



G.  
4072.15



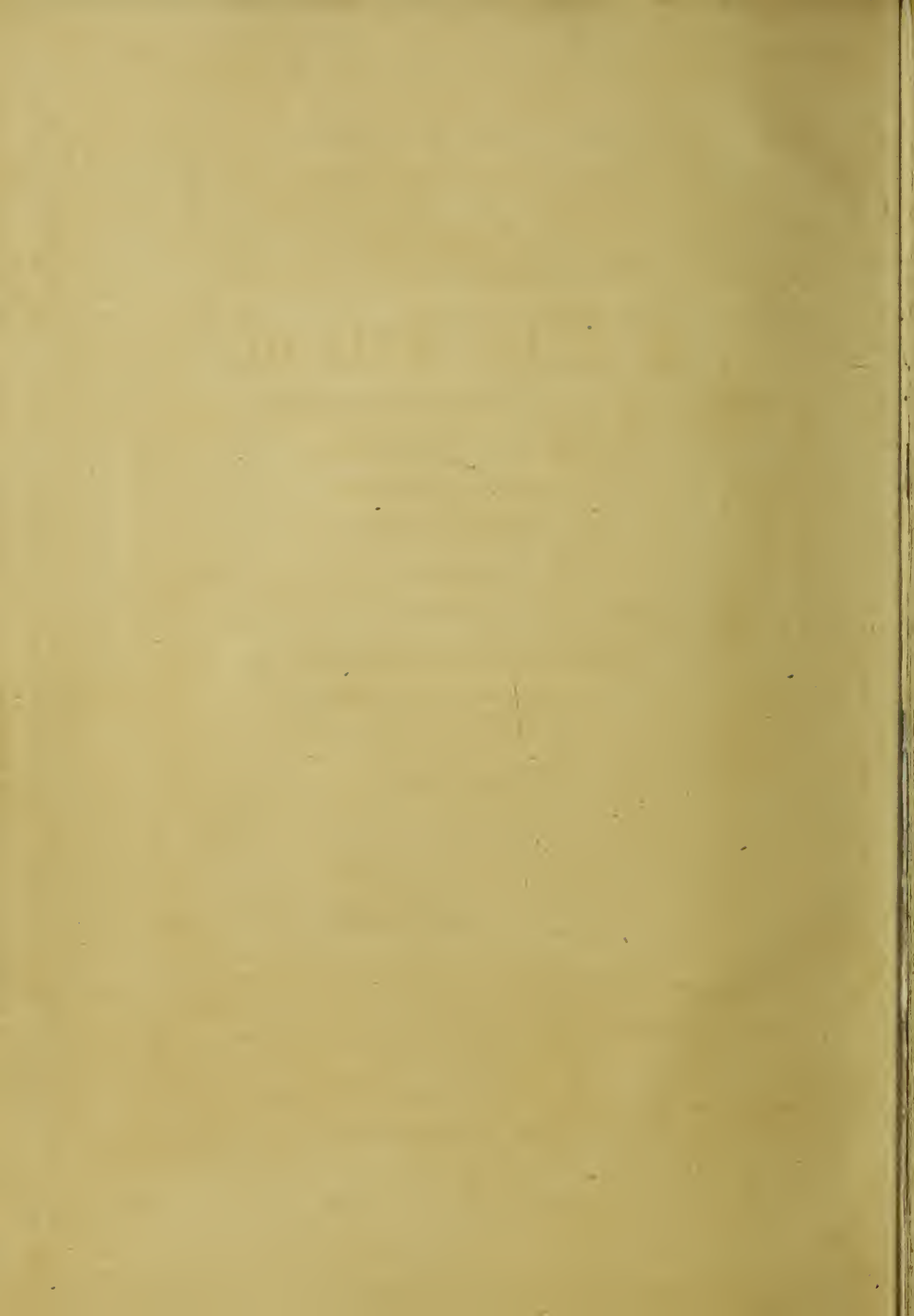



WILSON'S (Sir T.) Arte of Rhetorique for the use of all suche as are studious of Eloquence, 4to. black letter, *brown morocco extra, antique style, gilt edges, very fine copy*, £1. 4s 1562

This very excellent work was well known to Shakspeare. It contains some curious anecdotes and a reference to Will. Somers, with "wittie jesting and tales."



Digitized by the Internet Archive  
in 2015





# The Arte of

Rhetorique, for the vse of all  
soche as are studious  
of Eloquence, set forth  
in Englishhe, by

THOMAS

wilson.

1562.

And now newlie sette foorth  
againe, with a Prologue  
to the Reader.

Anno Dñi.

1562.

Imprinted at London,  
by Ihon Kingston.



THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO  
LIBRARY

158.452

May 1873

THE UNIVERSITY OF CHICAGO  
LIBRARY



# To the right ho:

nourable Lorde, Ihon Dudley, Lorde

Liffe, Erle of Warwike, and

Maister of the horse to the kyn-

ges Maicstie: your assured

to commaunde, Tho:

mas Wilson.



When Pirrhus King of the Epirotos, made battaile againste the Romaines, and could neither by force of armes, noz yet by any policie win certain strong holdes: he vsed commonlie to sende one Cineas ( a noble Oratour, and somctymes Scholer to Demosthenes) to perswade with the Capitaines and people that were in their, that thei should yelde by thesaid holde oz townes, without fight oz resistance. And so it came to passe, that through the pithie eloquence of this noble Oratour, diuers stronge Castelles and Fortresses, were peaceablie giuen vp, into the handes of Pirrhus, whiche he should haue founde, verie harde and tedious to winne by the sword. And this thyng was not Pirrhus hymself ashamed in his common talke, to the praise of the saied Oratour, openly to confesse: alledgyng that Cineas, thorough the eloquence of his tongue, wanne mo citees vnto hym, then euer hymself should els haue been hable, by force to subdue. Good was that Oratour, whiche could dooe so moche: and wise was that kyng, whiche would vse soche a meane. For, if the worthynesse of eloquence maie moue vs, what worthier thyng can there bee, then with a wooorde to winne Citees, and whole countries: If profite maie perswade, what greater gairt can we haue, then without bloodshed achiue to a conqueste: If pleasure maie prouoke vs, what greater delite doe we knowe,

A. ij. then

then to see a whole multitude, with the onely talke of a man, rauished and drawen, whiche waite he liketh beste to haue the: Boldely then maie I aduventure, and without feare step forth, to offer that vnto your Lordshipp, whiche for the dignitie is so excellent, and for the vse so necessarie: that no man ought to be without it, whiche either shall beare rule ouer many, or muste haue to doe with matters of a Realme. Consideryng therefore, your Lordshippes high estate, and worthe calling, I knowe nothyng moze sittyng with your honour, then to the gifte of good reason and vnderstandyng, wherewith we see you notable endued, to ioigne the perfeccion of Eloquent utteraunce. And bicause that aswell by your Lordshippes moste tender imbracyng, of all soche as be learned, as also by your right studious exercises, you dooe evidently declare, not onely what estimation you haue, of all learning and excellent qualitees in generall, but also what a speciaile desire and affection, you beare to Eloquence: I therefore, commende to ysur Lordshippes tuition and patronage, this treatise of Rhetorique, to thende that ye maie gette some furtheraunce by thesame, and I also be discharged of my faithfull pzonise, this lastte yere made vnto you. For, where as it pleased you, emong other talke of learnyng, earnestlie to wishe, that ye might one daie see the pceptes of Rhetorique, sette forth by me in Englishe, as I had erst doen the rules of Logique: hauing in my countrie this last Sommer, a quiete tyme of vacacion, with the right worshipfull sir Edward Dimmoke knight: I traauiled so moche, as my leasure might serue thereunto, not onely to declare my good harte, to the satisfiyng of your requeste in that behalfe, but also throug that your mocion, to helpe the towardnesse of some other, not so well furnished as your Lordship is.

For, as touchyng your self, by the tyme that perfecte experience, of manifold and waightie matters of the comon weale, shall haue encreased the Eloquence, whiche already doeth naturally flowe in you: I doubt nothyng, but you will so farr be better then this my booke, that I shal not onely bloushe to challenge you for a Scholer, in the Arte of Rhetorique, by me rude-

*The Epistle dedicatorie.*

ly sette forth: but also be giuen to sette this simple treatise, to your Lordshippe to Schoole, that it maie learne Rhetorique of your daily talke, finding you soche an Oratour in your speache as greate clarkes doe declare, what an Oratour should be.

In the meane season, I shall right humblie beseeche youre good Lordshippe, so to be a patrone and defendour, of these my labours, to you dedicated: as I shall bee a continuall petitioner vnto almighty God, for your preservation, and long continuance.

A.ij.

The Board of Trustees has the honor to acknowledge the receipt of your letter of the 10th inst. and to thank you for the interest which you have expressed in the work of the University. The Board is pleased to inform you that the report of the Committee on the subject of the proposed changes in the curriculum of the College has been received and is being carefully considered. It is the hope of the Board that a final decision will be reached in the near future and that the changes will be put into effect as soon as possible. Very respectfully,  
The Board of Trustees

10-10-00

A Prologue to the  
Reader.



**R**EATE maie their boldnesse be thoughte, that seeke without feare to set forth their knowledge: and suffer their doynge to be seen, thei care not of whom. For, not onelie thereby doe thei bying menne to thinke, that thei stande moche in their owne conceipt, but also thei seeme to assure them selues, that all menne will like, what soeuer thei write. Wherein thei commit twoo greate faultes: the one is, that thei are proude: the other is, that thei are sonde. For, what greater pryde can there bee, then for any manne, to thinke hymself to bee wiser, then all menne liuyng? Or what greater folie can be innagined, then for one to thinke, that all menne will like, what soeuer he writeth. Soche are thei for the moste parte by all likelihode, that doe set forth the booke. Wherein thei doe bothe betraie them selues, and also giue greate occasion to the wo:ld, to talke largely of them. But al those that dooe write, are not soche as I saie, nor meane not as I thinke, as the whiche are wise and learned menne, wrytyng owely vnder the correccion of others, to edifie their neighboure, and not sekynge in any wise their owne glozie. Neither all that be readers, will talke their pleasures, but rather state their iudgements, and weye thinges with reason. Some perhappes maie like the wryter, if his doynge be good, but the moste part vndoubtedly, muste of force bee offended, as the whiche are corrupte of iudgemente, because thei are nought. When soche as seeke the greateste praise, for wrytyng of booke, should dooe beste in my simple minde, to write foolishhe toyes, for then the moste parte, would beste esteeme theim. And herein perhappes maie I gette some aduauntage; that in my young yeres, haue been bolde to set forth my simple fantasies. For, in folly I dare compare with the proudest, and in pryde I dare matche with hym, that is most foolishhe; not doubtyng to finde soche fellowes, that not onelie

## A Prologue to the reader.

will seke to be egall vnto me, and perhappes excell me, but also soche as will therein right well esteeme me.

Cicero in his second booke de Oratore, byngeth in one Lucilius, a pleasaunte and merie conceipted manne, who saicth, that he would not haue soche thynges as he wzote to be redde, either of those that wer excellently learned, or of them that wer altogether ignoraunt. For, that the one would thinke more of his dooynges, and haue a farther meanyng with hym, then euer the aucthour self thought: the other takyng the boke in his hande, would vnderstande nothyng at all, beeyng as meeete to reade aucthours, as an Ass to plaie on the Organes. This manne in thus sayng, had some reason. But I being somwhat acquainted with the worlde, haue founde out an other sorte of menne, whom of all others, I would be lothe should reade any of my doings: especially soche thynges as either touched Christ or any good doctrine. And those are soche malicious folke, that loue to finde faultes in other mennes matters, and seuen yeres together will kepe them in store, to the vtter vndooyng of their christian brother: not myndyng to read for their better learning but seekyng to depzaue whatsoeuer thei finde, and watchyng their tyme, will take beste aduantage, to vndose their neighbour. Soche men I saie of all others, would I bee lothe to haue the sight, of any myue earnest dooynges, if I could tell how to forbid them, or how to hinder them of their purpose.

Two yeres past, at my beyng in Italie, I was charged in Rome Towne, to my greate daunger and vtter vndooyng (if Gods goodnesse had not been the greater) to haue wzitten this boke of Rhetorique, and the Logique also, for the whiche I was compted an heretique, notwithstanding the absolucion, graunted to all the realme, by Pope Iulie the thirde, for all former offences or practises, deuised againste the holic mother Church, as thei call it. A straunge matter, that thinges doen in Englad seuen yeres befoze, and the same vniuersallie forgiuen, should after wardes be laied to a mannes charge in Rome. But what can not malice doe? Or what will not the wilfull deuise, to satisfie their mindes, for vndooyng of others? God be my Iudge, I  
had

*A Prologue to the reader.*

had then as little feare (although death was presente, and the  
tormente at hande, whereof I felte some smarte) as euer I had  
in all my life befoze. For, when I saue those that did seeke my  
death, to bee so malicioullie sette, to make soche pooze shiftes,  
for my red'er dispatche, and to burden me with those backe rec-  
kenynges: I toke soche courage, and was so bold, that the Iud-  
ges then did moche maruaile at my stoutnesse, and thinkyng to  
bryng doune my greate harte, tolde me plainlie, that I was in  
farther perille, then wheresof I was aware, and sought there-  
vpon to take aduauantage of my woozdes, and to bryng me in  
daunger by all meanes possible. And after long debatynge with  
me, thei willed me at any hande, to submit my self to the holic  
Father, and the deuoute Colledge of Cardinalles. For, other-  
wise there was no remedie. With that bryng sullie purposed,  
not to yelde to any submission, as one that little trusted their  
colourable deceipte: I was as ware as I could bee, not to vtter  
any thyng, for myne owne harine, for feare I should come in  
their daunger. For, then either should I haue died, or els haue  
denied, bothe openlie and shamefullie, the knowen truth of  
Christ and his Gospell. In the end by Gods grace, I was won-  
derfullie deliuered; through plain foze of the worthie woman  
nes (an enterpryse heretofore in that sorte neuer attempted) be-  
yng then without hope of life, and moche lesse of libertie. And  
now that I am come home, this booke is shewed me, and I de-  
sired to looke vpon it, to amende it, where I thought meete. A-  
mende it q' I: Saie, let the booke first amende it self, and make  
me amendes. For, surely I haue no cause, to acknowledge it for  
my booke, bicause I haue so smarted for it. For, where I haue  
been euill handled, I haue moche a dooe, to shewe my self  
frendlie. If the soonne were the occasion, of the fathers impi-  
sonmente, would not the father bee offended with hym thinke  
you: Or at the least, would he not take heede, how hereafter he  
had to dooe with hym: If others neuer gette moze by bookes,  
then I haue doen: it wer better be a Carter, then a Scholer, for  
worldlie profite. A burnt childe feareth the fire, and a beaten  
Dogge, escheweth the whippe. Now therefore, I will none of  
A. h. this

*A Prologue to the reader.*

this booke from hencefozthe, I will none of hym I saie: take hym that list, and weare hym that will. And by that tyme thei haue paid foz hym so dearelic, as I haue doen, thei will bee as wearie of him, as I haue been. Who that toucheth Pitch, shall be filled with it, and he that goeth in the Sunne, shall be burnt, although he thinke not of it. So thei that will read this, o2 soche like bookes, shall in the ende, bee as the bookes are. What goodnes is in this treatise, I can not without baingio- rie reporte, neither will I meddle with it, either hotte o2 colde. As it was, so it is, and so bee it still hereafter foz me: so that I heare no moze of it, and that it be not yet ones again cast in my dishe. But this I saie to others, as I am assured thei will laugh that will reade it: so if the worlde should tourne (as God fozbid) thei wer mozte like to wepe, that in all pointes would followe it. I would bee lothe that any manne should hurte hymself, foz my doynge. And therefore, to auoide the worlde foz all partes, the beste were neuer ones to looke on it: foz then I am assured, no manne shall take harme by it. But I thinke some shall read it, befoze whom I dooc washe my handes, if any harme should come to them hereafter, and let theim not saie, but that thei are warned. I neuer harde a manne yet troubled foz ignozaunce in religion. And yet me thinkes, it is as greate an heresie, not to knowe God, as to erre in the knowlege of God. But some per- happes, mate saie vnto me: Sir, you are moche to bee blamed, that are so fearfull, and doe caste soche perilles befoze hande, to discourage menne from well doynge. I aunswere: My mynde is not to discourage any manne, but oncly to shewe, how I haue been tried foz this bokes sake, tanquam per ignem. Fo2, in dede the prison was on fire, when I came out of it, and where as I feared fire most (as who is he that doeth not feare it?) I was de- liuered by fire and sworde together. And yet now thus fearfull am I, that hauyng been thus swynged, and restrained of liber- tie: I would firste rather hassarde my life presently hereafter, to dye vpon a Turke: then to abide againe without hope of liber- tie, soche painfull imprisonment foz euer. So that I haue now got courage with sufferynge damage, and made my self as you  
se,



*A Prologue to the reader.*

see, verte willing from hencefo: the to dye: beyng then brought onely but in feare of death. Thei that loue sozo we vpon sozo: God sende it theim. I for my parte, had rather be without sense of grief, then for euer to liue in grief. And I thinke the troubles befoze death, beyng long suffered, and without hope continued a wo:se a great deale, then present death it self can be: especialy to hym that maketh little accountpe of this life, and is well armed with a constaunte mynde to Godwarde. Thus I haue talked of my self, moze then I needed, some will saie, and yet not moze (maie I well saie) then I haue needed in deede. For, I was without all help, and without all hope, not onely of libertie, but also of life, and therefore, what thyng neded I not: Or with what wo:des sufficientlie, could I sette fo: the my neede: GOD be praised, and thanks be giuen to him onely, that not onely hath deliuered me, out of the Lions mouth: but also hath brought Englande, my deare countrie, out of greate thzaldom: and fo:rein bondage.

And GOD saue the Quenes Maieste, the realme, and the scattered Locke of Chryste, and graunte, Mercifull GOD, an vniuersall quietnesse of mynde, perfite agremente in doctrine, and amendment of our liues, that we maie be all one Shepefolde, and haue one Pastour Jesus, to whom with the father, and the holie Gholte, bee honour and glorie, wo:ld without cande.

Amen. This seuenth  
of December.

Anno dñi.

1560.

# Eloquence firſte

GIVEN BY GOD, AND

after loſte by manne, and

laſte repaired by

GOD again.



