempneth wronge,
than he that is greued therwith, for he that
contempneth it, dothe despise it, as if he felte it
not, but he that is greued therwith, is tour-
mented, as if he felte it.

*Ambros
sius.*

If thou wylte bee noble of courage, sup-
pose that no displeasure may happē vnto the,
but say this of thine enemy. He wolde haue
hurte me, but he hurteth me not: & whan thou
perceiuest hym to be in thy daungier, thinke
that to be vengāce sufficient, that thou mough
test be reuenged.

Seneca.

PEACE.

Blessed be they that make peace, for they
shall be called the childzen of god.

Euery realme deuyded agaynest hym
selte shall be made desolate, and euery citie or
hous in him self deuyded shall not stād or abide.

The that hathe not peace of the herte, the
mouthe, and the act, ought not to be called a
christen man.

*Christus
apud
Matt.
Idem.*

Augustus

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Hierons
was.

The that punisheth his body, and kepeth not
concorde, he praiseth god on the taber and not
in the quire.

PERIVRY.

He that prouoketh a man for to sweare,
and knoweth that he shal sweare falsely,
he is worse than a murderer, for a
murderer sleeth the bodie, but he sleeth the
soule, ye two soules together, his, whom he
procured to sweare, and also his owne.

Callias.

The punishment of periurie by goddes
law is death, by mans law perpetuall infamy.

Augustin

I saie vnto you, that ye in no wyse dooe
sweare, least that by swearyng ye come to the
pointe to sweare lyghtly, and by that lyght-
nesse ye come vnto custome, and from custome
ye fall into periurie.

Jo. Chry

He that is redie to bee forsworne, he sees
meth to be forsworne before he sweare falsely,
for God iudgeth not onely by deedes, but als
so by thoughtes, whiche procede from the
herte.

Idem.

No man sweareth often, but he is somes
tyme forsworne, lyke as he that vsethe to
speake muche, speaketh sometime thynges out
of season.

Trubos
rus

He is a double offendour that taketh the
name of God in vayne, and deceiveth his
neyghbour.

Psall

PERYLL.

There is nothyng so sure, that it is out of daungier, perchaunce of that thyng, whyche is of no puyssaunce.

If thou maiest not clerely escape out of peryll, chose rather to dye honestly, than to lyue shamefully.

D. Curtius.

Socrates.

POVERTIE.

It is soone made redye and easye, that nature desireth, to thinges superfluous sweat is requyred.

The pacience of pooze men at the ende shall not peryshe.

Better is littell in the feare of our lord, than great treasure, whiche wyll neuer be saciate.

They be pooze in spirite, whiche whan they do good, they geue prayles to god, whan they doe yll they lay faute in theim selues.

The lyke of man is not in aboundaunce of ryche, but in vertue and faythe, this treasure shall make the a ryche manne, yf thou bre ryche to godwarde.

If thou wylte lyue after nature, thou shalt neuer be pooze, yf after thyne opinion, thou shalt neuer be ryche.

Seneca.

David.

Salomon.

Augustin.

Ambrosius.

Seneca.

PRAYER.

God is farre from theim, whiche do not honour hym, and gladly he will here the praylers of good men.

Salomon.

Wache

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Christ. **W**atche and pray ye, that ye entre not into temptacion.

Augustin **T**hy prayer is thy speche vnto God, whan thou readest, god talketh with the: whan thou prayest thou talkest with god.

Augustin **T**he two wynges, wherewith a man fleeth vnto god, be these, if thou forgettest hym whiche hath offended the, and helpeste hym, who hath nede of the.

Hieronymus. **W**ith fastynge corporall passions are to be cured, with prayer the pestilence of mannes mynde is to be healed.

P V I S A V N C E.

Seneca. **I**t is a pestilent puissance, to be of power to do harme.

P R O D I G A L I T E E.

Cullias. **V**hat thyng is more foolyshe, than to indeuour thy selfe to do gladly a thyng that thou maest do it no longer?

Cullias. **E**xcessiue expenles of that whiche shoulde maynteyne thy householde, drynketh vp the tountayne of iuste lyberalitee.

P R O S P E R I T E E.

Augustin **I**f god suffre yll men to haue muche prosperitee, than his indygnacion is muche moze greuous. If he leaue ille deedes unpunished, than is his punishment moze dreadefull and perillous.

Idem. **T**he worlde is moze daungerouse laughyns than lowyns.

SAPIENCE.

15

If thou haddest the wyldeome of Salomon, the beautes of Absolon, the pupstauce of Samson, the longelyfe of Enoche, the rycheesse of Cresus, the power of Octauiane, what can all this auayle the: whan fynallye the bodye is geuen to woymes, the soule vns to dyuelles, to be with the ryche man in pepne enerlastyng.

Hieronymus

In all fortunes aduersitee, the most vnhappy chaunce is, to haue ben ones happy.

Boetius

Perfite felicitye is the vse of vertue.

Aristotle
Seneca.

Muche aboundaunce maketh corne to spe, bowghes are broken with theyr owne boursdeyn, the fruite that commeth often commeth sealdome to ripensse.

PROVIDENCE.