An (in whom is poured the breathe of life) was made at his firſte beyng an euerliuing creature, vnto the likenes of God, endued with reaſon, and appointed Lozde over all other thynges liuyng. But after the faule of our firſt Father, ſynne ſo crepte in, that our knowlege was moche darkened, and by corruption of this our fleſhe, mannes reaſon and entendimente, were bothe ouerwhelmed. At what tyme God beyng ſoze greued with the ſolie of one manne pitied of his mere goodneſſe, the whole ſtate and poſteritie of mankind. And therefore (where as through the wicked ſuggeſtion of our Shollie enemy, the ioyfull fruition of Gods glorie, was altogether loſte:) it pleaſed our heauenlic Father, to repaire mankynde of his free mercie, and to graunte an euerliuyng inheritaunce, vnto all ſoche as would by conſtaunte faith, ſeeke earneſtie there after. Long it was, ere that manne knewe hymſelf, beyng deſtitute of Goddes grace, ſo that all thynges wared ſauage, the yearth vntilled, ſocietic neglected, Goddes wille not knowen, manne againſte manne, one againſte an other, and all againſte order. Some liued by ſpoyle, ſome like brute beaſtes, graſed vpon the grounde, ſome wente naked, ſome roured like Wooddoles, none did any thyng by reaſon, but moſte did what thei could, by manhode. None almoſte, conſidered the euerliuyng GOD, but all liued moſte commonlie after their owne luſte. By death thei thought that all thynges eanded, by life thei looked for none other liuyng. None remembzred the true obſeruacion of Wedlocke, none  
tendered

tendered the education of their children, Lawes were not regarded, true dealing was not onces vsed. For vertue, vice bare place, for right and equitie, might vsed authozitic. And therefore, where as manne through reason, might haue vsed order: man through folie fell into errour. And thus for lacke of skill, and for want of grace, euill so pꝛeuailed, that the Deuill was moste esteemed, and God either almost vnknowen among them all, or els nothyng feared among so many. Therefore, euen now when man was thus past all hope of amendement, God still tendering his owne woꝝkmanship, stirred vp his faithfull and eldꝛe, to perswade with reason, all menne to societie. And gaue his appoynted ministers knowledge, bothe to see the natures of men, and also graunted them the gift of vtterance that thei might wth ease, winne folke at their will, and frame them by reason to all good order.

And therefore, where as men liued brutishly in open felde haupng neither hous to shroude them in, nor attire to clothe their backes, nor yet any regard to seke their beste auaille: these appoynted of God, called the together by vtterance of speche, and perswaded with them what was good, what was had, and was gainfull for mankinde. And although at firste, the rude could hardely learne, and either for straungenesse of the thing. Would not gladly receiue the offer, or els for lacke of knowledge, could not perceiue the goodnesse: yet beyng somewhat drawen, and delited with the pleasauntnesse of reason, and the swetenes of vtterance: after a certain space, thei became thoroꝝwe nurture and good aduisement, of wilde, sober: of cruell, gentle: of foolles, wise: and of beastes, menne: Soche force hath the tongue, and soche is the power of Eloquence and Reason, that moste men are forced, euen to yelde in that, whiche moste standeth againste their wille. And therefore, the Poetes dooe seigne, that Hercules beyng a manne of greate wisdom, had all men lincked together by the eares in a chain, to drawe them and leade them euen as he lusted. For, his witte was so great, his tongue so Eloquente, and his experience soche, that no one manne was hable to withstande his reason, but euery one was rather

## The Preface.

rather diuen to dooe that, whiche he would, and to will that, which he did: agreeing to his aduise, bothe in woꝛde and woꝛke, in all that euer thei were hable.

Neither can I see, that menne could haue been brought, by any other meanes, to liue together in fellowshippe of life, to maintaine Cities, to deale truely, and willingly to obeye one an other, if men at the first had not by Arte and eloquence perswaded that, whiche thei full ofte founde out by reason. For, what manne I praie you, beyng better hable to maintain hym self, by valiaunte courage, then by liuyng in base subieccion: would not rather loke to ruke like a Loꝛde, then to liue like an vnderling: if by reason he wer not perswaded, that it behoueth euery man, to liue in his awn vocaciõ: and not to seke any hler rounne, then wherunto he was at the first appointed? Who would digge and delue, from moꝛne til euenyng: Who would trauaile and toyle, with the sweate of his browes? Yea, who would foꝛ his kinges pleasure, aduenture and hassarde his life, if witte had had not so wonne men, that thei thought nothyng moze needefull in this woꝛlde, noꝛ any thynge wherunto thei wer moze bounden: then here to liue in their dutie, and to train their whole life, accoꝛdyng to their callyng. Therefore, whereas menne are in many thynges weake by nature, and subiect to moche infirmitie: I thinke in this one pointe, thei passe all other creatures liuyng, that thei haue the giste of speache and reason.

And emong all other, I thinke hym moſte woꝛthie fame, and emongest men, to be taken foꝛ halfe a GOD: that therein doeth chiefly, and aboue all other, ercelle menne, wherẽin men doe ercelle beastes. For, he that is emong the reasonable, of all moſte reasonable, and emong the wittie, of all moſte wittie, and emong the Eloquente, of all moſte Eloquente: him thinke I emong all menne, not onely to bee taken foꝛ a ſingular man, but rather to be coumpted foꝛ haulfe a GOD. For, in ſekyng the excellencie hereof, the ſoner he dꝛaweth to perfeccion, the nigher he commeth to GOD, who is the chief wiſedome, and therfoꝛe called GOD, bicauſe he is moſte wiſe, oꝛ rather wiſe-  
dome

## The Preface.

done it self.

Now then, seying that GOD giueth his heauenlie grace,  
vnto all soche as call vnto hym with stretched handes, and hū-  
ble hart, neuer wanting to those, that want not to them selues:

I purpose by his grace and especial assistance, to set forth  
soche p̄ceptes of eloquence, and to shewe what

obseruacion the wise haue v̄sed, in hande-

lyng of their matters: that the vn-

learned by seing the p̄actise

of others, maie haue

some know-

ledge

them selues,

and learne by their

neighboures deuise, what is

necessarie for them-

selues, in their

own case.

Gualterus Haddonus D. Iuris Civilis,  
ET REGINAE MAIE-  
statis, à Libellis supplicibus.



Reticen Logice soror, est affata sororem:  
Quem didicit nuper, sermo Britannus erat.  
Retorice tacuit, magno perculsa dolore:  
Nam nondum nostro nouerat ore loqui.  
Audiit hæc, Logices, Vuilsonus forte, magister:  
Qui fuerat, nostros addideratq; sonos,  
Retorice mutam, verbis solatus amicis:  
Seuocat, & rogat num esse Britanna velit?  
Deiciens oculos respondit velle libenter:  
Sed se, qua possit, non reperire, via.  
Ipse vias [inquit] tradam, legesq; loquendi:  
Quomodo perfecte verba Britanna loces.  
Liberat ille fidem, nostro sermone politur:  
Retorice, nostra est vtraque facta soror.  
Anglia nobilium si charus sermo sororum:  
Est tibi, sermonis charus & author erit.

¶ Thomas Wilsonus in Angli-  
cam Rhetoricen suam.



Anglia si doceat, quod Græcia docta: quid obstat  
Quo minus ex Anglis Anglia, vera sciat.  
Non (quia Græca potes, vel calles verba Latina)  
Doctus es, aut sapiens: sed quia vera vides.  
Aurea secreto tegitur sapientia sensu.  
Abdita sensa tenes Anglus? es ergo sciens.  
Sed mea Rhetoricen nequeat cum lingua polire:  
Cui vacat, hoc vnum quod valet, oro velit.

What is Rhetorique.

**R**hetorique is an arte to set forth by utterance of wordes, matter at large, or (as Cicero doeth saie) it is a learned, or rather an artificiall declaration of the minde, in the handelyng of any cause, called in contention, that maie throught reason largely be discussed.

**T**he matter whercupon an Oratour must speake.

**A**n Oratour muste be able to speake fully of all those questions, whiche by lawe and mannes ordinaunce are enacted, and appointed for the vse and profite of man, soche as are thought apt for the tongue to sette forward. Now Astronomie is rather learned by demonstratio, then taught by any great utterance. Arithmetique smally nedeth thuse of eloquence, seying it maie be had wholly by nombryng onely. Geometrie rather asketh a good square, then a cleane flowing tongue, to set out the arte. Therfore an Oratores professio, is to speake onely, of all soche matters as maie largely be expounded, for mannes behoue, and maie with moche grace be set out, for all men to heare them.

Rhetorique occupied aboute all lawes, concerning man.

Questions of two sortes.

**O**f Questions.

**E**very question or demaunde in thinges, is of two sortes. Either it is an infinite questiō, and without ende, or els it is definite, and comprehended within soime ende.

Those questions are called infinite, whiche generally are propounded, without the comprehension of time, place, and persone, or any soche like: that is to saie, when no certaine thing is named, but onely wordes are generally spoken. As thus, whether it be beste to marie, or to liue single. Whiche is better, a Courtiers life, or a Scolers life.

Questions infinite.

Those questions are called definite, whiche set forth a matter, with the appointment, and namyng of place, time and persone. As thus. Whether now it bee best here in Englande, for a Wyllie to marie, or to liue single. Whether it were meete for the kynge's maiestie, that now is, to marie with a straunger, or to marie with one of his own subiectes.

Questions definite.

Questions de-  
finite, belonge  
proverbe to an  
Orator.

How the definite question (as the whiche concerneth some one persone) is mosse agreyng to the purpose of an Orator considering particuler matters in the Lawe, are euer debated betwixt certayne persones, the one affirmyng for his parte, and the other denyng as fast again for his parte.

Questions in-  
finite, proper  
vnto Logician.

Things generally spoken, without all circumstaunces, are moze proper vnto the Logician, who talketh of things vniuersally without respecte of persone, time, or place. And yet notwithstanding, Tullie dooth saye, that whosoever will talke of a particuler matter, must remember that within the same also, is comprehended a generall. As for example. If I shall aske this question, whether it be lawfull for William Conquerour to inuade Englands, and winne it by force of armour, I must also consider this, whether it be lawfull for any man to vsurpe power, or it bee not lawfull. That if the greater can not be bozne withall, the lesse can not be neither. And in this respecte, a generall question agreeth well to an Orators profession, and ought well to bee knowen, for the better furtheraunce of his matter, not withstanding the particuler question, is euer called in controuersie, and the generall onely thereupon considered, to comprehend and compasse the same, as the whiche is moze generall.

The ende of Rhetorique.

Three things are required of an Orator.

- To teache.
- To delight.
- And to perswade.

Orators bound  
to performe, thre  
things.

Plain wordes  
proper vnto an  
Orator.

Firste therefore, an Orator muste labour to tell his tale, that the hearers may well knowe what he meaneth, and vnderstande him wholie, the whiche he shall with ease doe, if he vtter his minde in plain wordes, soche as are vsuallie receiued, and tell it orderlie, without goyng aboute the bushe. That if he doe not this, he shall neuer doe the other. For what man can bee delited, or yet be perswaded, with the onelie hearyng of those thynges, whiche he knoweth not what they meane. The tongue is ordeined to expresse the minde, that one might vnderstande an others meanyng: How what auaieth to speake, when none can tell, what the speaker meaneth: Therfore Phauo-  
stinus the Philosopher (as Cellius telleth the tale) did hit a  
yong



young man ouer the thumbe, verie handsomely for vsing ouer old, and ouer straunge woordes. Strha (or he) when our old greate auncesters and graunfres were alīue, thei spake plainly in their mothers tongue, and vsed olde language, soche as was spoken then, at the buildyng of Roome. But you talke me soche a Latin, as though you spake with them euen now, that wer two or thye thousande yeres ago, and onely because you would haue no man, to vnderstand what you saie. Now were it not better for thee a thousande folde, (thou foolish fellowe) in sekynge to haue thy desire, to holde thy peace, and speake nothyng at all: For then by that meanes, se we should knowe what were thy meaning. But thou saiest, the olde antiquitie dooth like thee beste, because it is good, sober, and modest. Ah, liue man as thei did befoze thee and speake thy minde now, as men doe at this date. And remember that, whiche Cesar saiet, beware as long as thou liuest, of straunge woordes, as thou wouldest take hede and eschue greate rockes in the sea.

A Philosophers wittie sayyng to a young mā that sought to speake darre language.

The next part that he hath to plaie, is to chere his gesses and to make them take pleasure, with hearyng of thynges wittely deuised, and pleasauntly set forth. Wherefoze euery Orator, should earnestly labour to file his tongue, that his woordes maie slide with ease, and that in his deliuerance he maie haue soche grace, as the sounde of a Lute, or any soche instrument doeth giue. When his sentences muste bee well framed, and his woordes aptly vsed, throughout the whole discourse of his Oracion.

Orators muste vse delitefull woordes, and sayynges.

Thirde, soche quicknesse of witte must bee shewed, and soche pleasaunte sayes so well applied, that the eares maie finde moche delite, whereof I will speake largely, when I shall entreate of mouyng laughter. And assuredly nothyng is moze nedefull, then to quicken these heaue loden wittes of ours, and moche to cherishe, these our lompishe and brutish natures, for excepte menne finde delite, thei will not longe abide: delite them, and winne them, wearie them, and you lose them for ever. And that is the reason, that men commonly tary the ende of a merie plaie, and can not abide the halfe hearyng of a sower checkyng Sermon. Wherefoze euen these aunciente Preachers, muste now and then plaie the fooles in the pulpite, to serue the tickle eares of their ste-

Preachers not so diligentlie heard, as common solaters.

# The arte of Rhetorike.

Preachers must  
sometimes bee  
meete, why they  
speake to the  
people.

tyng audience, or els they are like some tymes to preache to the bare walles, soz though their spirite be apt, and our will pzone, yet our fleshe is so heauie, & humours so ouerwhelme vs, that we can not without refreshyng, long abide to heare any one thing. Thus we se, that to delite is nedefull, without the whiche, weightier matters will not be heard at all, and therefore, hym kunne I thanke, that bothe can and will euer, mingle sweete, among the sower, he be Preacher, Lawyer, yea, or Cooke either hardely, when he dresseth a good dish of meate: now I nede not to tell that scurrillitie, or Alehouse festyng, would bee thought odious, or grosse mirth would be deamed madnesse: considering that euen the mean witted doe knowe that all ready, and as soz other, that haue no witte, they will neuer learne it, therefore God speede the. Now when these two are dooen, he muste perswade, and moue the affections of his hearers in soche wise, that they shall be forced to yelde vnto his sayng, whereof (because the matter is large, and maie moze apily bee declared, when I shall speake of Amplificacion) I will surcease to speake any thing thereof at this tyme.

Delighting nede:  
full.

Scurrillitie  
odious.

Affections must  
be moued.

¶ By what meanes Eloquence is attained.

**I**f it nedefull it is that he, whiche desireth to excell in this gifte of Oratorie, and longeth to pzone an eloquent manne, must naturally haue a witte, and an aptnesse thereunto: then muste he to his booke, and learne to be well stoized with knowlege, that he maie be able to minister matter, soz al causes necessary. The whiche when he hath gotte plentifully, he must vse moche exercise, bothe in wyting, and also in speaking. For though he haue a witte, and learnyng together, yet shall they bothe little auaille, without moche practise. What maketh the Lawyer to haue soche vtterance? Practise. What maketh the Preacher to speake so roundly? Practise. Yea, what maketh woemen go so faste alwaie with their woordes? Marie practise I warraunt you. Therefore in all faculties, diligent practise, and earnest exercise, are the onely thinges, that make men pzone excellent. Many men knowe the arte verie well, and be in all pointes throughtly grounded, and acquainted with the preceptes, and yet it is not their hap to pzone eloquente. And the reason is, that eloquence it self, came not by first by  
the

Practise maketh  
all thinges  
perfecte.

the art, but the art rather was gathered vpon eloquence. For Rhetorique first made by  
 wise men seying by moche obseruacion, and diligent practise, the compasse of diuers causes, compiled thereupon precep-  
 ces and lessons, woꝛthie to bee knowen, and learned of all first made by  
 men. Therefore befoze art was inuented, eloquence was b- Rhetorique.  
 sed, and thꝛough practise made perfect, the whiche in al thin-  
 ges, is a soueraigne meane, moſte highly to excell.

Now, befoze we vse either to wꝛite, oꝛ speake eloquently, Imitacion oꝛ  
 we muste dedicate our mindes wholſe, to folowe the moſte ſcolowynge the  
 wise and learned menne, and seeke to fallyson, as well their waies of wise  
 speache and gesturing, as their witte oꝛ ending. The whi- men, is neede-  
 che when we earnestly minde to do, we can not but in time full.  
 appere somewhat like them. For if thei that walke moche in  
 the Sonne, and thinke not of it, are yet for the moſte parte  
 Sonne burnt, it can not be but that thei, whiche wittingly  
 and willyngly, traualle to counterfete other, muste needes  
 take some colour of them, and bee like vnto them, in some  
 one thing oꝛ other, accoꝛdyng to the Proverbe, by compani-  
 yng with the wise, a man shall learne wisdom.

¶ To what purpose this art is set for the.

**I**n this purpose, and for this vse, is the art compiled Rhetorique,  
 together, by the learned and wise menne, that those to what pur-  
 whiche are ignoꝛaunt, might iudge of the learned, pose it serueth  
 and labour (when tyme should requyre) to folloꝛne  
 their woꝛkes accoꝛdyngly. Again, the art helpeth well to di-  
 spose, and order matters of our owne inuencion, the whiche  
 wee make folloꝛne, as well in speakyng, as in wꝛityng, for  
 though many by nature without art, haue pꝛoned woꝛthie  
 men, yet is art a surer guide, then nature, consideryng wee  
 se as lyuelie by the art, what wee doe, as though wee red a  
 thing in wꝛityng, whereas natures doynge are not so open Arte, surer  
 to all men. Again, those that haue good wittes, by nature, guide then  
 shall better encrease them by art, and the blunt also shall be nature.  
 whetted thꝛough art, that want nature to help the forward.

¶ Five thynges to be consi-  
 dered in an Orator.



By one that will largelie handle any matter,  
 must fasten his minde firste of all, vpon these five  
 especiall poinces that folloꝛne, and learne them  
 euery one.

# The art of Rhetorique.

Orators  
must haue. v.  
thynges to  
make them  
perfecte.

Inuencion,  
what it is.

Disposicion,  
what it is.

Elocucion,  
what it is.

Memorie,  
what it is.

Pronoucia-  
tio, what it is

- i. Inuencion of matter.
- ii. Disposicion of the same.
- iii. Elocucion.
- iiii. Memorie.
- v. Utteraunce.

**T**HE findyng out of apte matter, called other wise Inuencion, is a searchyng out of thynges true, or thynges likelle, the whiche maie reasonable sette foꝛ the a matter, and make it appere probable. The places of Logique, giue good occasion to finde out plentifull matter. And therefore, thei that will pꝛeoc any cause, and seke onely to teache thereby the truth, must search out the places of Logique, and no doubt thei shall finde moche plentie. But what auailleth moche treasure and apt matter, if man can not applie it to his purpose. Therefore, in the seconde place is mencioned, the settelyng or oꝛderyng of thynges inuented foꝛ this purpose, called in Latine, Dispositio, the whiche is nothyng els, but an apte bestowlyng, and oꝛderly placing of thynges, declarlyng where euery argument shall be set, and in what maner euery reason shall be applied, foꝛ confirmacion of the purpose.

But yet what helpeth it, though we can finde good reasons, and knowe how to place them, if wee haue not apte woꝛdes, and picked sentences, to commend the whole matter. Therefore, this point must needes folow, to beautifie the cause, the whiche beyng called Elocutio, is an applyng of apte woꝛdes and sentences to the matter, founde out to confirme the cause. When all these are had together, it auailleth little, if manne haue no memorie, to containe them. The Memorie therefore muste be cherished, the whiche is a false holdyng, bothe of matter and woꝛdes couched together, to confirme any cause.

Be it now, that one haue all these sower, yet if he wante the fift, al the other doe little profite. Foꝛ though a man can finde out good matter, and good woꝛdes, though he can handsomely set them together, and carie them very well a wale in his minde, yet it is to no purpose, if he haue no utteraunce, when he should speake his minde, and shewe men what he hath to saie. Utteraunce therefore, is a framynge of the volce, countenaunce, and gesture, after a comely maner.

Thus

Thus we see, that euery one of these must go together, to make a perfecte Orator, and that the lacke of one, is an hinderance of the whole, and that as well all maie be wanting as one, if we loke to haue an absolute Orator.

¶ There are seuen partes in euery Oracion.

- i. The Enterance or beginnyng.
- ii. The Narracion.
- iii. The Proposition.
- iiii. The Deuision or seuerall parting of thynges
- v. The Confirmation.
- vi. The Confutacion.
- vii. The Conclusion.

Oracions is general, consist vpon, vii. partes.

**T**he Enterance or beginnyng, is the former parte of the Oracion, wherby the will of the standers by, or of the Iudge is sought for, and required to heare the matter. Enterance, what it is.

The Narracion, is a plain and manifest pointing of the matter, and an euident setting forth of all thynges, that belong vnto the same, with a brief rehearfall, grounded vpon some reason. Narracion.

The Proposition is a pithie sentence, comprehending in a small roume, the somme of the whole matter. Proposition.

The Deuision, is an opening of thynges, wherein we agree and rest vpon, and wherein we sticke, and stand in traues, shewing what we haue to saie, in our owne behalfe. Deuision.

The Confirmation, is a declaracion of our owne reasons, with assured and constaunt proofes. Confirmation.

The Confutacion, is a dissoluyng or wiping awaie, of all suche reasons, as make against vs. Confutacion.

The Conclusion, is a clarkely gatherng of the matter, spoken befoze, and a lapping vpon of it altogether. Conclusion.

Now, because in euery one of these, greate heed ought to be had, and moche art must be vsed, to content and like all parties: I purpose in the second booke, to set forth at large, euery one of these, that bothe we maie knowe in all partes, what to folowe, and what to eschue. And firste, when tyme shalbe to talke of any matter, I would aduise euery man, to consider the nature of the cause self, that the rather he might frame his whole Oracion thereafter.

# The art of Rhetorique.

¶ Every matter is contained  
in one of these tower.

Matters in  
general, stāde  
in iii. pointes

**E**ther it is an honeste thyng, whereof we speake, or  
els it is filthy and vile, or els betwixt bothe: and  
doubtfull, what is to be called, or els it is some trif-  
lyng matter, that is of small weight.

Matters i.  
honeste.

That is called an honest matter, when either we take in  
hande soche a cause, that all menne would maintain, or els  
gainesafe soche a cause, that no man can well like.

Matters, ii.  
filthy.

Then dooe wee holde and defende a filthy matter, when  
either wee speake againste our owne conscience, in an euill  
matter, or els withstande an vpryght trathe.

Matters iii.  
doubtfull.

The cause then is doubtfull, when the matter is half ho-  
nest, and halfe vnhonest.

Matters iiii.  
trifelyng.

Soche are trifling causes, when there is no weight in thē  
as if one should phantasie, to praise a Gole, befoze any other  
beast liuing (as I knowe who did) or of trauite to commende  
puttes chiefly, as Dauid did, or the seuer quartain, as Pha-  
uorinus did, or the Gnatte, as Virgill did, or the battaile of  
Frogges, as Homere did, or dyspraise bearded, or commend  
shauen heddes.

¶ Good hede to be taken at the first, vpon the  
hand clyng of any matter in iudgement.

Circumstan-  
ces necessarie  
in all causes  
to be noted.

**W**hen it is necessarie to knowe, what maner of  
cause we haue taken in hande, when we firste enter  
vpon any matter, but also it is wisdom, to consi-  
der the tyme, the place, the manne for whom wee  
speake, the man against whom we speake, the matter wher-  
of we speake, and the Iudges befoze whom wee speake, the  
reasons that beste serue to further our cause, and those rea-  
sons also, that maie seme somwhat to hinder our cause, and  
in no wise to vse any soche at all, or els warely to mitigate  
by protestacion, the euill that is in them, and alwaies to vse  
whatsoener can bee saied, to winne the chief hearers good  
willes, and perswade them to our purpose. If the cause goe  
by fauour, and that reason cannot so moche auaille, as good  
wil shalbe able to do: or els if mouing affectiōs can do moze  
good, then byingng in of good reasons, it is meete alwaies  
to vse that waie, wherby we maie by good helpe, gette the  
ouer hande. That if mine aduersaries reasons, by me being  
confuted,

Fayour win-  
nyng, and af-  
fectiōs mo-  
uyng, when  
they are moste  
necessarie.

confuted, serue better to helpe foꝛward my cause, then mine owne reasons confirmed, can be able to dooe good: I should wholly bestowe my tyme, and trauaill to weaken and make slender, all that euer he bzingeth with him. But if I can with moze ease, pꝛoue myne owne saynges, either with witnesses, oꝛ with woꝛdes, then be able to confute his with reason, I muste labour to withdraue mennes mindes, from myne aduersaries foundation, and require theim wholly to berken vnto that, whiche I haue to saie, beyng of it self so iuste and so reasonable, that none can rightly speake againste it, and we we them that greate pitie it were, foꝛ lacke of the onelle hearing, that a true matter, should want true dealing. Ouer & besides all these, there remain two lessons, the whiche wisemen haue alwayes obserued, and therefore ought of all men, assuredly to be learned. The one is, that if any matter be laied against vs, whiche by reason can hardly be auoided oꝛ the whiche is so open, that none almoste can deny, it wer wisdome in confuting all the other reasons, to passe ouer this one, as though we sawe it not, and therefore speake neuer a woꝛde of it. Oꝛ els if necessitie shall foꝛce a man to saie somewhat, he maie make an outwarde bragge, as though there were no matter in it, euer so speaking of it, as though he would stande to the triall, making menne to beleue, he would fight in the cause, when better it were (if necessitie so required) to run cleane a waie. And therein though a manne doe sic & giue place, euer moze the gladder, the lesse raupng there is, oꝛ stirryng in this matter: yet he flieth wisely, and foꝛ this ende, that beyng sensed other wise, and strongly appointed, he maie take his aduersarie at the best aduauntage oꝛ at the least, weary hym with moche linyng, and make hym with oft soche flyng, to foꝛsake his chief defence.

The other lesson is, that whereas we purpose alwayes to haue the victoꝛie, we should so speake, that wee maie labour rather not to hinder, oꝛ hurt our cause, then to seke meanes to further it. And yet I speake not this, but that bothe these are right necessarie, and euery one that will doe good, must take paines in them bothe, but yet not withstanding, it is a fouler faulte a greate deale, foꝛ an Orator to be founde hurting his owne cause, then it should turne to his rebuke, if he had not furthered his whole entent. Therefore not onely is

**Aduersaries**  
reasons, which  
if they should best  
be confuted.

**Argumentes**  
when they  
should chiefly  
be used.

**Matters,**  
hard to auoid  
should alwayes  
be passe ouer,  
as though we  
sawe them  
not at all.

**Good to bee**  
bold in moste  
daunger, if o-  
ther wise wee  
can not escape

**Better not to**  
hurte a good  
matter, by ill  
speech, then to  
further it by  
good talke.

warenesse in  
speaking, and  
foz bearing to  
speake.

The persone  
befoze whom  
we speake,  
muste be well  
marked.

Tyme must  
be obserued.

It wisdome, to speake so moche as is needefull, but also it is good reason, to leaue vnspoken, so moche as is nedelesse, the which although the wisest can doe, and nede no teachyng, yet these common wittes, offends moche now and then, in this behalfe. Some man beyng stirred, shall hurte moze our cause, then twentie other. Vauntyng woozdes befoze some men, will not be bozne at all. Sharpe rebekyng of our aduersarie, or frumpes giuen befoze some persones: can not be suffred at all. Yea, sometymes a manne muste not speake all that he knoweth, soz if he doe, he is like to finde small fauor, although he haue iuste cause to speake, and maie with reason declare his minde at large. And albeit that wittles folke, can soner rebuke that, which is fondly spoken, then redde praise that, which is wisely kepte close, yet the necessitie of the matter, muste rather bee marked, then the sonde iudgement of the people esteemed. What a soze sayng were this? When a Lawier should take in hande a matter, concerning life and death, and an other should aske how he hath sped, to heare tell that the Lawier, hath not onely cast a waie his client, but vndoed hymself also, in speakyng thynges inconsiderately, as no doubt it often happeneth, that wisemen, and those also that be none euill men neither, maie vnwares speake thynges, which after ward thei soze repent, & would call backe again, with losse of a greate somme. Now what a folly it is, not to remember the tyme, and the men. Whoso will speake that, which he knoweth will not be liked, if he purpose to finde fauour at their handes, befoze who he speaketh, what man of reason, will praise that befoze the Iudges (befoze whom he knoweth, the determinaciō of his cause resteth) which the Iudges self can not abide, to heare spoken at all? Whoso doeth not be moche hinder his owne matter, that without all curtesie, or pzeface made, will largely speake euill of those men, whom the hearers of his cause, tenderly doe fauor? Whoso be it that there be some notable fault in thine aduersarie, with which the Iudges also are infected, were it not folly soz thee, to charge thine aduersary with the same. Considering the Iudges thereby maie thinke, thou speakest against theim also, and so thou maiest perhaps, lose their fauour in sekynge soche defence, made without all discretion. And in framynge reasons, to confirme the purpose, if any be spoken



spoken plainly false, or els contrary to that, whiche was spoken befoze, doeth it not moche hinder a good matter: Therfoze in all causes, this good hede ought to be had, that alwayes we labour to doe some good, in furthering of our cause, or if we can not so do, at the least that we do no harme at al.

¶ There are three kindes of causes, or Dira-  
cions, whiche serue for euery matter.

**W**htyng can be handeled by this arte, but thesame Diracons, or causes of thye kindes. is conteyned, within one of these thzee causes. Etther the matter consisteth in praise, or dyspraise of a thing, or els in cōsultyng, whether the cause be profitable, or vnprofitable, or lastly, whether the matter be right or wrong. And yet this one thyng is to bee learned, that in euery one of these thzee causes, these thzee severall endes, make euery one of them be cōteined, in any one of them. And therefore, he that shall haue cause to praise any one bodie, shall haue iuste cause to speake of iustice, to entreate of profite, and iointly to talke of one thing wth an other. But because these thzee causes, are cōmonly and for the moste part, severally parted, I will speake of theim, one after an other, as they are set forth by wise mennes iudgements, and particularly declare their properties, all in order.

The Diracons demonstratiue, standeth either in praise, Diracons Demonstratiue. or dyspraise of some one manne, or of some one thyng, or of some one dedde doen.

¶ The kinde Demonstratiue, where-  
in chiefly it is occupied.

**H**ere are diuerse thynges, whiche are praised, and dyspraised, as men, countries, citees, places, beastes, hilles, riuers, houses, castles, deddes doen by woorthie men, and policies inuēted by greate warriors but moste commonly men are praised, for diuerse respects, befoze any of the other thynges are taken in hande.

Now in praisyng a noble personage, and in setting forth at large his woorthines, Quintilian giueth warnyng, to vse this thyzefolde order.

Noble personages, how they should be praised.

To obserue thynges, } Befoze his life.  
                                  } In his life.  
                                  } After his death.

Befoze

The art of Rhetorique.

Befoze a mannes life, are considered these places.

- The Realme.
- The Shire.
- The Toun.
- The Parentes.
- The Auncelours.

**S** a mannes life, praise muste bee parted thzefolde. That is to saie, into the gistes of good thynges of the minde, the body, and of soztune. Now the gistes of the body, and of soztune, are not praise woztly, of their own nature: but euen as thei are bled, either to, ozt fro, so thei are either praised, ozt dyspraised. Gistes of the mynde, deserue the whole trumpe, and sound commendacion aboue all other, wherein we maie vse the rehearsall of vertues, as thei are in order, and beginnyng at his infancie, tell all his doynge, till his last age.

The places whereof are these.

- |  |  |
|--|--|
| <p>The birthe, and infancie.</p>             | <p>Whether the person be a man, ozt a woman.</p>   |
| <p>The childhode.</p>                        | <p>The byzngyng vp, the nurturyng, and the behauour of his life.</p>   |
| <p>The strypelyng age, ozt spzyng tude.</p>  | <p>Wherby, to ar refered these.</p> <p>To what studie he taketh himself vnto, what companie he bseth, how he liueth.</p> |
| <p>The mannes state.</p>                     | <p>Howelles doen, either abzode, ozt at home.</p>  |
| <p>The olde age.</p>                         | <p>His pollicies and wittfe deuises, in behoue of the publique weale.</p>  |
| <p>The time of his departure, ozt death.</p> | <p>Thynges that haue happened aboute his death.</p>  |

**N**ow to open all these places moze largelic, aswell those that are besoze a mannes life, as soche as are in his life, and after his death, that the reader maie further

ther se the profite, I will doe the beste I can.

The house whereof a noble personage came, declares the state and natures of his auncesters, his allsaunce, and his kynnsfolke. So that suche worthy seates, as they haue here, tofoze doen, and all suche honours, as they haue had, foze suche their good seruice, redoundes wholye to the encrease and amplifying of his honour, that is now liuyng.

The house of  
auncestrie wher:  
of a noble pers-  
sonage cometh

The Realme, declares the nature of the people. So that some Countrey byngeth moze honoz with it, then another doth. To be a Frenche manne, descendyng there of a noble house, is moze honoz then to be an Irishe manne: to be an Engllishe manne bozne, is muche moze honour, then to be a Scotte, because that by these men, worthy pzoouesses haue been dooen, and greater affaires by them attempted, then haue been dooen by any other.

ii. The Real-  
me.

The Shire oz Toun helpeyth somewhat, towarde the encrease of honour: As it is muche better, to bee bozne in Paris, then in Picardie, in London then in Lincolns. Foze that bothe the ayre is better, the people moze ciuill, and the wealth muche greater, and the menne foze the mozte parte moze wise.

iii. The Shire  
of Toun.

To bee bozne a manchild, declares a courage, grauitie, and constancie. To be bozne a woman, declares weakenes of spirite, neshenes of body, end siknesse of mynde.

iiii. The sexe  
of kynde.

Now foze the bynyng by of a noble personage, his nurse muste be considered, his plate felowes obserued, his teacher and other his seruauntes, called in remembzaunce. Howe euery one of these lyued then, with whom they haue lyued after wardes, and how they liue now.

v. Education.

By knowyng what he taketh himself onto, and where in he mozte deliteth, I maie commende hym foze his learnyng, foze his skill in the Frenche, oz in the Italian; foze his knowlege in Cosmographie: foze his skill in the lawes, in the histories of all countreis, and foze his gifte of endityng. Again, I maie commende hym foze playng at weapons, foze runnyng vpon a greate horse, foze chargyng his staffe at the Wylte, foze vauityng, foze playng vpon instrumentes, yea, and foze painetyng, oz drawyng of a platte, as in old tyme noble pzinces, muche delsted therein.

vi. Inclination  
of nature.

Tozouelle dooen, declare his seruice to the kyng, and his country,

vii. attempted  
worthy.

countrey, either in withstanding the outwarde enemye, or els in aswagging the rage of his awne countreymen at home.

viii.

His wise counsaill, and good aduise geuen, setteth furthe the godnesse of his witte.

Time of his  
departing this  
woorde.

At the tyme of his departing, his sufferance of all sickness, may muche commend his worthinesse. As his strong harte, and cherefull patience euen to the ende, cannot want greate praise. The loue of all men towarde hym, and the lamenting generally for his lacke, helpe well moste highly to set furthe his honour.

After departure

After a mannes death, are considered his tombe, his cote armour set vp, and all suche honours, as are vsed in funerals. If any one liste, to put these preceptes in practise, he maye doo, as hym liketh best. And surely I do thynke, that nothyng so muche furthereth knowlege, as dailey exercise, and enuyng our selves to do that in dede, whiche we know in woorde. And because examles geue greate lighte, after these preceptes are set furthe, I will commend two noble gentlemen, Henry Duke of Suffolk, and his brother lord Charles Duke with hym.

Duke of Suffolke,  
and lord  
Charles.

An example of commendying a noble personage.

**W**etter or moze wisely can none do then they whiche neuer bestowe praise, but bypon those that best deserue praise, rather mynding discretely, what they ought to doo, then vainly deuising what they best can doo, sekyng rather to praise menne, suche as are founde worthy, then courtesly finding meanes to praise matters, such as neuer wer in any. For they which speake other wise then trithe is, mynd not the commendacion of the persone, but the setting furthe of their awne learning. As Gorgias in Plato, praising vnrightheousnes, Hellogabalus Doctors, commendying whoresome, Phauozinus the Philosopher, extolling the feuer Quartaine, thought not to speake as the cause required, but woulde so muche saie as their wit woulde geue, not weighing the state of the cause, but mynding the vaunte of their brain, lokyng how muche could be said, not passyng howe little shoulde be saied. But I bothe knowyng the might of Gods hand, for suche as loue fables, and the shame that in yearth reboundeth to euill reporters, wil not commend that in those, whiche nede no good praise  
but

Gorgias.  
Hellogabalus.  
Phauozinus.

but will commende them, that no man iustly can dispraise, no; yet any one is well able woꝛthely to praise. Their towarðnes was suche, and their giftes so great, that I knowe none whiche loue learnyng, but hath soꝛowed the lacke of their beeing. And I knowe that the onely naming of them, will stirre honest hartes, to speake well of the. I will speake of twoo bꝛethꝛen, that lately departed, the one Henry Duke of Suffolke, and the other Lord Charles his bꝛother, whom God thynkyng meteꝛ soꝛ heauē, then to liue here vꝓo yearth, toke from vs in his anger, soꝛ the betteryng of our doynge, and amendement of our euill liuing. These twoo gētlemen were boꝛne in noble England, bothe by father and mother, of an high parentage. The father called duke Charles, by marriage beyng bꝛother, to the woꝛthy kyng of famous memoꝛie, Henry theiḡh, was in suche fauour, and did suche seruice, that all Englande at this houre, doeth finde his lacke, and Fraunce yet doeth feele, that suche a Duke there was, whom in his life tyme, the godly, lōued: the euill, feared, the wise men, honozed soꝛ his wit, and the simple, bled alwaies soꝛ their counsaill. Their mother, of birthe noble, and witte great, of nature gētle, and mercifull to the pooꝛe, and to the godly, and especially to the learned, an earnest good Patrone, and moſte helpyng Ladye aboue all other. In their youthe their father died, the eldest of them beyng not past. ix. yeres of age. After whose death, their mother knowing, that welth with out wit, is like a swoꝛde in a naked mānes hand, and assuredly certain, that knowlege would confirme iudgement, pꝛouided soꝛ their bꝛynging vp, in all vertue and learnyng, that. ḡ. like were. not to be had, within this realme again. When they began bothe, to ware somewhat in yeres, beyng in their pꝛime tye, and spꝛyng of their age, thelder waityng of the kynges maiestie that nowe is, was generally well esteemed, and suche hope was conceiued of his towarðnes, bothe soꝛ learnyng, and all other thinges, that selue wer like vnto hym in all the courte. The other keepyng his boke, emong the Cambꝛyge mē, pꝛofited (as they all well knowe) both in vertue and learning, to their greate admiracion. Foꝛ the Greke, the Latine, and the Italian, I knowe he could dooꝛ moꝛe, then would be thought true by my repoꝛt. I leaue to speake of his skill in pleasaunt instru-