Plato doothe lyken mannes lyfe vnto a chaunce of dyce, the better it is, the moze it is delyzed of hym that castethe it, but what so euer chaunte commeth, there is good trafte in the vsyng of euerye thyng as it happeth, the one is not in vs, that is to saye, what we shall thzowe: the other is in vs, yf we be wyle, that is to saye, to take in good woithe the chaunce that dooeth falle, and appoynte to euerye thyng his place, so that the thyng that well chaunceth, maye profytte vs, and that whiche euyl chaunceth may not indomage vs,

Plato.

Pydes

BANKET OF

PRYDE.

Ecclesi-
ast.

Thise kynde of thynges my soule hathe
muche hated, and I am muche discon-
tent wth theyr disposicion.

Jacobus

A poore man proude, a great man a lter, an
olde man a foole, and lackyng discrecion.

Phosill-
des.

God resysteth them that be proude, and to
them that be humble, he geueth his grace.

Be not proude in wysedome, in strengthe
noz in rycheffe, it is one god that is wyse, puise-
sant, and full of felicitie.

PRVDENCE.

Cullius.

Prudence consysteth in the knowlage of
thynges good and yll.

Salos-
mon.

A wyse man dothe all thyng by couns-
sell, and a foole soone discovereth his foly.

Ecclesi-
ast.

More ealily may one resist yll mocions, than
rule them, and more easly refuse theym than
moderate theym.

Liuius.
30.

Co hym whome foztune neuer deceyued, it
is no foly to remembre the vncertainty of sun-
dry aduentures.

Salustis
us

The helpe of God is not onely gotten with
wishes and prayres, but by vlygant study, dis-
lygente executyng, and wyse counsaylyng, all
thynges come to passe.

Socras-
tes.

Separate them that do craftly flatter the
from those that dooe feithfully loue the, lesse ill
men haue mooste profite by the.

Relch's
lus.

Be sure of frendes, that speake not ay pleas-
sauntly.

Those

¶ Those, whiche to contente the, wyll speake
vntyriftily, for byd theym thy house, and put
them out quykely.

P R O M I S E.

These promises are not to be kepte, whi-
che a man maketh eyther by feare com-
pelled, or by craftte deceyued.

¶ The noble kynge Agelilaus to one whiche
sayde to hym, ye haue promised: By god saied
he, that haue I, yf it bee ryghte, I not, I
than spake, but I promysed not.

¶ The foundation of iustice is credence, that
is to say, constantnesse and trouth in saynges
and promyses.

¶ Those promises are not to be kepte, whiche
be harmefull to theime, vnto whom thou haste
promised, or by the whiche thou shalt receyue
moze detrimente, than they, to whome thou
madest promyse, may therby take profite.

¶ The shamefull confession of fraude and
commune nischiefe of manne: moze credence
is geuen to mennes sygnettes, than to theyr
sowles.

P A S T I M E.

Nature brought vs not foorth, as wee
shulde seme to be made for pastyme and
solace, but rather to grauitie and studis
of moze weightie importaunce.

¶ Recreation of wittes are to be suffred, for
whanac they haue a whyle rested, they spyng
vnto

Cul. off. 1

Agelilaus

Cullius

Seneca

Cul. off.

20

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by oftentimes moze better and quikker.

PVBLIKE VVEALE.

Seneca

To see the publike weale for a particular gayne or aduantage, is not onely a thynge foule and dishonest, but also mischeuous and very abhomyable.

Intarschus.

To chaunge suddenly the customes and disposition of people, and with newe lawes hastily to rule them, it is not onely hard, but also vnsecure, as the thynge that requyrethe muche tyme with great power and auctozitie.

Like as the hande dyuyded in fyngers is therfoze neuer the feebler but to every purpose is the apter and redyer: so he that ioyneth to hym other in the gouernance of a weale publike, ayded with companie, shall accomplish the thynge in experyence the moze effectually.

A prince of a weale publike oughte with all studye and dyligence, expell and driue out of his countrey ambition and sumptuose expences, wherwith the mynde beyng nourished and stirted, is made moze cruell and fierce and with a prodig all wantonnes appereth to be riottouse: and yf he can not bynge it to passe, at the leaste lette hym abhorre them, and kepe him selfe from them, and resist to his power those that desyre it, and withall mischytse do assay to atteyne it.

Plato in
Lactio.

Dwelle not (sayde Plato) where superfluous expences doe surmount the reuenues, nor where

where ylle menne be moze made of than good menne, nor where the rulers, for the moze part be lpers.

Q U I E T N E S O F M I N D E.

ARte thou putte from thyne officer thou shalt bee the moze at home, and the better apply thine owne busynesse.

Plutarch

Thou labourest to bee nyghe the kynge, but thou arte disappoynted, thou shalt lyue moze surely, and in the lasse busynesse. But thou arte tourmoyled with muche care and busynesse: ye warme water (as Hyndare sayeth) dooeth not so swetely ease and comfozte the delycate membrs, as honour toynded with austeritie maketh labour pleasant, and to sweate easily.

TO hym that wolde bee quyet, and lyue in mooste suretie, the ryghte waye is, to sette naughte by extertour thynges, and to bee onely contented with vertue: for who soo euer este meth any thyng to bee aboue vertue, ye or to bee good, but vertue onely: he setteth the foorth his breste naked to all thyng that fleeth frome the hande of blynde fortune, and with greatte study and diligence abydeh his thotte.