Henry duke of  
Suffolke, and  
lord Charles  
his bꝛother.

mentes.

mentes, neither will I utter his aptnes in Musike, and bys toward nature, to all exercises of the body. But his elder brother in this tyme (besides his other gistes of the mynde, whiche passed all other, and were almoste incredible) following his fathers nature, was so delited with ridyng, and runnyng in armour vppon horsebacke, and was in comely soz that feacte, and coulde do, so well in chargyng his staffe, beyng but xiiij. yeres of age, that menne of warre, euen at this houre, mone muche the wāt of suche a worthy gētle mā. Pea, the Frenche men that first wondered at his learnyng, when he was there emong theim, and made a notable Oracion in Latine: were muche moze assnied when they sawe his comely ridyng, and litle thought to finde these two ornaments, soynd bothe in one, his yeres especially beyng so tender, and his practise of so small tyme. Afterward coming from the court, as one that was desirous to be emeng the learned, he late in Cambzige together with his brother, where they bothe so pzofited, and so gently vsed themselves, that al Cambzige did reuerence, bothe him and his brother, as two iewelles sent frō God. The lders nature was soche, that he thought himself best, when he was emōg the wisest, and yet contempned none, but thankfully vsed all, gentle in behauoz without childshines, stout of stomacke without all pzide, bolde with all warenesse, and frendly with good aduiseunte. The yonger beeyng not so ripe in yeres, was not so graue in looke, rather cherefull, then sadde: rather quicke, then aunciente: but yet if his brother were set a side, not one that went beyonde hym. A childe, that by his owne inclinacion, so moche yelded to his ruler, as fewe by chasement, haue doen the like: pleasaunt of speache, pzompte of witte, stirryng by nature, hault without hate, kind without crafte, liberall of harte, gentle in behauiour, sozwarde in all thinges, gredie of learnyng, and lothe to take a foile, in any open assembly. Thei bothe in all attemptes, sought to haue the victozie, and in exercise of witte, not onely the one with the other, did ofte stande in contencion, but also thei bothe would matche with the best, and thought themselues moske happye, when thei might haue any iust occasion, to put their wittes in triall. And now when this grene fruite began to ware ripe, and all menne longed to haue taste, of soche their  
greate

greate soꝛwardnesse: God pꝛeuenting mannes expectacion, tooke them bothe aboute one houre, and in so shoꝛte tyme, that first thei were knowen to be dedde, oꝛ any abꝛode could tell thei were sicke. I neede not to rehearse, what bothe thei spake, befoze their departure (consideryng, I haue seuerally wꝛitten, bothe in Latine and in Englishe, of thesame matter) neither will I heape here so moche together, as I can, bicause I should rather renewe great soꝛowe to many, then doe mosse men any greate good, who loued them so well generally, that selwe soꝛ a greate space after, spake of these .ij. gentlemen, but thei shewed teares, with the onely vtterance of their wooꝛdes, and some thꝛough ouer moche soꝛowynꝑ, wer fain to soꝛbeare speaking. God graunt vs all so to liue, that the good men of this woꝛlde, maie bee allwates lothe to soꝛsake vs, and God maie stil be glad to haue vs, as no doubt these twoo childeꝛen so died, as all men should wishe to liue, and so thei liued bothe, as all should wishe to dye. Seeꝑng therefoze, these twoo were soche, bothe soꝛ birthc, nature, and all other gistes of grace, that the like are hardely found behynde them: Let vs so speake of theim, that our good reꝑoꝛte maie warne vs, to folloꝛwe their godlie natures, and that lastlic, wee maie enioꝛe that inheritaunce, wherebnto God hath pꝛeꝑared theim and vs (that feare hym) from the beginnyng. Amen.

The partes of an Oracion, made in pꝛaife of a man.	}	The Enterance.
		The Parracion.
		Sometymes the confutacion.
		The Conclusion.

**I**f any one shall haue iuste cause, to dispꝛaife an euill man, he shall sone do it, if he can pꝛaife a good man. Foꝛ (as Aristotle dooeth saie) of contraries, there is one and thesame doctrine, and therefoze, he that can doe the one, shall sone be able to doe the other.

Of an Oracion demonstratiue,  
foꝛ some deede dooen.

**T**he kinde demonstratiue of some thyng dooen, is this, Oracion demonstratiue of a deede.  
When a man is commended, oꝛ dispꝛaifed, foꝛ any acte, committed in his life.

b. j.

The

# The arte of Rhetorique.

**C**The places to confirme this cause, when any one is commended, are fixe in number.

The places of confirmation. {

- i. It is honest.
- ii. It is possible.
- iii. Easie to be doen.
- iiii. Harde to be doen.
- v. Possible to be doen.
- vi. Impossible to be doen.

Seuen circumstaunces, whiche are to be considered in diuerse matters.

The circumstaunces. {

- i. Who did the deede.
- ii. What was doen.
- iii. Where it was doen.
- iiii. What helpe had he to it.
- v. What herefoze he did it.
- vi. How he did it.
- vii. At what tyme he did it.

**C**The circumstaunces in Metre.

Who, what, and where, by what helpe, and by whose:  
Why, how, and when, doe many thynges disclose.

**T**hese places help wonderfully, to set out any matter, and to amplifie it to the uttermoste, not onely in praising, or dispraising, but also in al other causes, where any aduisement is to bee vsed. Yet this one thyng is to be learned, that it shall not bee necessarilie, to vse them altogether, euen as thei stande in order: but rather as tyme and place shall best require, thei maie be vsed in any parte of the Oracion, euen as it shall please hym, that hath the vsing of them. Again, if any man be disposed, to rebuke any offence, he maie vse the places contrary vnto them, that are aboue rehearsed, and applie these circumstaunces, euen as thei are, to the prooffe of his purpose.

**C**An example of commendynge kyng Dauid, for killynge greate Goliath, gathered and made, by obseruation of circumstaunces.

Dauid commended for killynge Goliath.

**D**Dauid beynge the authour of mankinde, posseyning into hym the breathe of life, and framyng hym of clate, in soche a comely wise, as wee all nowe see, hath from the beginnyng, been so carefull ouer his electe and chosen, that in all daungers, he is euer readie to



to assist his people, keeping them harmlesse, when they were often past all mannes hope. And among all other his fatherly goodnesse, it pleased hym to shewe his power, to his chosen seruaunte Dauid, that all mighte learne to knowe his might, and reke with them selues, that though man giue the stroke, yet God it is that giueth the ouerhad. For whereas Dauid was of small stature. weake of body, pooze of birth and base in the sight of the worldinges, God called him first to matche with an houghe monster, a little bodie, againste a mightie Gaiante, an abiecte Israelite, against a moste valiaunte Philistine, with whom no Israelite durst encounter. These Philistines misded, the murther and ouerthrowe, of all the Israelites, trustyng in their owne strength so moche that they feared no perill, but made an accompte, that all was theirs befoze hande. Now when bothe these armies were in sight, the Philistines vpon an hill, of the one side, and the Israelites vpon an hille, of the other side, a vale beeyng betwixt them bothe, there marched out of the Campe, a base bozne Philistine, called Goliath of Geth, a man of six cubites high. This soldour, when though his bignesse, and stature of his body, and also with greate byagges, and terrible threatenynge, he had wonderfully abashed the whole armie of the Israelites, so that no man durst adventure vpon hym. God to the ende he might deliuer Israel, and shewe that mannes helpe, with all his armour, little auaille to get victorie, without his especiall grace: and againe, to the ende he might set vp Dauid, and make hym honourable among the Israelites, did then call out Dauid, the sonne of Ephraim, of Bethleem Iuda, whose name was Isai, who beeyng but a childe in yeres, did kille out of hande, by Gods might and power, Goliath the moste terrible enemye of all other, that bare hate againste the children of Israel. When this mightie felowe was slain, aboute the vale of Tercebinthus, betwixt both the armies, the Israelites reioyced, that befoze quaked, and wondered at him then, whom they would scant knowe befoze, and no doubt this deede was not onely wonderfull, but also right godly. For in battalle to kille an enemye, is thought right worthy, or to adventure vpon a rebel (though the successe followe not) is generally commended: yea, to put one to the worse, or to make him flie the ground,

Who:  
Dauid against  
Goliath.

What:  
Dauid killeth  
Goliath.

Where:  
About the vale  
of Tercebinthus.

is called manly, but what shall wee saie of Dauid, that not onely had the better hande, not onely bette his enemye, but killed streight his enemye, yea, and not an enemye, of the common stature of men, but a mightie Giaunte, not a man, but

Dauides enterpryse, honest & godlie.

By what helpe, and by whose alone and without the helpe of any mā hurung

a monster, yea, a deuill in harte, and a beast in body: Can any be compted moze honeste, then soche as seke to saue their countrey, by harrarding their carcasses, and shedyng of their bloodes: Can loue shewe it self greater, then by yeldyng of life, for the health of an armie: It had been moche, if halfe a dosen had dispatched, soche a terrible Giaunte, but nowe, when Dauid without helpe, beeyng not yet a manne, but a boye in yeres, selwe hym hande to hande, what iuste praisse dooeth he deserue: If wee praisse other, that haue slaine euill men, and coumpte them haulte, that haue killed their mat-

Dauides enterpryse, praiseworthy.

ches, what shall we saie of Dauid, that beeyng wonderfully ouermatched, made his partie good, and gotte the Cole of a Monster: Lette other praisse Hercules, that thinke beste of hym: lette Cesar, Alexander, and Hanniball, bee bzuted for warriors: Dauid in my iudgemente, bothe did moze manly, then all the other wer able, and serued his countrey in greater daunger, then euer any one of them did. And shall wee not call soche a noble capitaine, a good man of warre: Deseruethe not his manhode and stoute attempts, wonderfull praisse: If vertue could speake, would she not sone confesse, that Dauid had her in full possession: And therefore, if well doynge, by right maie chalenge woorthie bzute, Dauid wil be knowen, and neuer can want due praisse, for soche an honest deede. And what man will not saie, but that Dauid did

why: for the sausegarde of his countrey.

mynde nothyng els herein, but the sausegarde of his countrey, thinkyng it better for hymself to dye, and his countrey to liue, then hymself to liue, and his countrey to dye. What gain gotte Dauid, by the death of Goliath, or what could he hope, by the death of soche a monster, but onely that the loue whiche he bare to the Israelites, forced hym to harrarde his owne life: thinkyng that if the Philistines should preuaile, the Israelites were like to perishe, euery mothers soonne of them: Therefore, he harradyng this attempte, considered with hymself, the sausegarde of the Israelites, the maintaunance of Justice, his duette towardes God, his obedience to his Prince, and his loue to his countrey. And no doubt,

Dauides enterpryse, profitable to himself and his countrey.

God made this enterprize appere full easie, befoze Dauid could haue the hart, to matche himself with soche a one. For though his harte might quake, beyng boide of Gods helpe, yet assuredly he wanted no stomacke, when God did set hym on. Let strauntes rage, let hel stand open, let Sathan shewe his might, if God bee with vs, who can bee againste vs? Though this Goliath appered so strong, that tenne Dauides were not able, to stande in his hande: yet ten Goliaths were al ouer weake for Dauid alone. Man can not iudge, neither can reason comprehend, the mightie power of God.

When Pharao with all his armie, thought fullie to destroye the children of Israell, in the redde sea, did not God preserve Moses, and destroyed Pharao: What is man, and all his power that he can make, in the handes of God, vnto whom al creatures, bothe in heauen and in yearth, are subiecte at his commaundement: Therefore, it was no mastery for Dauid, beyng assisted with God, aswell to matche with the whole armie, as to ouerthrowe this one man. But what did the Israelites, when they sawe Dauid take vpon hym, soche a bold enterprize: Some said he was rash, other mocked hym to scoone, and his brethren called hym foole. For thought they, what a madde felo we is he, beyng but a ladde in yeres, to matche with soche a monster in bodie: How can it bee possible otherwise, but that he shal bee tozne in peces, euen at the firste commyng: For if the Philistine maie ones hit hym, he is gone, though he had ten mennes lines. Now what should he meane, so vnegally to matche himself, except he were, wearie of his life, or els were not well in his wittes: Yea, and to giue his enemies, all the aduantage that could be, he came vnarmed, and wheras the Philistine, had very strong armour, bothe to defende hymself, and a strong weapon to fight withall: Dauid came with a sling onely, as though he would kill Crewes, whereat, not onely the Philistine laughed, and disdaind his folly, but also bothe the armies thought, he was but a dedde man, befoze he gaue one stroke. And in dedde, by all reason and deuise of man, there was none other wale, but death with him, out of hand. Dauid notwithstanding, beeyng kindeled in harte, with Gods might, was strong enough for hym, in his owne opinon, & forced nothyng, though all other were moche against hym.

Dauides enterprize, appereth easie to hymself.

Dauides enterprize, accounted of his frendes, hard & impossible.

How?  
with a sling.

And therefore, made no more a doe, but beyng ready to reuenge in Gods name, soche greate blasphemie, as the Philistine then did utter: marched towards his enemy, and with casting a stone out of a sling, he ouerthrewe the Philistine at the firste. The whiche, when he had dooen, out with his sword, and chopt of his hedde, carryng it with his armour, to the campe of the Israelites: wher at the Philistines were greatly astonied, and the Israelites moche praised God, that had giuen soche grace, to soche a one, to compasse soche a deede. And the rather this manly acte, is highly to be praised because he subdued this heuge enemy, when Saul first reigned kyng ouer Israel, and was sore assaied with the great armie of the Philistines. Lette vs therefore that bee now liuing, when this acte or soche like, come into our mindes: remember what God is, of how infinite power he is, and lette vs praise **G D** in theim, by whom he hath wrought soche wonders, to the strengthenyng of our faith, and constaunt keeping of our profession, made to him, by euery one of vs, in our Baptisme.

**C** Examinyng of the circumstaunces.

**i.** Who did the deede?

**D** And beyng an Israelite, did this deede, being the sonne of Isai, of the tribe of Juda, a boye in yeres. This circumstaunce was bled, not onely in the narracion, but also when I spake of the honestie and Godlinesse, whiche Dauid bled, when he slue Goliath.

**ij.** What was doen?

He slue Goliath, the strongest Gaunte among the Philistines. This circumstaunce I bled also, when I spake of the honestie, in killyng Goliath.

**iiij.** Where was it doen?

About the bale of Berebithus.

**v.** What helpe had he to it?

He had no help of any man, but went hymself alone. And whereas Saule offered hym harness, he cast it awaie, and trustyng onely in God, tooke hym to his sling, with sower or five small stones in his hande, the whiche were thought nothyng in mannes sight, able either to dooe little good, or els nothyng at all. This circumstaunce I bled, when I spake of the salinesse and possibilitie, that was in Dauid, to kilke Goliath

Coliah, by Gods helpe.

v. **W**heresofe did he it?

He aduentured his life, for the loue of his Countrey, for the maintenaunce of iustice, for the aduancement of Gods true glozy, and for the quietnesse of al Israel, neither seking same, noz yet loking for any gaine. I vsed this circumstance when I shewed what profite he soughte, in aduenturyng this drede.

vj. **H**ow did he it?

Parte, he put a stone in his sling, and when he had caste it at the Philistine, Coliah fell down straight. I vsed this circumstance, when I spake of the impossibilitie of the thing.

vij. **W**hat tyme did he it?

This deede was doen, whē Saul reigned first kyng ouer the Israelites, at what tyme the Philistines came againste the Israelites. Thus by the circumstaunces of thynges, a right worthie cause, maie be plentifully enlarged.

**O**f the Oracion demonstratiue, where thynges are set forth, and matter commended.

**T**he kinde demonstratiue of thynges, is a meane whereby wee dooe praise, or dispaise thynges, as vertue, vice, Townes, citiers, castles, woddes, waters, hilles, and mountaines.

**P**laces to confirme thynges, are fower.

Places of confirmation, **I.** Thynges honest.  
**ij.** Profitable.  
**iiij.** Casie to be doen.  
**v.** Hard to be doen.

**M**any learned, will haue recourse to the places of Logique, in stede of these fower places, whē thei take in hande to comende any soche matter. The which places, if thei make them serue, rather to commēde the matter, then onely to teache men the truthe of it, it wer well doen, and Oratourlike, for seying a man wholly besto- weth his wytte to plaie the Oratour, he should chisly seke to compass that, whiche he entendeth, and not do that onely, whiche he neuer minded, for, by plaine teachyng, the Logician shewes hymself, by large amplificacion, and beautifyng of his cause, the Rhetorician is alwaies knowne.

b. iij.

The

The art of Rhetorique.

The places of Logique are these.

- { Definition.
- { Causes.
- { Partes.
- { Effectes.
- { Thynges adioynnyng.
- { Contraries.

Logique  
must be lear-  
ned for con-  
firmacion of  
causes.

**I** Doe not se otherwise, but that these places of Logique, are confounded with the other sower of confirmation, or rather I thinke these of Logique must firste be minded, ere the other can well be had. For what is he, that can call a thing honest, and by reason pprove it, except he first knowe what the thing is: the whiche he can not better doe, then by defining the nature of the thyng. And again, how shall I knowe, whether myne attempte be easie, or hard, if I knowe not the efficient cause, or be assured how it maie bee dooen. In affirming it to bee possible, I shall not better knowe it, then by searchyng the ende, and learnyng by Logique, what is the finall cause of every thyng.

An example in commendacion of  
Justice, or true dealing.

Justice com-  
mended.

**S**o many as looke to live in peaceable quietnesse, beyng minded rather to folowe reason, then to be led by wilfull affeccion: desire Justice in all thynges, without the whiche, no countrey is able long to continue. Then maie I be bolde to comende that, whiche all men wishe, and felwe can haue, whiche all men loue, and none can wat: not doubting, but as I am occupied in a good thyng, so all good men will heare me with a good will. But would God I were so well able, to perswade all men to Justice, as all men knowe the necessarie vse thereof: and then undoubtedly, I would bee moche bolder, and soyce some by violence, whiche by faire woordes, can not be entreated. And yet what nedes any perswasion so; that thing, which by nature is so nedefull, and by experiance so profitable, that loke what we want, without Justice we get not, looke what we haue, without iustice we kepe not. God graunt vs his grace so to woijke in the harts of all mē, that thei maie aswel practice well doying in their owne life, as thei would that other should folowe Justice in their life: I for my part will bestow  
some

some labour, to set forth the goodnesse of vpright dealing, that all other men, the rather maie dooe thereafter. That if through my wordes, God shall wooke with any man, then maie I thinke my self in happie case, and reioyce moche in the traualle of my witte. And how can it bee other wise, but that all men shalbe forced, inwardly to allowe that, whiche in outward aite, many doe not followe: seyng God powred firste this lawe of nature, into mannes harte, and graunted it as a meane, whereby we might knowe his will, and (as I might saie) talke with hym, groundyng still his doynges vpon this poynce, that man should dooe as he would be doen vnto, the whiche is nothing els, but to liue vprightly, without any will to hurte his neighbour. And therefore, hauyng this light of Goddes will opened vnto vs, through his mere goodnes, we ought euermore, to referre all our accions vnto this ende, bothe in giuyng iudgement, & denyng lawes necessarte for mannes life. And here vpon it is, that when men desire the Lawe, for triall of a matter, thei meane nothing els, but to haue Justice, the whiche Justice is a vertue that yeldeth to every man his owne: to the euer liuyng God loue aboue all thynges: to the kyng obedience: to the inferior, good counsaill: to the pooze man, mercie: to the hatefull and wicked, suffraunce: to it self, truthe: and to all men, perfite peace, and charitie. Now, what can bee moze saied, in praise of this vertue, or what thyng can be like praised: Are not all thinges in good case, when all men haue their own? And what other thyng dooeth Justice, but seeketh meanes to content all parties: Then how greatly are thei to bee praised, that meane truely in all their doynge, and not onely do no harme to any, but seke meanes to helpe all. The Sunne is not so wonderfull to the woorld (saith Aristotle) as the iuste dealing of a gouernour, is marvellous to al men. No, the yearth yeldeth no moze gain to all creatures, then doeth the Justice of a Magistrate, to his whole realme. For, by a lawe, we liue, and take the fruites of the yearth, but where no lawe is, no Justice vsed: there, nothing can be had, though all thynges bee at hande: for, in hauyng the thyng, we shall lache the vse, and liuyng in greate plentie, we shall stande in greate neede. The meane therefore, that maketh men to enjoy their own, is iustice, the whiche being ones taken a waie,

Justice natural y in euery one of vs.

Justice what it is, and how large it extendeth.

Aristotle.

The art of Rhetorique.

all other thynges are losse with it, neither can any one saue that he hath, noz yet get that he wanteth. Therefore, if wꝛong doynge should bee boꝛne withall, and not rather punished by death, what mā could liue in rest? Whō could be sure, either of his life, or of his liuynge one whole date together? For because euery man desireth, the pꝛeseruacion of himself, euery man should in like case desire, the sauegarde of his neighbour. For if I should whollie mynde myne owne ease, and folloꝛ we gaine without respecte, to the hinderaunce of mine euen Christian: why should not other vse the same libertie, and so euery man for himself, and the deuil for vs all, catche that catche maie? The whiche custome if all men followed, the yearth would sone be voide, for want of men, one would be so greadie to eate vp an other. For in sekynge to liue, we should losse our liues, and in gapynge after goodes, we should sone goe naked. Therefore, to repressse this rage, and with wholsome deuises, to train men in an order, God hath lightened man with knowledge, that in all thynges, he maie see what is right, and what is wꝛong, and vpon good aduise-ment, deale iustly with all men. God hath created all thynges for mannes vse, and ordeined manne, for mannes sake, that one man might helpe an other. For though some one haue giftes moze plentifully, then the common sorte, yet no man can liue alone, without helpe of other. Therefore, wee should strue, one to help an other by iust dealyng, some this waie, and some that waie, as euery one shall haue nede, and as we shall be alwases beste able, wherin the lawe of nature is fulfilled, and Gods commaundement followed. We loue them here in yearth, that giue vs faire woꝛdes, and we can be contente, to speake well of theim, that speake well of vs: and shall we not loue theim, and take theim also for honeste men, whiche are contented from tyme to tyme, to yelde euery man his owne, and rather would die, then consent to euil doynge: If one be ientle in outward behauiour, we like hym well, and shall we not esteeme hym, that is byꝛight in his outward liuynge: And like as we desire, that other should bee to vs, ought not we to be like wise, affected towarde them? Euen emong byꝛute beastes, nature hath appointed a lawe, & shall we men, liue without a lawe? The Stozke beyng not able to fede her self for age, is fedde of her yongones, wher-

wꝛong dea-  
lynge deser-  
ueth death.

Iustice ne-  
cessarie for all  
menne.

From the  
lesse, to the  
greater.

Yong stozkes



in is declared a naturall loue, and shall we soylue, that one shall not loue an other: Man should be vnto man, as a God, and shall man be vnto man, as a Deuill: Hath God created vs, and made vs to his owne likenesse, enduyng vs with all the riches of the yearth, that we might bee obediente to his will, and shall we neither loue hym, noz like his: How can we saie, that we loue God, if there be no charitie in vs: Doe I loue hym, whose minde I will not followe, although it be right honest: If you loue me, saieyth Christ followe my commaundementes. Christes will is soche, that we should loue God aboue al thinges, and our neighbour as our self. Then if we doe not iustice (wherein loue doeth consist) we doe neither loue man, noz yet loue God. The wise man saieyth: The beginnyng of a good life, is to doe Justice. Yea, the blessing of the Lorde, is vpon the hedde of the iuste. Heauen is theirs (saieyth Dauid) that doe iustly from tyme to tyme. What els then shall we doe, that haue any hope of the generall resurrection, but doe the will of God, and liue iustly all the daies of our life: Let every man, but consider with hymself, what ease he shall finde therby, and I doubt not, but euery one depely waiyng thesame, will in harte cōfesse, that Justice maketh plentie, and that not one man, could long hold his owne if lawes wer not made, to restrain mans will. We trauaile now, in winter and Sommer, we watche and take thought, for maintenaunce of wife and child; en, assuredly purposing (that though God shall take vs immediatly) to leaue honestly for our family. Now, to what ende wer all our gathering together, if iust dealyng wer set a side, if lawes bare no rule, if what the wicked list, that thei maie, and what thei maie, that thei can, and what thei cā, that thei dare, and what thei dare, thesame thei do, and whatsoeuer thei do, no man of power is a greued therwith: What maketh wicked men (which els would not) acknoledge the king as their souerain lorde, but the power of a lawe, and the practise of Justice, for euill doers: Could a prince maintain his state royall, if lawe and right had not prouided, that euery mā should haue his owne: Would seruauntes obeye their Maisters, the soonne his father, the Tenaunt his Landlorde, the citezein his Maior, or Sheresif: if orders were not set, and iust dealyng appointed, for all states of men: Therfoze, the true meaning folke in al

Unnatural:  
nesse in man  
towards  
God.

Thon. xiii.  
Hath. xix.  
Mark. x.  
Pro. xvi.  
Pouer. iiii.

Psal. xcvi.

Prose of  
Justice.

Saufgard.  
had by iustice

Gradacion.

The necessi-  
tie of iustice.

ages giue them selues, some to this occupacion, and some to that, seeking therein nothing els, but to maintain a poore life, and to kepe themselues true men, bothe to God & the world. What maketh men to performe their bargaines, to stand to their promises, and yelde their debtes, but an order of a law grounded vpon Justice? Where right beareth rule, there craft is compted vice. The liar is moche hated, where truth is well esteemed. The wicked theues are haged, where good men are regarded. None can holde by their heddes, or dare shewe their faces, in a well ruled common weale, that are not thought honest, or at the leaste haue some honest waie to liue. The Egyptians therefore, hauing a woorthy and a well governed common weale, provided that none should liue idle, but that every one, monethly should giue an accompt, how he spent his tyme, and had his name registered in a booke, for the same purpose. But Lorde, if this lawe were vsed in England, how many would come behinde hand with their reckonings at the audite date. I feare me, their doynge would be soche, that it would be long, ere they got their quietus est. Therefore, the wourse is our state, the lesse that this euill is looked vnto. And surely, if in other thynges we should be as negligente, this realme could not long stande. But thanks be to God, we hang them a pace, that offende a lawe, and therefore, we put it to their choise, whether they will be idle, and so fall to stealing, or no: they know their reward, go to it, when they will. But if therewithall some good order were taken, for education of youth, and setting loiters on worke (as thanks be to God, the citie is moche godly bent that waie) all would sone be well, without all doubt. The wise and discrete persones in all ages, sought all meanes possible, to haue an order in all thynges, and loued by iustice, to directe all their doynge, whereby appereth bothe an apte will in soche men, and a naturall stirryng by Gods power, to make all men good. Therefore, if we doe not well, we must blame our selues, that lack a will, and do not cal to God for grace. For though it appere hard to do well, because no man can get perfeccion, without continuance: yet assuredly to an humble minde that calleth to God, & to a willing hart that fain would doe his best, nothing can be hard. God hath set all things to sale for labo, & kepeth open shop, come

Where iustice  
is executed,  
vice is exiled.

Egyptians,  
what order  
they vsed to  
banish the idle-  
nesse.

Justice, easie  
to be obserued  
if will bee not  
wanting.

who will. Therefore in all ages, whereas we see the felwest good, we must well thinke, the mosse did lacke good will to aske, or seke for the same. Lozde, what loue had that worthtie Prince Seleucus, to maintain Justice, and to haue good lawes kepte, of whom soche a wonderfull thyng is witten. For wheras he established mosse wholsome lawes, for sauegarde of the Locrensians, and his owne soonne thereupon taken in adulterie, should lose bothe his eyes, accoꝝdyng to the lawe then made, and yet notwithstanding, the whole ci-  
tee thought, to remit the necessitie of his punishmente, for the honour of his father, Seleucus would none of that in any wise. Yet at last, thzough impoztuntie beyng overcome, he caused first one of his own eyes to be pluckt out, and next after, one of his sonnes eyes, leauyng onely the vse of sight, to hymself and his sonne. Thus thzough equitie of the lawe he bled the due meane of chastisement, shewing hymself by a wonderfull temperature, bothe a mercifull father, and a iuste lawe maker. Now happte are thei, that thus obserue a Lawe, thinkyng losse of bodie, lesse hurte to the man, then sparyng of punishmente, mete for the soule. For God will not faile them, that haue soche a desire to folloꝝe his wille, but for his promise sake, he will rewarde theim for euer. And now, seyng that iustice naturally, is giuen to all men, without the whiche, he could not liue, beyng warned also by god alwaies to doe vprightly, perceiuyng againe the commodities, that redoande vnto vs, by liuyng vnder a lawe, and the sauegarde, wherein we stande, hauing iustice to assiste vs: I trust that not onely all men, will commende iustice in word, but also will liue iustly in dezde, the whiche that wee maie doe: God graunt vs of his grace. Amen.

¶ An Oꝝacion deliberatiue.

**O**ꝝacion deliberatiue, is a meane, whereby we doe perswade, or disswage, entreate, or rebuke, ex-  
hozte, or dehozt, commende, or comfozte any man. Oꝝacion de-  
liberatiue.  
In this kinde of oꝝacion, we do not purpose who-  
ly to praise any body, noz yet to determine any matter in co-  
trouersie, but the whole compasse of this cause is, either to  
aduise our neigbhour to that thing, whiche we thinke mosse  
nedefull for him, or els to call him backe fro that folle, which  
hindereth moche his estimacion. As for example, if I would  
counsaile

The arte of Rhetorique.

counsaille my frende to trauaille beyonde the seas, for know-  
ledge of the tongues, and experience in fozeine countreys: I  
might resoite to this kinde of Oracion, and finde matter to  
confirme my cause plentifully. And the reasons, whiche are  
cōmonly vled to enlarge soche matters, are these that folow.

- |   |                       |   |        |
|---|-----------------------|---|--------|
| } | The thyng is honeste. | } | Haufe. |
|   | Profitable.           |   | Easie. |
|   | Pleasaunt.            |   | Harde. |
| } | Lawfull and meete.    | } |        |
|   | Praise worthe.        |   |        |
|   | Necessarie.           |   |        |

Honestie com-  
prehendeth all  
vertues.



**N**ow in speaking of honestie, I maie by deuision of  
the vertues make a large walke. Again, loke what  
Lawes, what customes, what worthe deedes, or  
sayngs haue been vled heretofore, al these might  
serue well for the confirmacion of this matier, lastly where  
honestie is called in, to establishe a cause: there is nature and  
God hym self presente, from whom commeth all goodnesse.

Profitte how  
largely it ex-  
tendeth.

**I**n the seconde place, where I spake of prokte, this is to bee  
learned, that vnder thesame is comprehended the getting of  
gaine, and the eschuyng of harme. Againe, concernyng pro-  
fite (whiche also beareth the name of goodnes) it partly per-  
teincth to the bodie, as beautie, strength, and health, partly  
to the minde, as the encrease of witte, the getting of experi-  
ence, and heappyng together of moche learnyng: and partely  
to fortune (as Philosophers take it) whereby bothe wealth,  
honor, and frendes are gotten. Thus he that deuideth profit  
can not want matter. Thirdly, in declaryng it is pleasaunt, I  
might heape together the bartette of pleasures, which come  
by trauaille, first the swetenesse of the tongue, the wholsom-  
nesse of the aire in other countries, the goodly wittes of the  
gentlemen, the straunge and auncient buildinges, the won-  
derfull manumentes, the greate learned clerkes in al facul-  
ties, with diuers other like, and almoste infinite pleasures.

Profitte bea-  
reth the name  
of goodnes,  
whiche is thre  
folded.

Pleasures,  
largely sette  
out.

Easinesse of  
trauaille.

**T**he easines of trauaille, maie thus bee perswaded, if we  
shewe, that free passage is by wholsome lawes appoynted,  
for all straungers, and wale fairers. And seeyng this life is  
none other thing but a trauaille, and we as pilgrimes, wan-  
der from place to place, moche soudenesse it were to thynke  
that harde, whiche nature hath made easie, yea, and plea-  
saunt

saunt also. None are moze healthfull, none moze lustie, none moze merie, none moze strong of bodie, then soche as haue trauailed countries. Marie vnto them, that had rather slepe all daie, then wake one houre (chosyng soz any labour, slothfull idlenesse: thinkyng this life to be none other, but a continuall resting place, vnto soche pardie, it shall seme painfull to abide any labour. To learne Logique, to learne the Lawe, to some it semeth so harde, that nothyng can enter in to their heddes: and the reason is, that they want a will, and an earnest minde, to doe their endeuour. For vnto a willing hart, nothyng can be hard, late lode on soche a mannes back and his good harte, maie soner make his backe to ake, then his good will, can graunte to yelde, and refuse the weight. And now where the swete hath his sower ioyned with him, it shall be wisdom, to speake somewhat of it, to mitigate the sowernesse thereof, as moche as maie be possible.

Trauaile  
vnto whome  
it is harde.

Good will  
makes grea  
burden  
light.

That is lawfull and praise woorthie, whiche Lawes dooe graunt, good men doe allowe, experience commendeth, and men in all ages haue moste blessed.

Lawfull.

A thyng is necessarie twoo maner of waies. Firste, when either we must doe some one thyng, or els do worse. As if one should threaten a woman, to kille her, if she would not lye with him, wherin appereth a forcible necessitie. As teaching trauaile we might saie, either a man muste be ignorant of many good thynges, and want grea experience, or els he must trauaile. Now to be ignorant, is a grea shame, herfore to trauaile is moste nedefull, if wee will auoide shame. The other kinde of necessitie is, when we perswade men to beare those thynges paciently, when wee perswade men to beare those crosses paciently, whiche God doeth sende vs, considering, will we, or nill we, nedes must we abide them.

Necessary  
twoo waies  
taken.

To aduise one, to studie the lawes of Englande.



Gain, when we se our frend, enclined to any kind of learning, we muste counsaile hym to take that waie first, and by reason perswade hym, that it wer the metest waie soz him, to doe his countrie moste good. As if he giue his minde, to the Lawes of the realme, and finde an aptnes thereunto, we maie aduise hym, to continue in his good entent, and by reason perswade hym, that it were moste mete soz him so to do. And first we might shew him, that the studie is honest and godly, considernig it onely so loweth

Lawes of  
Englande.

soloweth iustice, and is grounded wholly vpon naturall reason. Wherein we might take a large scope, if we would fully speake of all thynges, that are comprehended vnder honestie. For he that will knowe what honestie is, must haue an vnderstandyng, of all the vertues together. And bicause the knowlege of them is moſte necessarie, I wil byedy set them foorth. There are ſower especiall and chief vertues, vnder whom all other are comprehended.

Vertues especiall and chief, foorth in number.

Prudence, or wisdome.

Iustice.

Manhode.

Temperaunce.

Prudence, what it is?

**P**rudence, or wisdome (for I will here take the imbothe for one) is a vertue that is occupied enermoze in searching out the truth. Now we all loue knowledge, and haue a desire to passe oſher therein, and thinke it shame to be ignoraunt: and by studyng the lawe, the trathe is gotten out, by knowyng the trathe, wisdome is attained. Wherefoze, in perswading one to studie the law, you maie thewe hym, that he shall gette wisdome thereby. Under this vertue are comprehended.

Partes of Prudence.

Memorie.

Understanding.

Foresight.

**T**he memorie, calleth to accompt those thynges, that were dooen heretofoze, and by a former remembraunce, getteth an after witte, and learneth to auoide deceit.

Understanding seeth thynges presently dooen, and perceueth what is in them, weighyng and debatyng them, vntill his minde be fully contented.

Foresight, is a gathering by coniectures, what shall happen, and an euidente perceuyng of thynges to come, befoze they doe come.

Iustice.

Iustice what it is.

**I**ustice is a vertue, gathered by long space, giuyng euery one his owne, myndyng in all thynges, the common profite of our countrey, wherunto man is moſte bound, and oweth his full obedience.

Now, nature firſte taught manne, to take this waie, and would euery one so to do vnto an other, as he would be doen vnto

would euery one so to do vnto an other, as he would be doen vnto hymselſe. For whereas Raine watereth all in like, the Sunne ſhyneth indifferently ouer al, the fruite of the yearth increaſeth equally, God warneth vs, to beſtowe our good will after theſame ſorte, doyng as duetie bindeth vs, and as neceſſitie ſhall beſte require. Yea, God graunteth his giſtes diuerſly emong men, bicauſe he would man ſhould knowe, and fele, that man is bozne for man, and that one hath nede of an other. And therfore, though nature hath not ſtirred ſome, yet through the expercience that man hath, concerning his commoditie: many haue turned the lawe of nature, into an ordinary cuſtome, and followed theſame, as though they were bounde to it by a Lawe. Afterwarde, the wiſedome of Princes, and the feare of Gods threate, whiche was vttered by his woorde, forced men by a lawe, bothe to allowe thynges confirmed by nature, and to beare with old cuſtome, or els they ſhould not onely ſuffer in the body, tēporall puniſhementes, but alſo loſe their ſoules for euer. Nature is a right, <sup>Nature,</sup> that phantaſie hath not framed, <sup>what it is.</sup> but God hath graſſed, and giuen man power thereunto, whereof theſe are deriued.

- { Religion, and acknowlegyng of God.
- { Naturall loue to our childzen, and other.
- { Thankfulneſſe to all men.
- { Stoutneſſe, bothe to withſtande and reuenge.
- { Reuerence to the ſuperiour.
- { Aſſured and conſtantt trueth in thinges.

**R**eligion, is an humble worſhipping of GOD, ac<sup>Religion.</sup> knowlegyng hym, to be the creatour of creatures and the onely giuer of all good thinges.