Seneca

R E A S O N.

NOt onely fortune helpeth menne that be valyant (as is the olde prouerbe) but reason muche moze, whiche as it were

Cicero

I

with

BANKET OF

with preceptes, confirmeth the puissance of
prowesse.

¶ What thyng in manne is beste? Reason: for by that he goeth befoze bestes, and so lowethe the Goddes. Wherefoze a perfecte reason is that good, whyche properly belongethe to manne, all other thynges is to hym commune with bestes, for yf he bee strong, so is the lyon: yf he bee saye, so is the peccocke: yf he be swifte, so is the horse, I dooe not saye, that in euerye of these thynges, the other surmounte hym. For I seeke not that thyng, whyche is mooste excellent in hym, but that whyche is his owne, and belongethe proprely to hym, for as he hath substance, so hath the trees: and as he hath volunta-rye meane, in lykewyse hath not onely the bestes, but also the wourmes: If he haue a voyce, so hath dogges, and muche louder, the egles moze sharpe and Percyng, the bul muche greater, the nightyngale sweter. Than what thyng proprely is a mans owne? Surely reason: for that beyng in the ryghte course and perfecte, maketh a man full of felicitie.

RELIGION.

Jacobus.

Relygion pure and immaculate in the syghte of god, is to succour poore children and wydowes in theyr tribulacions, and to kepe them selfe vncorrupted in this temporall worlde.

Hieronymus,

¶ He is a stronge thefe, and tourneth goddes howes

howse into a theses cabyn, that of religyon se-
keth promotion,

R E P O R T E.

Amonge thy friendes detracte not the
kyngde, noꝝ in the mooste secrete place
of thy chaumber repoꝝte none euylle
of a greate man: foꝝ the birdes of heauen will
beare about thy voyce, and they that haue fe-
thers, will tell thyne oppnyon.

Ecclesiast,

R I C H E S.

To muche rycheſſe maketh place to loſſe.
Some thynges be moꝝe eaſily gotten
than kepte.

D. Lues-
tius.

Rycheſſe ſhall nothyng auayle, whan god
wyl take vengeance: good dedes ſhall deli-
uer man from damnacion.

Salomon,

Subſtance ſoone gotten ſhall apayꝝe: and
that whiche is gathered by lyttell and lyttell,
ſhall increaſe in thy handes.

Salomon,

Ryches becommeth not a foole, noꝝ a vyle
ſeruaunt to haue rule ouer pꝛincis.

He that gadꝝeth treaſure with a tonge full
of lyes, is vayne gloꝝyous and foolyſhe, and at
the laſt ſhall fall into the halters of death.

That ryche man is bleſſed, that is founde
without blemꝝſhe, and that foloweth not ry-
cheſſe, noꝝ putteth the hys truſte in money and
treasure. Let ſee who is he, and we will com-
mende hym. Foꝝ in hys lyfe he hath dooꝝen

Ecclesiast,

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wonders.

Paulus.

They that wolde be ryche do fall into temptacion, and the snare of the dyuell, also into many vnpiofytable and harmefulle desyres, whiche drowne men in deathe and perdition.

Paulus.

Commaunde thou the ryche menne of this worlde, that they presume not to highly, nor truste to the incertaintee of theyr rychesse, but to doe well in god, that liueth euer, whiche giueth vs abundantlie all thynges to vse at our lybertee, and to be ryche in good workes, and to geue gentilly, to participate with other, and to make with theyr treasure a good foundation for the tyme commyng, for attaynyng to the lyfe, whiche is very certayne.

SAPIENCE.

Callius.
Euse. 5.

Menue called wylse menne are not to be honoured for euerie woorde that they speake, but for their stabilittee and constancie in vertue.

Euripides

Wynces become wylse by company of wise men.

Sapientia

The ardent desyre of wysedome byngeth one to the euerlastyng kyngdome.

Ecclesiast.

O ye rulers of people, see that ye loue wysedome, that ye maye haue a perpetuall kyngdome.

Ecclesiast.

The roote of wisedome is to feare god, and the branches therof be of longe lyfe.

A wise herte and that hath vnderstanding, will abstayne from ill dedes, and in workes of iustyce

Iustyce hys purpose shall prospere.

The thoughtes of a wyle man at no tyme, nor for any feare shall be depzaued.

Cullius.

A temperate and moderate personne, nedes must be constant, he that is constante, is quiete of mynde, he that is gayete, hath no vexaeson, and cōsequently no greife or diseace: and al these thiges do pertaine to a wise man. Wherefoze it foloweth, uoo grieife or dysease may be in a wise man.

Seneca.

The greatest token and offyce of sapience is, that the dedes doe agre with the woordes, and that the persone be cuer one, and lyke to hym selfe.

Lette thy mynde and thoughtes hereto extende: onely wilthe and busylpe care for to be with thy selfe alwaye contente, and satisfied with the goodes that of the doe procede, all othere despyzes referring to god.

Sapientia

Wyledōe excellethe strength, and the prudent persone is to be preferred befoze him that is puissaunt.