Naturall loue, is an inward good will, that we <sup>Naturall</sup> beare to our parentes, wife, childzen, or any other that bee <sup>loue.</sup> nigh of kinne vnto vs, ſtirred thereunto, not onely by our ſeſhe, thinking that like as wee would loue our ſelues, ſo wee ſhould loue them, but alſo by a likeneſſe of minde: and therfore, generally we loue all, bicauſe all be like vnto vs, but yet we loue them moſte, that bothe in body and minde, bee moſte like vnto vs. And hereby it cometh, that often we are liberal, and beſtowe our goodes vpon the nedy, remembering that they are al one fleſhe with vs, and ſhould not wāt

When wee haue it, without our greate rebuke, and token of our moſte vnkinde dealing.

Thankful-  
nes.

Thankfulneſſe, is a requiſting of loue, for loue, and will, for will, ſheuyng to our frendes, the like goodneſſe that we finde in them: yea, ſtriving to paſſe them in kindneſſe, loſing neither tyme nor tide, to doe them good.

Stoutneſſe.

Stoutneſſe, to withſtand & reuenge euill, is then uſed whē either we are like to haue harme, and do withſtand it, or els when we haue ſuffred euill for the truthſake, and therupon do reuēge it, or rather puniſhe the euill, whiche is in the mā.

Reuerence.

Reuerence, is an humbleneſſe in outward behaouor, whē we doe our dutie to them, that are our betteres, or vnto ſoche as are called to ſerue the kyng, in ſome greate vocacion.

Aſſured & con-  
ſtant trut).

Aſſured and conſtant truthe is, when we doe beleue that thoſe thynges, whiche are, or haue been, or hereafter are about to be, can not otherwiſe be, by any meanes poſſible.

Right by  
cuſtome.

That is right by cuſtome, whiche long tyme hath confir- med, beyng partly grounded vpon nature, and partly vpon reaſon, as where we are taught by nature, to knowe the e- uer liuyng God, and to worſhip him in ſpिरite, we turning natures light, into blind cuſtome, without Gods will, haue vſed at length to beleue, that he was really with vs, here in yearth, and worſhipped hym not in ſpिरite, but in Copes, in Candleſtickes, in Welles, in Tapers, and in Cenſers, in Croſſes, in Banners, in Hauen Crownes, and long gounes and many good mayowes els, deuised ouely by the phanta- ſie of man, without the expreſſe will of GOD. The whiche childiſhe toys, tyme hath ſo long confirmed, that the truth is ſcant able to trie them out, our hartes be ſo hard, and our wittes be ſo farre to ſeke.

Cuſtome  
with our na-  
tures growd  
vngodly.

Againe, where we ſee by nature, that euery one ſhould deale trucly, cuſtome increaſeth natures will, and maketh by auncient demecane, thynges to be laſtly obſerued, which nature hath appointed.

Bargainyng.

As } Commons, or equalities.

} Judgement giuen.

**B**

Argainyng is, when twoo haue agreed, for the ſale of ſome one thyng, the one will make his ſelowe to ſtande to the bargain, though it be to his neighbors vndoing,



vncoyng, rekyng vpon this poynce, that a bargaine is a bargain, and must stand without al excepcion, although nature requirerth to haue thynges doen by conscience, & would that bargayning shuld be builded vpon iustice, wherby an vpright dealyng, and a charitable lone, is vttered emongest all men.

Commones or equalitie, is when the people by long time haue a ground, or any soche thyng among them, the whiche some of them will kepe still, for custome sake, and not suffer it to be fensed, and so tourned to pasture, though thei might gain ten tymes the value: but soche stubburnesse in keepyng of commons, for custome sake, is not standing with Justice, because it is holden against all right. Commones

Judgemente giuen, is when a matter is confirmed by a Parlyamente, or a Lawe, determined by a Judge, vnto the whiche many hed strong men will stande to die for it, without sufferance of any alteracion, not remembryng the circumstance of thynges, and that tyme altererth good actes. Judgemente giuen.

That is right by a Lawe, when the truthe is vttered in iudgyng, and commaunded to bee kepte, euen as it is sette forth vnto them. Right by Lawe.

¶ Fortitude, or manhode.

**F**ortitude, is a considerate hassarding vpon danger, and a willing harte to take paines, in behalfe of the right. Now, when can stoutnesse bee better vsed, then in a iuste maintenaunce of the Lawe, and constaunt tryng of the truthe? If this vertue, there are sower byaunches. Manhode.

} Honourablenesse,  
 } Stoutnesse.  
 } Sufferaunce.  
 } Continuaunce.

**H**onourablenesse, is a noble orderyng of weightie matters, with a lustie harte, and a liberall vsyng of his wealth, to the encrease of honour. Honorablenes.

Stoutnesse, is an assured trust in hymself, wherby he myndeth the compass of mosse weightie matters, and a couragious defendyng of his cause. Stoutnesse.

Sufferaunce, is a willyng and a long bearyng of trouble and takyng of paines: for the maintenaunce of vertue, and the wealth of his countrey. Sufferaunce

**Continuance** Continuance, is a stedfast and constaunte abiding, in a purposed and well advised matter, not yeldyng to any man in querell of the right.

¶ Temperance.

**Temperance**

**T**emperance, is a measuring of affections, accordyng to the will of reason, and a subduyng of luste vnto the Square of honestie. Pea, and what one thyng doeth soner mitigate, the immoderate passions of our nature, then the perfecte knowlege of right and wrong, and the iuste execution appointed by a lawe, for aswaggyng the wilfull: Of this vertue, there are thye partes.

{ Sobriette.  
Gentlenesse.  
Modestie.

**Sobriette.**

**S**obriette, is a byrdelyng by discrecion, the wilfullnesse of desire.

**Gentlenesse.**

**G**entlenesse, is a caulmyng of heate, when we begin to rage, & a lowly behauior in all our bodie.

**Modestie.**

**M**odestie, is an honeste shyamefastnesse, whereby we kepe a constaunte looke, and appere sober in all our outward doynges. Now, euen as wee should desire, the vse of all these vertues, so should we eschue, not onely the contraries herevnto, but also auoide all soche euilles, as by any meanes doe withdyaue vs from well doying.

¶ It is profitable.

**A**fter we haue perswaded our friend, that the lawe is honest, dyauiung our argumentes fro the heape of vertues, we must go further with hym, & bying hym in good beleue, that it is very gainfull. For many one seke not the knowlege of learnyng, for the goodnesse sake, but rather take paines for the gain, which the se doeth arisse by it. Take awaie the hope of lucre, and you shall se we take any paines: no, not in the vineyard of the lord. For although none should followe any trade of life, for the gain sake, but euen as he seeth, it is mooste necessaric, for the aduancemente of Gods glozie, and not passe in what estimation thynges are had in this worlde: yet bicause we are all so weake of witte, in our tender yeres, that wee can not weigh with our selues, what is best, and our body so neshy,

that

**Hope of reward maketh menne take paines.**

that it looketh euer to bee cherished, we take that, whiche is moſte gainefull for vs, and for ſake that altogether, whiche we ought moſte to followe. So, that for lacke of honeſt meanes, and for want of good order, the beſte waie is not bleſed, neither is Gods honour, in our firſt yerres remembred. I had rather (ſaied one) make my child a Cobler, then a Preacher, a Bankerd bearer, then a ſcholer. For, what ſhall my ſonne ſeke for learnyng, when he ſhall neuer gette thereby any liuyng? Set my ſonne to that, whereby he maie gette ſome. What? Dooe ye not ſee, how euery one catcheth, and pulleth from the Church, what thei can? I feare me one daie, thei will plucke doune Church and all. Call you this the Goſpell, when menne ſeke onely to prouide for their beſtes, and care not a grote, though their ſoules go to helle? A patrone of a benefice, will haue a pooze ymgramme ſoule, to beare the name of a Parſon, for twentie marke, or ten pound: and the patrone hymſelf, will take vp for his ſnapſhare, as good as an hundred marke. Thus God is robbed, learnyng decated, Englande diſhonoured, and honeſtie not regarded. The old Romanes, not yet knowyng Chriſte, and yet beyng led by a reuerent feare to wardes God, made this lawe. *Sacrum ſacrilegum commendatum qui clepserit, rapseritue, parricida est.* He that ſhall cloſely ſteale, or forſworne take a waie that thyng, whiche is holy, or giuen to the holy place, is a murderer of his countrie. But what haue I ſaid? I haue a greater matter in hand, then whereof I was a ware, my penne hath run ouer farre, when my leaſure ſerneth not, nor yet my witte is hable, to talke this caſe in ſoche wiſe, as it ſhould be, and as the large neſſe thereof requireth. Therefore, to my Lawſer againe, whom I doubt not to perſwade, but that he ſhall haue the deuil and all, if he learne a pace, and doe as ſome haue doen befoze him. Therefore, I will ſhewe how largely this profite extendeth, that I maie haue him the ſoner, to take this matter in hande. The lawe therefore, not onely byringeth moche gaine with it, but alſo auunceth men, bothe to woꝛſhip, reuonume, and honour. All menne ſhall ſeke his fauour. for his learnyng ſake, the beſte ſhall like his companie, for his callyng: and his wealthe with his ſkill ſhalbe ſoche, that none ſhalbe able to woꝛke hym any wrong. Some conſider profit, by theſe circumſtaunces ſolowynge.

The Romanes  
lawes for  
Church di-  
gnities.

To whom.

When.

Where.

Wherefoze.

Circumstanc-  
es in obser-  
uyng profite.



Either can I vse a better order, then these circum-  
stances, minister vnto me. To whom therefore,  
is the lawe profitable: Partly, to them that be best  
learned, that haue readie wittes, and will take  
paines. When is the lawe profitable: Auncoly, bothe now  
and euermore, but especially in this age, where all men goc  
together by the eares, for this matter, and that matter.  
Soche alteration hath been heretofore, that hereafter nedes  
must ensue moche altercacion. And where is all this a doe?  
Euen in little Englande, or in Westminster hall, where ne-  
uer yet wanted businesse, no; yet euer shall. Wherefoze is  
the lawe profitable: Undoubtedly, bicause no manne could  
holde his owne, if there were not an order to staie vs, and a  
Lawe to restrain vs. And I praise you, who getteth the mo-  
ney: The Lawiers no doubt. And were not lande somtymes  
cheaper bought, then gotte by the triall of a Lawe: Doe not  
menne commonly for trifles fall out: Some for lopping of a  
tree, spendes all that euer thei haue, an other for a Cose  
that graeth vpon his grounde, tries the Lawe so hard, that  
he pzooues hymself a Gander. Now, when men be so madde,  
is it not easie, to get money among them. Undoubtedly, the  
Lawier neuer dieth a begger. And no maruaile. For an. C.  
beggars for him, and makes a waie all that thei haue, to get  
that of hym, the whiche, the oftener he bestoweth, the more  
still he getteth. So that he gaineth allwales, aswell by en-  
crease of learnyng, as by stozyng his purse with money,  
whereas the other get a warme Sonne often tymes, and a  
flappe with a Fore talle, for all that euer thei haue spente.  
And why would thei? Tasse, if it were to dooe againe, thei  
would doe it: therefore, the Lawier can neuer want a liuyng  
till the yearth want men, and all be vosde.

The Lawe easie to many,  
and harde to some

Folke in ma-  
ny, that go to  
the Lawe.

Lawiers,  
neuer dye  
beggars.



Doubte not, but my Lawier is perswaded, that the  
Lawe is profitable, now must I beare hym in hande  
that it is an easie matter, to become a Lawier. The  
Whiche

whiche, if I shall bee able to proue. I doubt not, but he will proue a good Lawier, and that right shortly: the Lawe is grounded vpon reason. And what hardnesse is it foꝛ a man by reason, to finde out reason. What can not be straunge vnto hym, the grounde whereof, is graffed in his brest. What, though the lawe be in a straunge tongue, the wordes maye be gotte without any paine, when the matter self is compasse with ease. Euen so, a little Lawe, will make a greate shewe, and therefore, though it be moche, to become excellent, yet it is easie to get a taste. And surely, foꝛ getting of money, a little will dooe almoste good ostentymes, as a greate deale. There is not a woorde in the Lawe, but it is a Grote in the Lawiers purse. I haue knowen diuers, that by familiar talking, and moutyng together, haue come to right good learning, without any greate booke skill, oꝛ moche beating of their brain, by any close study, oꝛ secrete musing in their chamber. But where some saie, the law is verie hard, and discourage young men, from the studie thereof, it is to be vnderstande of soche, as will take no paines at all, noꝛ yet mynde the knowlege thereof. Foꝛ, what is not harde to man, when he wanteth will to doe his beste. As good slepe, and safe it is harde: as wake, and take no paines.

The Lawe. { Godlie.  
Justice.  
Necessarie.  
Pleasant.

**W**hat nedeth me, to proue the Lawe to bee godlie, iuste, oꝛ necessarie, seing it is grounded vpon Gods Will, and all Lawes are made, foꝛ the maintenance of Justice. If we will not beleue, that it is necessary, let vs haue rebelles again, to disturbe the realme. Our nature is so fonde, that we knowe not the necessitie of a thyng, till we finde some lacke of thesame. Solues are not esteemed, as thei haue been euẽ vs Englishemen, but if we wer ones well beatẽ by our enemies, we should sone knowe the want, and with selyng the smarte, lament moche our follie. Take a wale the Lawe, and take a wale our liues, foꝛ nothyng maintaineth our wealth, our health, and the sauegarde of our bodie, but the Lawe of a realme, whereby the wicked are condemned, and the godlis are defended.

## The art of Rhetorique.

An Epistle to perswade a yong gentricman to marriage,  
denied by Crasimus, in the behalfe of his frende,



I best, you are wise enough of your self, though that singulare wisdom of yours (mooste loupng cosine) and little needes the aduise of other, yet etther for that olde frendship, whiche hath been betwixt vs, and continued with our age, euen from our Cradles, or for soche your greate good tournes, shewed at all times towarde me, or els for that false kinned and alsaunce, whiche is betwixt vs: I thought my self thus moche to owe vnto you, if I would bee soche a one in deede, as you euer haue taken me, that is to saie, a man bothe frendly and thakfull, to tell you freely ( whatsoeuer I iudged to appertaine either to the sauegarde, or worship of you, or any of yours) and willingly to warne you of the same. We are better seen estentynes, in other mennes matters, then wee are in our owne. I haue selte often your aduise, in myne owne affaires, and I haue found it, to be soztunate vnto me, as it was frendely. Now, if you will likewise in your owne matters, follo we my counsaile. I trasse it shall so come to passe, that neither I shall repente me, for that I haue giuen you counsaile, nor yet you shall soztbinke your self, that you haue obedet, and solowed myne aduise.

There was at supper with me, the. xij. daie of Apzil, whē I late in the countrie, *Antonius Baldus*, a man (as you know) that mooste earnestly tendereth your welfare, and one that hath been alwales of great acquaintance, and familiaritie with your sonne in Lawe: a heaue feast we had, and full of moche mournyng. He tolde me, greatly to bothe our heauinesse, that your mother, that mooste godly woman, was departed this life, and your suster beyng overcome with sozow and heauinesse, had made her self a Nunne, so that in you oncly, remaineth the hope of issue, and maintenance of your stocke. Whereupon your frendes with one consent, haue offered you in Marriage, a gentlewoman of a good house, and moche wealth, faire of bodie, very well broughte by, and soche a one, as loueth you with all her hart. But you (either for your late sozowes, whiche you haue in freshe remembrance, or els for Religion sake) haue so purposed to liue a Single life, that neither can you for loue of your stocke, nei-

ther

ther fo; desire of issue, no; yet fo; any entreatie of your fren-  
des can make, either by pzaiyng, o; by wepyng: be v; oughte  
to chaunge your minde. And yet notwithstanding, all this  
(if you will followe my counsaile) you shall bee of an other  
minde, and leauyng to liue single, whiche bothe is barrain,  
and smally agreyng with the state of mannes nature, you  
shall giue your self wholly, to mo;te holy wedlocke. And fo;  
this part, I will neither wishe, that the loue of your frendes  
(whiche els ought to ouercome your nature) no; yet myne  
auarozitie, that I haue ouer you, should doe me any good at  
all, to compasse this my request, if I shall not pzoue vnto you  
by mo;te plain reasons, that it will be bothe moche moze ho-  
nestie, moze profitable, and also mo;te pleasaunte fo; you, to  
marie, then to liue other wise. Yea, what will you saie, if I  
pzoue it also, to be necessarie fo; you, at this tyme to marie.  
And first of all, if honestie moue you in this matter (the  
whiche emong all good men, ought to bee of moche weight)  
what is moze honeste then Matrimonie, the whiche Christe  
hymself did make honest, when not onely he, vouchsafed to  
bee at the Mariage with his mother, but also did consecrate  
the mariage feaste, with the first miracle, that euer he did v-  
pon yearth: What is moze holy then matrimonie, which the  
creatour of all thynges did institute, did fasten, and make ho-  
ly, and nature it self did establishe: what is moze praise wo;-  
thie, then that thyng, the whiche, whosoever shall dispraise,  
is condempned straight fo; an heretique: Matrimonie, is e-  
uen as honourable, as the name of an heretique, is thought  
shamefull. What is moze right, o; meete, then to giue that  
vnto the posteritie, the whiche we haue receiued of our au-  
cellers: What is moze inconsiderate, then vnder the desire  
of holinesse, to eschue that as vnholie, whiche God hymself,  
the fountain and father of all holinesse, would haue to be co-  
upted is mo;te holy: What is moze vnmanly, then that man  
should go againste, the Lawes of mankind: What is moze  
vnthankfull, then to deny that vnto yonglinges, the whiche  
(if thou haddest not receiued of thine elders) thou couldeste  
not haue been the man liuyng, able to haue dented it vnto  
them. What if you would knowe, who was the first founder  
of mariage, you shall vnderstand, that it came not by by Li-  
curgus, no; yet by Moses, no; yet by Solon: but it was first

Praise wor-  
thie to marie.

Right & meet  
to marie.

Mariage  
first made by  
God.

ordained and instituted, by the chief founder of all thynges, commended by the same, made honourable, and made holie by the same. For, at the first, when he made man of the yerth he did perceiue, that his life should bee miserable, and vnfortunate, except he ioyned Cue as mate vnto him. Whereupon he did not make the wisse vpon the same clafe, whercof he made man: but he made her of Adams ribbes, to thende we might plainly vnderstande, that nothyng ought to bee moze deare vnto vs, then our wife, nothyng moze nigh vnto vs, nothyng surer ioyned, and (as a man would saie) faster glued together. The self same God, after the generall flood, being recõciled to mankinde, is said, to pꝛoclaime this lawe first of al, not that mē should liue single, but that thei should increase, be multiplied, and fill the yearth. But how I pꝛate you could this thyng be, sauing by marriage, and lawfull companyng together? And first, least we should allege here, either the libertie of Moses lawe, or els the necessitie of that tyme: what other meanyng els, hath that common, and commendable report of Christ in the Gospell, for this cause (saith he) shall man leaue father & mother, and cleaue to his wife. And what is moze holie, then the reuerence and loue, due vnto parent: s: And yet the truth pꝛomised in matriconte, is preferred befoze it, and by whose meanes: Mary by god himself at what time: Forsoth not onely among the Jewes, but also among the Christians. Men forsaue father and mother, and takes them selues wholie to their wiues. The sonne be yng passe. xx. yeres, is free and at libertie. Yea, the soonne byng abdicated, becometh no soonne. But it is death onelie, that parteth married folke, if yet death doeth parte them. Now, if the other Sacramentes (whereunto the Church of Christ chiefly leaneth) he reuerentlie vsed, who doeth not see, that this Sacrament, should haue the mooste reuerence of all, the whiche was instituted of God, and that firste and befoze all other. As for the other, thei were instituted vpon yearth, this was ordained in Paradise: the other were giuen for a remedie, this was appointed for the felowship of felicitie: the other were applied to mannes nature, after the fall, this onely was giuen, when man was in mooste perfitte state. If wee compte those lawes good, that mortall menne haue enacted, shall not the lawe of Matriconte be mooste holie, whiche we haue

After manne  
was made,  
the woman  
was ioyned  
vnto hym.