A wise mans ioy is so surely wrought, that no fortune may bzeake it, and is alway and in enerry place quiete: It dependeth on none other thyng but it selfe, noz loketh for the fauour of man or of fortune.

SCRIPTURE.

A scripture inspyred of God is profytable to teache or to repzaue, to correcte to instructe in iustyce, that the manne

Paulus.

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of god be perkytte, and furnished vnto euery good woꝛke.

Augustin.

The scripture and the creature serue bothe for this pourpose, that he maye be soughte for and loued, that created the creature, and inspired the scripture.

Hieronymus.

If accoꝛdyng to the sayng of Paule, Christ is the vertue of god and his wisdom, he that knoweth not scripture, knoweth not the vertue and wisdom of god, for ignorance of scripture is lacke of knowlage of Chyste.

Idem.

Let vs not thinke that the gospell is in the wordes of scripture, but in the vnderstandig, not in the skin, but in the marowe, not in the leaues of wordes, but in the depe rootes of reason.

SIMPLICITEE OR PLAINNES.

Salomon.

The simplicittee of iuste men shall adresse them to god, And the deceite of yll men shall be their destruction.

The iuste man that walketh in his simplicittee shall leaue his children after hym happy.

Prudence without simplicittee is malice and craft, and simplicittee without prudens is maistres of folly.

Hieronymus.

SICKENES.

Seneca.

Sufferaunce of syckenesse is tollerable, yf thou contemne that whyche lasse of all the dothe menace.

CIn

T In many meates is hyd muche Sycknesse.
No thyng so muche letteth helthe, as ofte
 change of medycines: The plante neuer pris-
 neth, that is ostentymes lette.

The fyfte cure of Sycknesse, is the prepara-
 tion of good aire, whiche conserueth the herte.
 The second is moderaciō and order of meate
 and drinke: The thirde is in directiō of labour
 and rest: the fourth is forbering to much slepe
 and watche: The fifte is the discreccion in ex-
 pellinge or stoppinge the humoures: The sixte
 is the temperance of gladnesse, angre, feare,
 and sorowe. The departing of these frō their
 equall temperance is cause of all sicknesse.

Salomon.
 Seneca.

Jo. Dama-
 cenus.

S V P E R S T I C I O N .

No thyng more effectually ruleth a mul-
 titude than supersticion, els he they vn-
 ruly cruell and mutable.

D. Curti⁹.

Not onely philosophers, but all our fore-
 fathers dyd ever separate Supersticion, from
 trewe religion, for they whiche praied all daie,
 that their children moughte ouerliue thei, were
 called superstitious, whiche name afterwarde
 was larger extended.

Cullius.

The that is inclined to supersticion, shall ne-
 uer be quiete.

Supersticion is a madde errour, for it fea-
 reth theym, whiche oughte to be loued, and
 whome she worshippingeth, theim doeth she vio-
 late, what dyuersitee is it, whether thou des-
 nyest god, or speakest yll of hym?

Seneca.

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SHAMEFASTNES.

Hieronymus.
Seneca.

That which thou art ashamed to speake,
be also ashamed to thinke.

Diogenes.

Chamefastnesse is to be much made
of, for as long as that abydeth in the mynde,
there is yet a place for good hope to reste in.
Diogenes beholdyng a yonge man blushe,
sayde vnto him: son be of good comfort, this
is the right colour of vertue.

SILENCE.

Pythagoras.

Recyue not a swalowe into thy howse
that is to saie, haue not in thy howse
clatterers and men full of language.

Chrysost.

An yll man is sooner vanquyshe with sy-
lence than with aunsweres: for malice is so-
ner styred with wordes than reformed.

Salomon.

Lyke as a citee is whiche standeth wyde o-
pe, and is not compassed with walles: so is a
man, whiche can not kepe silence.

TRUTH.

David.

All the waies of our lord is mercie and
trouthe.

Hieronymus.

Leet thy toung be ignoraunt of li-
yng and swearyng, and loue so well trouthe,
that what so euer thou speakeste, thynke that
thou swearest.

Lactantius.

Trouthe most commonly with many wor-
des is skatered to nothyng.

Temperance.

TEMPERANCE.

To a wel ordered countrey or citee those expences be thought mete and conueniente, that by lyttell and moderate, the ende wherof is necessary and honeste, pleasant and thankefull: so that it lacke both reproche and damage.

A temperate and moderate personne, not wanton nor affectionate to his owne appetite, maye bee to no manne in his countrey chargeouse, to no manne cruell or greuous, to no manne daungerouse: for he is of nature famylar and gentyll, easie to men that wyll come and speake with hym, whose house is vnlocked, not shutte, but open to all menne, where every man, as it were in tempestes and stormes, may repayre for theyr succours.

What dothe that man lacke to liue in felicitye, whom valyant courage delyuereth from all sorowe and feare, and Temperance calleth from carnall appetite, and letteth him not excede in foolyshe reioysing.

TALE BERERS.

Telle no ylle tales of god and his sayntes, nor repozte not yll of the prynce of thy countrey.

All reporters be to god odious.

None offendeth the tale bearer that mynicheth the loue in a mans herte from his nygge friends or neyghbour, thanne he that pulleth

f v

meats

Plutarch?

Plutarchus.

Salomon.

Paulus.
Hieronymus.

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meate from the mouthe of a hungre begger.
For lyke as the Cowle is more precious than
the mortall bodye: so is the foode of the Cowle
of more estymacion than the nourishment of
carrayne.

V E R T U E.

NO manne maie be sayde to lyue a shorte
tyme, that hath attained of perfect ver-
tue the perfecte rewarde.

Gelasius **I**t becometh vertue to be free from all dyede,
and out of subiection.

Cullius. Certue is euer one with mooste depe rootes
perfectly sette, whiche with no maner of vi-
olence may be destroyed.

Aristotle. **I**t is the vertue of an honourable perso-
nage, commendably to rule, and also be ruled.

Paulus. **F**lee from younge and wanton desyres,
and folowe Justyce, faythe, charytie, and
peace, with theym whyche honour god with
a cleane herte.

**Actans-
tius.** **V**ertue is to be honoured, not the image of
vertue, nor she is not to be honoured with cen-
syng or prayer, but onely wyth a good wyll
and purpose.

Paulus. **V**ertue is to restraine angre, to mytigate
desyre, and refraine carnall pleasure.

The frutes of the spirite, is charitie, ioy-
fulnesse, peace, pacience, bounteousnes, good-
nesse, longe sufferance, gentilnesse, faith, tem-
perance, continence, and chastitee.

Aristotel. **A**s the comynng of one swalowe maketh

not spryng tyme, nor one hotte daie or ho we
maketh not sommer: so one vertue maketh
not a vertuous person, nor one lytle tyme in
prosperytee, setteth not a manne in perfecte
felicittee.

¶ Where rychesse is honoured, and estima-
cion rule and auctozite theron attendeth, there
vertue waxeth dul, pouertee is had i reproche,
innocency is reputed for ill will or malice.

Salustius
us.

VOLVPTVOVSNES.

¶ Cato the elder inucghyng agaisst the peo-
ple for theyr inordynate lypung, sayde,
It is in vayne to talke to a bealye that
lacketh eares,

Cato.

V V Y F E.

¶ A foolyshe chyld is the fathers herte
soze, and a brawlyng wife is a housz
alway droppung.

¶ A wise woman buildethe by a howse.

¶ An vnwyse woman wyll destroye with hie
handes that whiche is builded.

¶ That mā is blessed that hath a good wyfe:
the yeres of thaim therby are doubled.

¶ No head is moze mischeuous than the head
of an adder, no wrathe exceedeth the wrathe of
a woman.

¶ It is moze pleasaunt abydyng with a lys-
on or dragon, than to dwelle with a vengeas-
ble woman,

Salos-
mon.

Philo in
Sapient.
Ecclesi-
ast.

BANKET OF

Like as the climmyng on a sondy hylle is to the feete of an olde man, so is a clatterynge woman to a man that is quiete

A womanne if she haue souerayntie, is to hir housbande frowarde and contrary.

Geeue not to the water that serueth; thy house neuer so littel an issu: no; to an ille wife licence to wander.

A constant wife reioyceth hir husband, and in peace shall prolong the terme of his lyfe.

A stedfast woman is a golden pyllar set on bases of siluer.

VAYNEGLORIE.

Paulus.

Lette vs not be desyrouse of vayngloie, one prouokynge the other with mutual enuye.

Augustin

The vaynglorie of this worlde is a deceitefull swetenesse, an vnfruitfull labour, a continual feare, a daungerous aduancement, a beginning with out prouidence, an ende with out repentance.

Ambrosius.

There is not so muche ioye in hygh climmyng bpwarde, as there is sorowe in fallynge harde downeward, no; so muche renoume after victoie, as after ruine reproche of foly.

What shulde he that is stronge, auaunte of his strength, whom badely sykenesse byngeth to feblenesse?

What should the riche man auaunte of his rychesse, whose hope by a thefe or atyranne is soone disapoynted?

VIRGINITEE.

Virginitee is syster of aungelles, vanquisher of lustes, prynces of vertues, possessor of good thynges.

Cyprianus

The woman vnmariied, and the mayden vncorrupted, thynke on thynges that pertaine vnto god, to the entent to be holy in body and soule.

Paulus.

What profiteth a whole body with a minde corrupted? Better is an humble matrimony than a proude virginitee.

Augustin.

A maydens speche wolde be circumspecte, sober and selde: not so excellent in eloquence as in bashfulness. Whan thou speakest, lette minne meruayle at thy shamesfastnesse: whan thou speakest not, lette theym wonder at thy wysdome and sobrynesse.

Ambrosius.

VVRATH.

Afoole immediatly dyscouerethe hys angre, he that hydeth hys iniurie, is wysse and crafty.

Salomon.

An angry person prouoketh cōtencion, but he that is pacient, appeaseth debate whan it is styred.

Be not familiar with a man full of angre, nor keepte not compayne with a furiose person, leaste thou learne his wayes, and cause thy soule therby to offende.

Let euery man be swyfte in herynge, slowe in speche, and slowe in displeasure,

Jacobus

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Cregorius.

By wrath, wylsedom is lost, so that it can not appere, what shoulde be done, nor how it ought to be done.