Matriconte  
renewed af-  
ter the flood.

Natures  
workie, alio-  
wed by gods  
word.



haue receiued of hym, by whom wee haue receiued life, the  
 whiche lawe, was then together enacted, when manne was  
 firſte created: And laſtly, to ſtrengthen this Lawe, with an  
 erample and deeде doen, Chriſt being a young man (as the  
 ſtoze repoꝛteth) was called to a Mariage, and came thether  
 willyngly with his mother, and not onely was he there pre-  
 ſent, but alſo he did honeſt the feaſt, with a wonderfull mar-  
 uaille, beginning firſt, in none other place, to worke his wo-  
 ders, and to dooe his miracles. **W**hy then I praſe you (will  
 one ſaie) how happeneth it, that Chriſt ſozbare mariage: As  
 though good ſir, there are not many thynges in Chriſte, at  
 the whiche wee ought rather to maruaille, then ſeek to fol-  
 lowe. He was boꝛne, and had no father, he came into this  
 worlde, without his mothers painfull trauaille, he came out  
 of the graue, whe it was cloſed vp, what is not in him aboue  
 nature: Let theſe thynges be pꝛoper vnto hym. Let vs that  
 liue within the boundes of nature, reuerence thoſe thynges  
 that are aboue nature, and folloꝛue ſoche thynges, as are  
 within our reach, ſoche as we are able to compaſſe. But yet  
 (you ſaie) he would be boꝛn of a virgyn: of a virgyn (I graūt)  
 but yet of a married virgyn. A virgyn being a mother, did moſt  
 become God, and being married, ſhe ſhe wed what was beſte.  
 ſoz vs to do. A virginitie did become her, who being vnde-  
 filed, brought hym ſozth by heauenly inſpꝛacion, that was vnde-  
 filed. And yet Joſeph being her huſbande, doeth commende  
 vnto vs, the lawe of chaſte wedlocke. **Y**ea, how could he bet-  
 ter ſet out the ſocietie in wedlock, thā that willing to declare  
 the ſecrete ſocietie of his Diuine nature, with the bodie and  
 ſoule of man, whiche is wōderfull, euen to the heauenly an-  
 gels, and to ſheꝛue his vnſpeakable and euer abiding lone,  
 toward his church: he doeth call hymſelf the Bridegrome,  
 and her the Bride. **G**reate is the Sacrament of Patrimont  
 (ſaieth Paule) betwixt Chriſt and his Church. If there had  
 been vnder heauen, any holier yoke, if there had been any  
 moꝛe religious couenaūt, thā is matrimont, without doubt  
 the erample therof had been vſed. **B**ut what like thing do you  
 read in all ſcripture, of the ſingle life: **T**he Apoſtle S Paule  
 in the. iij. Chapter of his Epiſtle to the Hebrues, calleth  
 Patrimont honourable emong all menne, and the bed be-  
 defiled, and yet the ſingle life, is not ſo moche as ones named

Mariage  
 beautified by  
 a miracle.

Mariage ho-  
 nourable,

In the same place. *Paſe*, they are not bozne w<sup>th</sup>hall, that liue ſingle, except they make ſome recompence, w<sup>th</sup> doynge ſome greate thing. For els, if a man followynge the Lawe of *Paſ*ture, doe labour to get childzen, he is euer to be p<sup>re</sup>ferred be- ſoze hym, that liueth ſtill vnmarried, ſoze none other ende, but bicauſe he would bee out of trouble, and liue moze free. *Ue* doe read, that ſoche as are in very deepe chaſt of their bodie, and liue a virgines life, haue been p<sup>ra</sup>ised: but the ſingle life was neuer p<sup>ra</sup>ised of it ſelf. *How*, againe the lawe of *Moſes*, accurſeth the barrenneſſe of married folke: and we dooe read that ſome were excommunicated, ſoze theſame purpoſe, and baniſhed from the altare. And whereſoze I p<sup>ra</sup>ie you: *Marie* ſir, bicauſe that they like vnprofitable perſones, and liuyng onely to their ſelues, did not encreaſe the wo<sup>rl</sup>de w<sup>th</sup> any iſſue. In Deuteronomi, it was the chiefſt token of Goddes bleſſynges vnto the *Iſraelites*, that none ſhould be barren emög the, neither man, noz yet woman. And *Lia* is thought to be out of Gods ſauour, bicauſe ſhe could not bying ſoze the childzen. *Pea*, and the *Psalme* of *Dauid*. 128. It is counted one of the chiefſt partes of bleſſe, to be a fruitful woman. Thy wiſe (ſaith the *Psalme*) ſhal be plentifull, like a *Uine*, and thy childzen like the b<sup>ra</sup>unches of *Oliues*, round about thy table. Then, if the lawe doe condemne, and vtterly diſ- allowe barren *Marriage*, it hath alwaies moche moze cō- dempned, the ſingle life of *Batchelaures*. If the fault of *Paſ*ture, hath not eſcaped blame, the will of man can neuer w<sup>at</sup> rebuke. If they are accurſed, that would haue childzen, and can gette none, what deſerue they, whiche neuer trauaile to eſcape barrenneſſe? The *Hebzues* had ſoche a reuerence to married folke, that he which had married a wiſe, theſame yere ſhould not be forced to goe on warfare. A citee is like to fall to ruine, excepte there be watchemen, to defende it w<sup>th</sup> ar- mour. But aſſured deſtruction muſt here nedes followe, ex- cept men through the benefite of *Marriage*, ſupplie iſſue, the whiche through mortallitie, doe from tyme to tyme decate.

Quiet and beſides this, the *Romaines* did late a penaltie vpon their backe, that liued a ſingle life, yea, they would not ſuffer them, to beare any office in the common weale. But they that had encreaſed the wo<sup>rl</sup>de w<sup>th</sup> iſſue, had a rewarde by common aſſente, as men that did deſerued well. of their countrie.

Deut. vi.

Lia.

Hebzues  
Lawe ſoze ma-  
ried folk.

Platarchus  
in the life of  
Cato.

countrie. The olde fozen lawes, did appointe penalties, foꝛ soche as liued single, the whiche although thei wer qualified by Constantias the Emperour, in the fauour of Chyistes religion: yet these lawes doe declare, how little it is foꝛ the common weales aduancement, that either a citie should be lesened, foꝛ loue of sole life, oꝛ els that the countrie should be filled full of bastardes. And besides this, the Emperoz Augustus, being a soze punisher of euill behauior, examined a soldier, bicause he did not marie his wiffe, accoꝛdyng to the lawes, the whiche soldier, had hardely escaped iudgement, if he had not got thre childzen by her. And in this pointe doe the lawes of the Emperozs, seme fauozable to married folke, that thei abzogate soche vowes, as were pzoclamied to be kepte, and bzought in by Miscella, and would that after the penaltie were remitted, soche couenauntes beeyng made against all right and conscience, should also be taken of none effecte, and as voide in the lawe.ouer and besides this, Alpianus doeth declare, that the matter of Dowries was euer moꝛe, and in all places, the chifest aboue all other, the which should neuer haue been so, except there came to the common weale, some espectall profite by marriage. Marriage hath euer been reuerenced, but fructifulnesse of bodie, hath bee moche moꝛe, foꝛ so sone as one gotte the name of a father, there descended not onely vnto him, inheritaunce of lande, but al bequestes, and gooddes of soche his frendes, as died intestate. The whiche thyng appereth plain, by the Satyre Poete.

*Through me thou art made, an heire to haue lande,  
Thou hast all bequestes one with an other:  
All goodes and cattell are come to thy hande,  
Yea gooddes intestate, thou shalt haue sure.*

Iuuenail.

Now, he that hath thre childzen, was moꝛe fauoured, foꝛ he was exempted from all outward ambassages. Againe, he that had fise childzen, was discharged, and free from al personalle office, as to haue the gouernaunce, oꝛ patronage of young gentlemen, the whiche in those daies, was a greate charge, and full of paines, without any profite at al. He that had. xij. childzen, was free by the Emperoz Iulianus lawe, not onely from beyng a man of armes, oꝛ a Capitaine ouer hozsmen: but also frō al other offices in the common weale.

And

And the wise founders of all Lawes, giue good reason, why  
 soche fauour was shewed to married folke. For what is moze  
 blefssfull, then to liue euer? Now, where as nature hath de-  
 nied this, Patrimonie dooeth giue it, by a certaine sleighte,  
 so moche as maie be. Who doeth not desire to be bzuted, and  
 liue throug fame, emong men hereafter? Now, there is no  
 buildyng of pillers, no erectyng of arches, no blasynge of Ar-  
 mes, that doeth moze set forthe a mannes name, then doeth  
 the encrease of childezen. Albinus obtained his purpose of the  
 Emperour Adzian, for none other deserte of his, but that he  
 had begot an housefull of childezen. And therefore the Empe-  
 rour (to the hinderaunce of hys treasure) suffered the childezen  
 to enter whollie vppon their fathers possession, forasmoeche  
 as he knewe well, that his Realme was moze strengthened  
 with encrease of childezen, then with store of money. Again,  
 all other lawes, are neither agreyng for all Countries, nor  
 yet bled at all time. Licurgus made a lawe, that thei whiche  
 married not, should be kept in Sommer, from the sight of sige  
 Plaies, and other wonderfull shewes, and in Winter, thei  
 should go naked aboute the Market place, and accursing the  
 selues, thei should confesse openly, that thei had iustlie de-  
 serued soche punishmente, bicause thei did not liue, accor-  
 dyng to the Lawes. And without any moze a dooc, will ye  
 knowe, how moche our old auncestours, heretofore esteemed  
 Patrimonie: Weigh well, and consider the punishmente,  
 for bzeakyng of wedlocke. The Grekes heretofore thought  
 it mete, to punthe the bzeach of Patrimonie with battaile,  
 that continued tenne yeres. Yea, mozeouer not onelie by the  
 Romaine Lawe, but also by the Hebzeues and straungers,  
 aduouterous persones were punished with death. If a these  
 paide fower tymes the value of that, whiche he toke awaie,  
 he was deliuered: but an aduouterers offence, was punished  
 with the sword. Emong the Hebzeues, the people stoned the  
 aduouteres to death, with their owne handes, bicause thei  
 had bzoke that, without which the world could not continue.  
 And yet thei thought not, this soze Lawe sufficient inough,  
 but graunted further, to run hym throug without Lawe,  
 that was taken in aduoutrie, as who should saie, thei graun-  
 ted that to the grief of married folke, the whiche thei would  
 hartellie graunt to hym, that stood in his owne defence, for  
 sauegard

Licurgus  
 lawe against  
 unmarried  
 folke.

Punishmentes  
 appointed  
 for bzeakyng  
 of wedlocke.  
 The Grekes  
 reuenge-  
 mente for ad-  
 uoutrie.

The Hebzeues  
 stoned ad-  
 uouterers.

Lawfull for  
 the married  
 man emong  
 the Hebzeues,  
 to kill the ad-  
 uouterer.

sauegarde of his life, as though he offended more hainouslie, that tooke a mannes wife, then he did, that tooke a waie a mannes life. A Muredlie, Medlocke must nedes seme to be a mosse helte thyng, consideryng, that beyng ones broken, it muste nedes bee purged, with mannes blood, the reuenger whereof, is not forced to abide, either Lawe, or Judge, the whiche libertie is not graunted any, to vse bypon hym that hath killed, either his father, or his mother. But what dooe we with these Lawes wrytten: This is the lawe of nature, not wrytten in the Tables of Basse, but firmelle printed in our myndes, the whiche Lawe, whosoever dooeth not obeye, he is not worthy to bee called a manne, moche lesse shall he bee counted a Citezein. For, if to liue well (as the Stoikes wittely dooe dispute) is to followe the course of nature, what thyng is so agreyng with Nature, as Matrimonie: For there is nothyng so naturall, not onely vnto mankinde, but also vnto all other liuyng creatures, as it is for euery one of theim, to kepe their owne kinde from decaye, and through increase of issue, to make their whole kind immortalle. The whiche thyng (all men knowe) can neuer bee dooen without Medlocke, and carnall copulacion. It were a soule thyng, that brute beastes, should obeye the Lawe of Nature, and men like Stauntes, should fight againste Nature. Whose woork, if we would narrowly looke vpon, we shall perceiue that in all thynges, here vpon yearth, they would there should be a certain spise of mariage.

Matrimonic  
natural.

I will not speake now of trees, wherein (as Plinie mosse certainly wryteth) there is founde Martage, with some manifeste difference of bothe kyndes, that excepte the housebande Tree, dooe leane with his boughes, enen as though he should desire copulacion, bypon the women Trees, growyng rounde aboute hym: They would elles altogether ware barraine. The same Plinie also dooeth repozte, that certayne authours dooe thinke, there is bothe Male, and Female, in all thynges that the yearth yeldeth.

Martage e-  
mong trees.

I will not speake of pzeious Stones, wherein the same authour affirmeth, and yet not be onely neither, that there is bothe male, and female among the. And I pzeise you, hath not God so knitte all thynges together, with certayne linkes, that one euer seemeth, to haue nede of an other: What

Martage e-  
mong pzeis-  
ous itenes.

saie.

Marriage be-  
ween the fir-  
mament and  
the yearth.

safe you of the Skie or Firmamente, that is ever stirryng,  
with continuall mouyng: Dooeth it not plate the parte of a  
houfbande, while it puffeth vp the yearth, the mother of all  
thynges, and maketh it fruisfull, with castyng seede (as a  
manne would sale) vpon it. But I thinke it ouer tedious, to  
runne ouer all thynges. And to what ende are these thynges  
spoken? Marie sir, bicause we might vnderstand, that throug  
Marriage, all thynges are, and doe still continue, and with-  
out thesame, all thynges dooe decate, and come to naught.

The fable of  
Giantes that  
fought agaiſt  
Nature.

The olde auncientes and mosse wise Poetes doe selgne (who  
had euer a desire, vnder the colour of fables, to set foꝛ the pꝛe-  
ceptes of Philosophie) that the Giantes, whiche had Sna-  
kes feete, and wer boꝛne of the yearth, builded greate hilles  
that mounted vp to heauen, windyng thereby, to be at vtter  
desaunce with God, and all his angels. And what meaneth  
this fable? Marie, it sheweth vnto vs, that certain fierce and  
sauage men, soche as were vnknown, could not abide wed-  
locke, foꝛ any woꝛldes good, and therefore, thei wer stricken  
downe hedlong with lightnyng, that is to saie: thei were vt-  
terly destroyed, when thei sought to eschue that, wherby the  
weale and saufgard of all mankind, onely dooeth consist.

Oꝛpheus.

Now again, thesame Poetes dooe declare, that Oꝛpheus  
the Musician and Minstrell, did stirre and make softe, with  
his pleasaunte melodie, the mosse harde rockes and stones,  
And what is their meanyng herein? Surely nothyng els,  
but that a wise and well spoken manne, did call backe harde  
harted menne, soche as liued abꝛode like beastes, from open  
whoꝛedome, and brought them to liue, after the mosse holle  
lawes of Matrimonie. Thus we se plainly, that soche a one  
as hath no minde of Marriage, semeth to be no man, but ra-  
ther a stone, an enemy to nature, a rebell to God himself, se-  
kyng throug his owne folle, his last ende and destruction.

The mosse  
wicked can  
not chose but  
alowe ma-  
riage.

Well, let vs goe on still (seyng we are fallen into fables,  
that are not fables altogether) when thesame Oꝛpheus, in  
the middes of hell, foꝛced Pluto hymself, and all the deuilles  
there, to graunt him leaue, to cary awaie his wise Euridice  
what other thyng do we thinke, that the Poetes meant, but  
onely to set foꝛ the vnto vs, the loue in wedlocke, the whiche  
euē among the deuilles, was coumpted good and godly.

And this also makes wel foꝛ the purpose, that in old time  
thei

thei made Jupiter, Gamelius, the God of Marlage, and Juno Lucina, Ladie midwife, to helpe soche Women as laboured in childe bedde, beeyng fondlie deceiued, and superstitiously erryng, in namyng of the Gods, and yet not mislyng the truthe, in declaryng that Matrimonie is an holie thing, and meete soz the worthinesse thereof, that the Gods in heauen, should haue care ouer it. Among diuers countreies, and diuers men, there haue been diuers Lawes and customes vsed. Yet was there neuer any countrie so sauage, none so farre from all humanitie, where the name of wedlocke was not coumpted holie, and had in greate reuerence. This the Thracian, this the Sarmate, this the Indian, this the Grecian, this the Latine, yea, this the Britain that dwelleth in the furthest parte of all the worlde, or if there bee any that dwell beyonde them, haue euer coumpted to be moste holie. And why so? Marie, bicause that thyng must nedes be common to all, whiche the common mother vnto all, hath graffed in vs all, and hath so thzoughly graffed thesame in vs, that not onely Stockdoues and Pigeons, but also the moste wilde beastes, haue a naturall felyng of this thyng. For the Lions are gentle, againste the Lionesse. The Tygers fight soz safegard of their young whelpes. The Ass runnes thorowe the hotte fire (whiche is made to kepe her awaie (soz safegarde of her issue. And this thei call the lawe of Nature, the which is as it of moste strength and force, so it spzeadeth abzode moste largely. Therefore, as he is coumpted no good gardener, that beeyng content with thynges pze sente, doeth diligently pzoine his olde trees, and hath no regarde, either to ympe or graffe yong settes: bicause the self same Orchard (though it bee neuer so well trimmed) muste nedes decale in tyme, and all the trees die within fewe yeres: so he is not to bee coumpted halfe a diligent Citezein, that beeyng contente with the pze sente multitude, hath no regard to encrease the number. Therefore, there is no one man, that euer hath been coumpted a worthy Citezein, who hath not laboured to get chldzen, and sought to byyng them vp in godlinesse.

Among the Hebzues, and the Persians, he was mooste commended, that had moste wiues, as though the countrie were moste beholdyng to hym, that encreased thesame with the greatest number of chldzen. Doe you seke to be coumpted

All nacions  
euer esteemed  
marriage.

The hebzues  
and Persians  
had a number  
of wues.