Seneca.

The chiefe remedy of angre is delate, that the furie maie abate, and the darkenesse that maketh wytte blynde, maie decaye, or at the least way be not so grosse.

Bias.

Haste and wrath be the chiefe enemies of counsaile.

Plato.

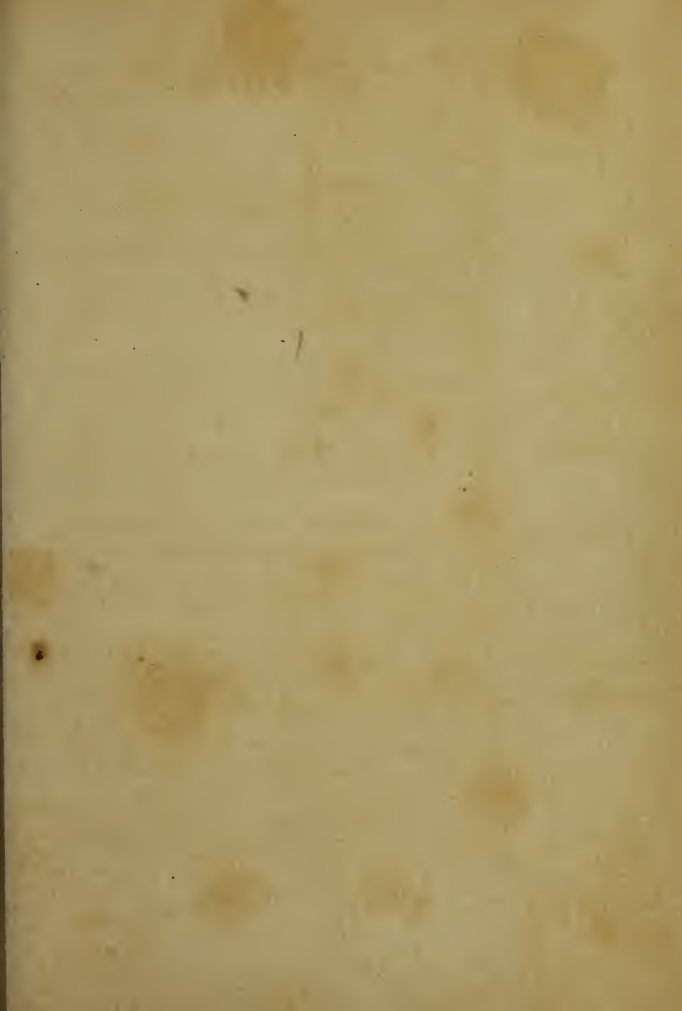
Plato beyng demaunded, wherby a wyse man is best knowen, he sayde: A wyse manne whan he is rebuked, is therewith not angrie, nor any thing the prouder whan he is praised.

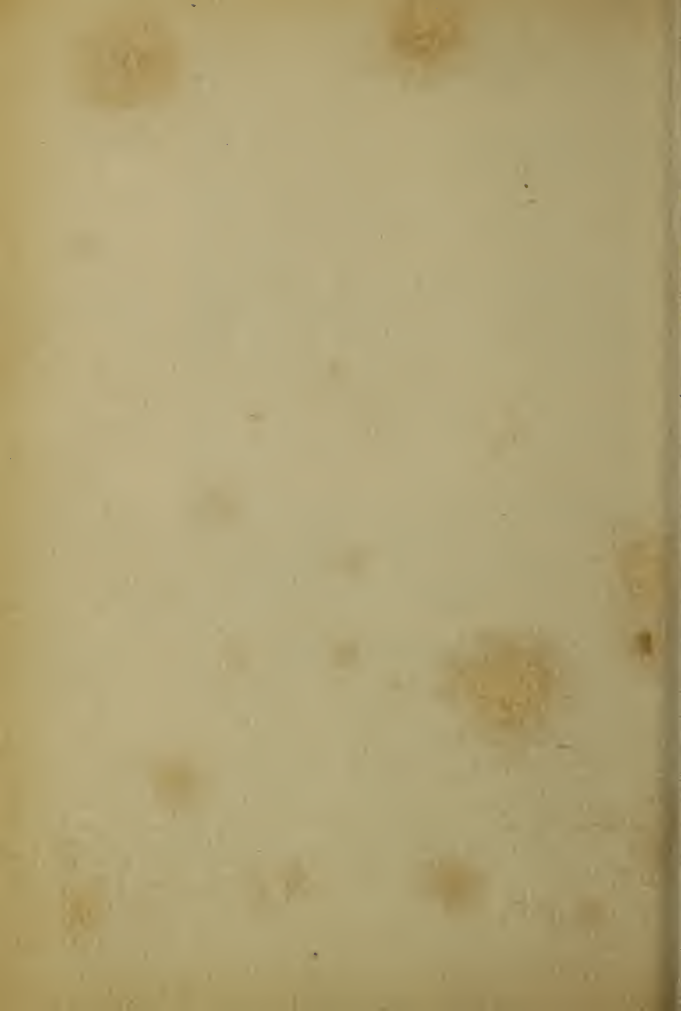
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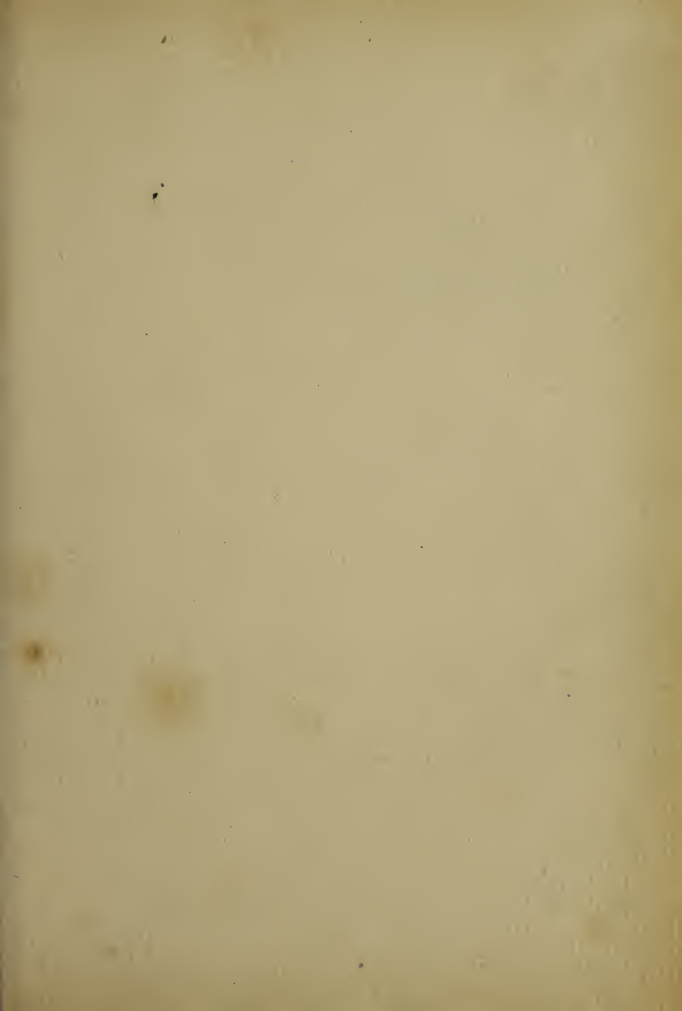
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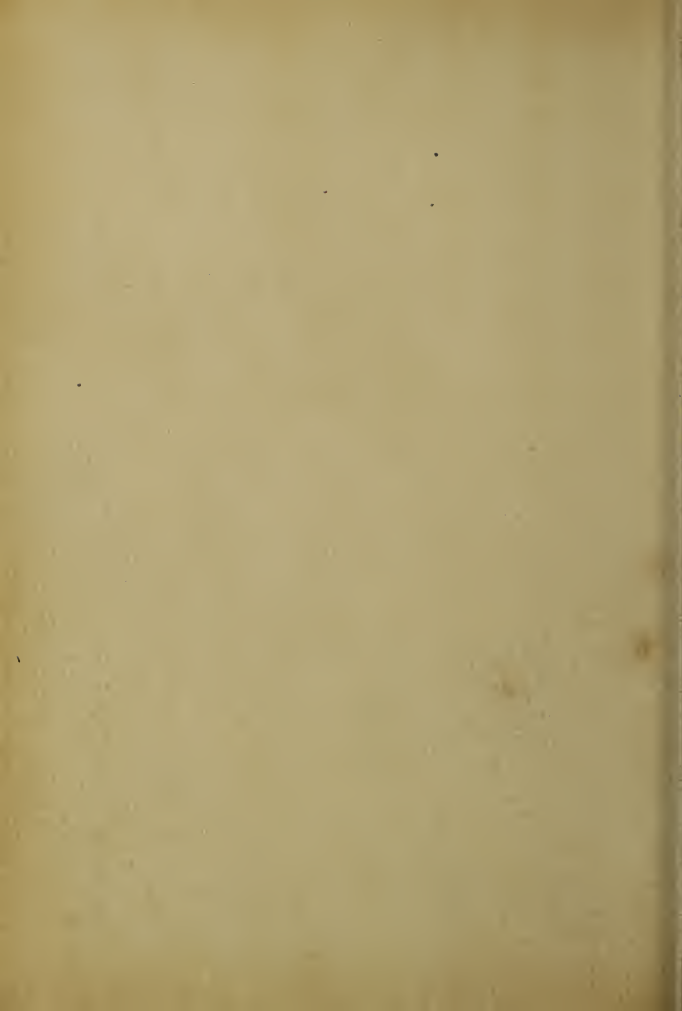
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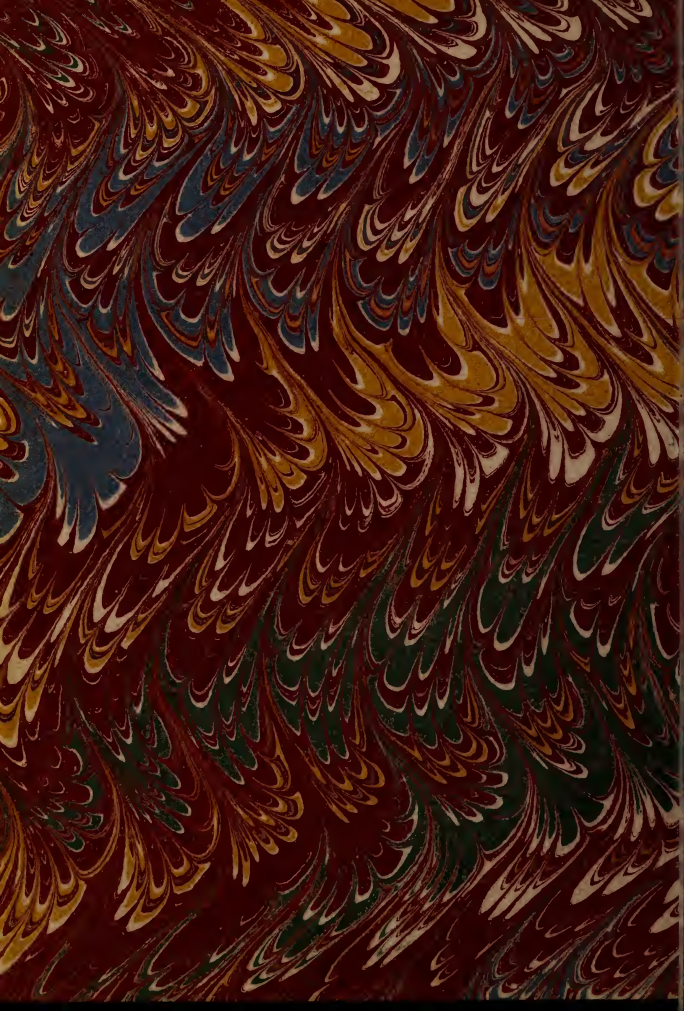
Here the (Lutea - Miller) Gene.

Perfect

for Ballerina 6th
Ballot

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Feb.
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Bankette of Sapience

IN the preface to his little anthology called *The Bankette of Sapience*, dedicated to King Henry VIII, Sir Thomas Elyot wrote: "In this lyttell boke shall youre grace and other readers beholde sentences sundry and dyuers whyche I dooe applye unto banquet-tynge dysshes, made and seasoned by Sapyence hyr selfe, and serued foorth to the table by theym, whyche dydde wryte or pronounce theym."

The first edition appeared in 1539. The volume in the Library is of the third edition, published six years later. It formerly belonged to the great collection at Britwell Court, and is bound in red morocco with the Christie-Miller arms on the sides. The only other recorded copy is in the British Museum.

The dishes — "some swete, some poynaunte, some aygre doulce" — are concise selections from the Bible, the Church Fathers, and the Latin and Greek classics. They are arranged alphabetically under brief headings, such as Virtue, Humility, and Pride; but from these conventional topics Elyot departed now and then into a whimsicality of his own with titles like "Quietnes of Minde," "Babblyng," and "Delicate liuyng."

He claimed no credit for the work, in spite of the fact that it revealed his rich knowledge of the early writers and a scholarly interest that was the mark of the English Renaissance. He had learned Latin and Greek before he was twenty, and was an ardent exponent of formal study, although he never attended a university. His enthusiasms, like those of his friends, Sir Thomas More and Roger Ascham, were humanistic: the classics, good government, education and reform, health and beautiful living.

In his *Boke named the Governour*, of which the Library has an edition printed in 1553, Elyot added an English contribution to the European list of books on the education of princes. Henry VIII, whom he served on various occasions as ambassador to Charles V, encouraged his writing, especially the composition of his Latin-English Dictionary. His translations from Isocrates, Plutarch, and others won him a fame which endured for two generations.

E. B. S.



Blake's Engravings for Night Thoughts

WHEN the first four parts of Young's *Night Thoughts* with illustrations by William Blake appeared in 1797, the publisher was sanguine enough to place the full heading on the title page: *The Complaint, and the Consolation; or, Night Thoughts*. It was with this title that Young's long moralizing poem was published in 1742-44 — the first eight nights comprising the "Complaint" and the ninth, the "Consolation." Owing to the financial failure of the 1797 publication, however, "The Consolation" and much of the rest of the poem never received the adornment of Blake's lofty design.

The 43 plates of the folio took the artist fully a year. They were conceived with a force and executed with an attention bestowed on few modern examples of the publisher's craft. Blake illustrated allegorical passages from the text in his individual linear style, varying from the delicate to the darkly foreboding. The compositions, engraved by his own hand, fill the wide margins about the central letterpress, unifying a difficult shape into a coherent design. Since they extend in many cases to the very edge of the sheet, it is particularly desirable that the pages remain uncut, as in the Library's copy [**A.994I.1].

Of Edward Young's *Night Thoughts*, his most famous work, one biographer said, "We seem to move in a perpetually dazzling circle of argument and reflection, and analogy, and metaphor, and illustration, without the power of passing beyond it . . ." Blake's rôle of illustrator was made difficult by having no narrative as a basis. But his genius was peculiarly adapted to the expression of abstractions, as his own poems show. Death — a powerful, white-bearded figure — is a favorite subject; others are Sleep, Time, angels, the soul, and, in *Night the Fourth*, Christ as Redeemer. A — "F
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Notes

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