Abraham.

more holie then Abraham hymself: Well, he should neuer haue been coumpted the father of many nations, and that though Gods furtheraunce, if he had forborne the compaignie of his wife. Doe you looke to be rekened more deuoute, then Jacob: He doubteth nothyng to raunson Rachel from her greate bondage. Will you bee taken for wiser then Salomon: And yet I praise you, what a number of wiues kepte he in one house: Will you be coumpted more chaste then Socrates, who is reported to beare at home with Zantippe, that verie shyue, and yet not so moche theretofore (as he is wonte to telle, according to his old maner) because he might learne patience at home, but also because he might not seem to cumber behinde with his duetie, in doying the will of nature. For he being a manne, soche a one (as Appollo iudged hym by his Oracle to bee wise) did well perceiue that he was gotte for this cause, borne for this cause, and theretofore bound to yelde so moche vnto Nature. For, if the olde aunciente Philosophers haue saied well, if our Diuines haue proued the thing not without reason, if it be vsed euery where, for a common Powerbe, and almoste in euery mannes mouth, that neither God, nor yet Nature, did euer make any thyng in vaine.

Why did he giue vs soche members, how happeneth we haue soche luste, and soche power to gette issue, if the single life and none other, bee altogether praise woorthie: If one should bestowe vpon you, a verie good thyng, as a Bowe, a Coate, or a Sworde, all menne would thinke, you were not woorthie to haue the thyng, if either you could not, or you would not vse it, and occupie it. And where as al other thynges, are ordeined vpon soche greate considerations, it is not like, that Nature slepte, or forgatte her self, when she made this one thyng. And now we, here will some saie, that this foule and filthy desire, and stirryng vnto luste, came neuer in by Nature, but through sinne: for whose woordes I passe not a Strawe, seeyng their saynges are as false, as God is true. For I praise you, was not Matrimonie Instituted) whose woorkes can not bee dooen, without these members) befoze there was any syn. And again, whens haue all other brute beastes their prouocations: Of Nature, or of synne: A manne would thinke, they had them of Nature. But shall I tell you at a woorde, wee make that filthy, by our owne imagination



Imaginacion, whiche of the owne Nature, is good and goodlie. Or els, if we will examine matters (not according to the opinion of men, but waigh them as they are, of their owne Nature) how chaunceth it, that wee thinke it lesse filthie, to eate, to cheere, to digeste, to emptye the bodie, and to sleepe, then it is to vse carnall Copulation, soche as is lawfull, and permitted. *Paie* sir (you will saie) we muste followe vertue, rather then Nature. A gentle dishe. As though any thyng can bee called vertue, that is contrary vnto Nature. Assuredly, there is nothyng, that can bee perfectly gotte, either through labour, or through learnyng, if manne ground not his doynge, altogether vpon Nature.

But you will liue an Apostles life, soche as some of them did, that liued single, and exhorted other to thesame kinde of life. *Tuthe*, let them followe the Apostles, that are Apostles in deede, whose office, seyng it is bothe to teache, and byyng by the people in Gods doctrine: they are not able to discharge their dueties, bothe to their flocke, and to their wife and familie: although it is wel knowen, that some of the Apostles had wiues. But be it that Bishoppes liue single, or graunt we them, to haue no wiues. What, doe ye followe the profession of the Apostles, being one that is farthest in life from their vocacion: beeyng bothe a Tempozall manne, and one that liueth of your owne. They had this Pardon graunted them, to bee cleane boide from Mariage, to the ende they might be at leasure, to gette vnto Christe, a moze plentifull number of his children. Let this be the order of Priestes and Monkes, who belike haue entred into Religion, and rule of the Censens (soche as among the Jewes lothed Mariage) but your calling is an other waie. *Paie*, but (you will saie) Christe hymself hath coumpted them blessed, whiche haue gelded them selues, for the kyngdome of God. Sir, I am content to admitte the auctoritie, but thus I expounde the meanyng. Firste, I thinke that this doctrine of Christe, did chiefly belong vnto that tyme, when it behoued them chiefly to bee boide of all cares, and businesse of this woorld. They were faine to traualle into all places, for the persecutours were euer readie to late handes on them. But now the woorld is so, that a manne can finde in no place, the bytyghtnesse of behauiour lesse stained, then among married folke.

## The arte of Rhetorique.

Let the swarmes of Monkes and Nunnes, set forth their order neuer so moche, lette theim boaste and bragge, their bealties full, of their Ceremonies and churche seruisce, where in thei chiefly passe all other: yet is Wedlocke (beyng well and truely kept) a mosse holy kinde of life. Againe, would to God thei wer gelded in very deede, whatsoeuer thei be, that colour their noughtie liuyng, with soche a soylie name of geldyng, liuyng in moche moze filthie luste, vnder the cloke and pzetence of Chastitie. Neither can I repozte for verie shame, into how filthie offences, thei doe often fall, that wil not vse that reamedie, whiche Nature hath graunted vnto man. And lasse of all, where doe you reade, that euer Christ comaunded any man, to liue single, and yet he doeth openly forbid diuozcement.

When he doeth not worke of all (in my iudgement) for the Common weale of mankinde, that graunted libertie vnto Priestes: yea, and Monkes also (if nede bee) to marie, and to take theim to their wiues, namely, seyng there is soche an vnreasonable number euery where, among whom I pzaie you how many be there, that liue chaste. How moche better were it, to tourne their concubines into wiues, that where as thei haue theim now, to their greate shame, with an vnquiete conscience, thei might haue the other openly, with good repozte, and get children, and also byyng them vp godly, of whom, thei them selues, not onely might not be ashamed, but also might be coumpted honest men for them. And I thinke the bishops officers, would haue pzocured this matter long ago, if thei had not founde greate gaires, by Priestes lemmans, then thei wer like to haue by Priestes wiues.

Virginitie,

But virginitie forsoth, is an heauenly thing, it is an Angels life. I answere, wedlocke is a manly thyng, soche as is mete for man. And I talke now as man, vnto man. I graunt you, that virginitie, is a thing praise worthis, but so farre I am content, to speake in praise of it, if it be not so praised, as though the luste should altogether solowe it, for if men commonly should begin to like it, what thing could be inuented moze perflous to a common weale, then virginitie. Now, be it that other deserue great praise, for their maidenhede, you notwithstanding, can not want greate rebuke, seing it lieth in your hands, to kepe that house fro decaye, wherof you li-  
neally

neallye descended, & to continue still the name of your aunc-  
 cesters, who deserue moſte woꝛthely to be knowen foꝛ euer.  
 And laſte of all, he deſcructh as moche pꝛaiſe, as they which  
 kepe their maydehode: that kepes him ſeſe true to his wiſe  
 and marieth rather foꝛ encrease of childꝛen, then to ſatiffy  
 his luſt. Foꝛ if a bꝛother be commaunded to ſtirre vp ſede  
 to his bꝛother, that dieth without iſſue, will you ſuffer the  
 hope of all your ſtocke to decaye, namely, ſeynge there is  
 none other of your name and ſtocke, but your ſeſe alone, to  
 continue the poſſeritie. I knowe well inough, that the aun-  
 cient fathers haue ſet foꝛthe in greate volumes, the pꝛaiſe of  
 virginittie, emonge whom, Hierome doeth ſo take on, and  
 pꝛaiſeth it ſo moche aboue the ſtarres, that he fell in maner  
 to deꝛꝛaue Patrimonie, & therefoꝛe was required of Godly  
 Biſhoppes to cal backe his woꝛdes that he had ſpoken. But  
 let vs heare with ſoche heate foꝛ that time ſake, I woulde  
 wiſhe now, that theſe, which erhoꝛt pong ſolke euery where,  
 and without reſpecte (ſoche as yet knowe not themſelſes) to  
 hꝛue a ſingle life, and to ꝑꝛoſeſſe virginittie: that they woulde  
 beſtꝛe we theſame labour, in ſetting furth, the diſcripcion of  
 chaſt and pure wedlocke. And yet thoſe bodiſes that are in  
 ſoche great loue with virginittie, are well contented that  
 menne ſhoulde fight againſt the Turkes, which in number  
 are infinitely greater then we are. And now if theſe menne  
 thinke right in this behalſe, it muſt nedes be thought right  
 good and godly, to labour earneſtly foꝛ childꝛe getting, and  
 to ſubſtitute youthe from time to time, foꝛ the maintenance  
 of warre. Ercepte paraenture they thinke that Gunnes,  
 Billes, Pikes, and nauſes, ſhould be ꝑꝛouided foꝛ battaill,  
 and that men ſtand in no ſtede at all with them. They alſo  
 allowe it well, that we ſhould kill miſcreaunt and Heathen  
 parentes, that the rather theiꝛ childꝛen not knowing of it,  
 might bee Baptized and made Chꝛiſtians. Nowe if this bee  
 righte and lawfull, hoꝛe moche moꝛe ſentlenelſe were it to  
 haue childꝛen Baptized, beyng boꝛne in lawfull marriage.  
 There is no naciõ ſo ſauage, noꝛ yet ſo hard harted, within  
 the whole woꝛlde, but theſame abhoꝛreth murdering of in-  
 fauntes; and newe boꝛne babes. Kynges alſo and hedde ru-  
 lers, dooe likewiſe puniſhe moſte ſtreightly, all ſoche as ſeke  
 meanes to be deliuered befoꝛe theiꝛ time, oꝛ vſe Philiſicke to

Hieromes  
 pꝛaiſe vpon  
 Virginittie.

Ware barren, and neuer to beare children. What is the reason? Marie thei counte small difference betwixt hym, that killeth the childe, so sone as it beginneth to quicken: and the other, that seketh al meanes possible, neuer to haue any child at all. The self same thing, that either withereth and drieth a waie in thy body, or els putteth within thee, and so hurteth greatly thy health, yea, that self same, whiche falleth from thee in thy slepe, would haue been a wian, if thou thy self haddest been a man. The Hebzues abhorre that manne, and wishe him Goddes curse, that beeyng commaunded to Marie, with the wife of his dedde brother did cast his seede vpon the grounde, least any issue should be had, and he was euer thought vnwozthie to liue here vpon earth, that would not suffer that childe to liue, whiche was quicke in the mothers wombe. But I praise you, how little doe thei swaue from this offence, whiche binde themselues to liue barren, all the daies of their life: Doe thei not seeme to kill as many men, as were like to haue been bozne, if they had bestowed their endeouours, to haue got children: Now I praise you, if a man had land that were very fat and fertile, and suffered the same for lacke of manering, for euer to ware barren, should he not, or were he not woꝛthie to be punished by the lawes, considering it is for the common weales behoue, that euery man should wel and truely husband his owne. If that man bee punished, who little hebeth the maintenaunce of his tillage, the whiche although it bee neuer so well mancred, yet it yeldeth nothing els but wheat, barley, beanes, & peason: what punishment is he woꝛthy to suffre, that refuseth to plough that lande, whiche being tilled, yeldeth children. And for ploughing lande, it is nothing els, but painfull tolling from time to time, but in getting children, there is pleasure, which being ordeined, as a redie reward for paines taking, asketh a short trauall for al the tillage. Therfore if the woꝛking of nature, if honestie, if vertue, if inward zeale, if godlinesse, if duetie make moue you, why can you not abide that, whiche God hath ordeined, nature hath established, reason doeth counsaill, Gods woꝛde and mannes woꝛde doe commende, all lawes doe commaunde, the consent of all nations doeth allowe, whereunto also the example of all good men, doeth exhort you. That if euery honest manne should desire

many

many thinges, that are mosse painfull for none other cause, but onely for that they are honest, no doubt but matrimonie ought aboue al other, mosse of al to be desired, as the which we may doubt, whether it haue moze honestie in it, or bying moze delite and pleasure with it. For what can be moze pleasaunt, then to liue with her, with whom not onely you shall be ioined, in selowship of faithfulness, and most hartie good will, but also you shall be coupled together mosse assuredly, with the companie of bothe your bodies: If we count that greate pleasure, whiche wee receiue of the good will of our frendes & acquaintaunce, how pleasaunt a thing is it aboue all other, to haue one, with whom you may breake the botom of your harte, with whom ye may talke as freely, as with your self, into whose trust, you may safely commit your self, such a one as thinketh al your goodes to be her charge. Now what an heauenly blisse (trowe you) is the companie of man and wife together, seing that in all the world, there can nothing be found, either of greater weight & worthines, or els of moze strength and assurance. For with frendes, we soine onely with them in good wil, & faithfulness of minds, but w<sup>th</sup> a wife, we are matched together, both in hart and minde, in body and soule, sealed together with the bod & league of an holy sacrament, and parting al the goodes we haue, indifferently betwixt vs. Again when other are matched together in frendship, doe we not se what dissembling thei vse, what falsehood they praicise, & what deceitful partes they playe? Yea, euen those whom we thinke to be our most assured frendes, as swallows lie awake when somer is past, so they hide their heddes, when fortune giues to faile. And oft times when we get a newe friend, we straight forsake our old. We hear tel of very few, that haue continued frendes, euen till their last end. Whereas the faithfulness of a wife, is not stained w<sup>th</sup> deceit, nor dusked with any dissembling, nor yet parted with any change of the world, but dissonered at last by death onely, no not by death neither. She forsakes & setteth light by father & mother, sister & brother for your sake, & for your loue only. She only passeth by you, she putteth her trust in you, & leaneth wholly by you, yea, she desires to dy w<sup>th</sup> you. Haue you any worldly substance? You haue one that wil maintein it, you haue one y wil encrease it. Haue you none? You haue a

wife that will get it. If you liue in prosperitee, your ioye is doubled: if the worlde go not with you, you haue a wife to put you in good comfozt, to be at your commaundement, & redy to serue your desire, & to wishe that soche euill as hath happened vnto you, might chaunce vnto her self. And do you thinke y any pleasure in al the worlde, is able to be copared with soche a goodly felowship & familer liuing together: if you kepe home, your wife is at hand to kepe your company, the rather y you might fele no werines of liuing al alone, if you ride furth, you haue a wife to bid you fare well with a kisse, longing moche soz you, being from home, and glad to bid you well come home, at your next returne. A swete mate in your youth, a thankfull comfozt in your age. Cuery societie o2 companynng together, is delistefull and wished soz, by nature of all men, soz as moche as Nature hath ordeined vs to be, sociable, frendly, and louing together. Now, how ca this fellowship of man and wife, be other wise then mooste pleasaunt, where all thinges are common together betwixt them bothe. Now, I thinke he is mooste worthy, to be despised aboue all other, that is bozne, as a manne would saie soz hymself, that liueth to hymself, that seketh soz hymself, that spareth soz hymself, maketh cost onely vpon hymself, that loueth no man, and no man loueth him. Would not a manne thinke that soche a monster, were mete to be caste out of all mennes companie (with Tymon that careth soz no man) in to the middest of the sea. Neither doe I here vtter vnto you, these pleasures of the body, the whiche, wheras nature hath made to be mooste pleasaunt vnto man, yet these greate witted men, rather hide them, and dissemble them) I can not tel how (then vtterly contempne them. And yet what is he that is so sower of witte, and so dzouping of bzaine ( I will not saie) blockhedded, o2 insensate, that is not moued with soche pleasure, namely if he maie haue his desire, without offence eithere of God o2 man, and without hinderaunce of his estimation. Cruely I would take soche a one, not to be a man, but rather to be a very stone. Although this pleasure of the bodie, is the least parte of all those good thinges, that are in the adlocke. But be it that you passe not vpon this pleasure, and thinke it vnwoorthy soz man to vse it, although in deede we deserue not the name of man without it, but count it among

Timō a ded-  
lic hater of al  
companye.

among the least and vtter most profites, that wedlocke hath: now I praise you, what can bee moze hartely desired, then chaste loue, what can be moze holie, what can be moze honest? And among all these pleasures, you get vnto you a ioly sort of kinsfolke, in whom you maie take moche delite: You haue other parentes, other brethren, sisters, and nephewes. Nature in deede can giue you but one father, and one mother: by mariage you get vnto you an other father, and an other mother, who can not chuse, but loue you with all their hartes, as the whiche haue put into your handes, their owne flesh and blood. Now againe, what a iose shall this be vnto you, when your mooste faire wife, shall make you a father, in bringing forth a faire childe vnto you, where you shall haue a pretie little boie, running vp and doune your house, soche a one as shall expresse your loke, and your wiues loke, soche a one as shall call you dad, with his sweete lisping woordes. Now laste of all, when you are thus linked in loue, the same shall be so fastened and bounde together, as though it were with the Adamant stone, that death it self can neuer be able to vndo it. These happie are they (as Horace) yea, moze then these happie are they, whom these sure bandes doe hold, neither though they are by euill reporters, full ofte set a sonder, shall loue be vnloosed betwixt them twoo, til death they bothe departe. You haue them that shall comfort you, in your latter daies, that shall close vp your eyes, when God shall calle you, that shall burse you, and fulfill all thinges belonging to your funerall, by whom you shall seme, to bee newe bozne. For so long as they shall liue, you shall neuer be thought ded your self. The goodes and landes that you haue got, go not to other heires, then to your own. So that vnto such as haue fulfilled all thinges, that belong vnto mannes life, death it self can not seme bitter. Olde age cometh vpon vs all, will we, or nill we, and this wale nature prouided for vs, that we should waxe yong again in our childe, and nephues. For, what man can be greued, that he is olde, when he seeth his owne countenaunce, whiche he had beyng a childe, to appere liuely in his sonne: Death is bydeined for all mankind, and yet by this meanes onely, nature by her prouidence, kindeth vnto vs a certaine immortalltie; while she increaseth one thing vpon an other, such as a young grasse buddeth out,

When the old tree is cut downe. Neither can he seme to dye, that, when God calleth him, leaueth a yong childe behinde him. But I knowe wel enough, what you saie to your self, all this while of my long talke. Parriage is an happie thing if all thinges hap well, what and if one haue a curste wife? What if she be light? What if his children bee vngracious? Thus I se you will remember all soche men, as by marriage haue been vndooren. Well, go to it, tell as many as you can, and spare not: you shall finde all these wer the faultes of the persones, and not the faultes of Parriage. For beleue me, none haue euill wiues, but soche as are euill men. And as for you sir, you maie chuse a good wife, if ye like. But what if she be croked, and marde altogether, for lacke of good ordering. A good honest wife, maie be made an euill woman, by a naughtie husebande, and an euil wife, hath been made a good woman, by an honest manne. We crie out of wiues vnto us, and accuse them without cause. There is no man (if you will beleue me) that euer had an euill wife, but thoro we his owne default. Now again, an honest father, bringeth forth the honest children, like vnto himself. Although eue these children, how so euer they ar bozne, commonly become soche men, as their educacion and bringing vp is. And as for felousie, you shall not neede to feare that fault at al. For none be troubled with soche a disease, but those onely that are folishe louers. Chaste, godly, and lawfull loue, neuer knewe what felousie ment. What meane you to call to your minde and remember soche soze tragedies, and dolefull dealinges, as haue been betwixt man and wife. Soche a woman being naught of her body, hath caused her husband to lose his bed, an other hath poisoned her good manne, the third with her churlishe dealing) whiche her husbande could not beare) hath been his ouer vndoing, and brought him to his ende. But I praise you sir, why doe you not rather thinke vpon Cornelia, wife vnto Tiberius Graccus? Why doe ye not minde that mosse worthe wife, or that mosse vnbworthe manne Alcestes? Why remember ye not Julia Pompeies wife, or Porcia Brutus wife? And why not Artemisia, a womanne mosse worthe, euer to be remembered. Why not Hippocratea, wife vnto Dithyades king of Pontus? Why doe ye not call to remembraunce, the sentle nature of Tertia Emilia. Why doe

Euill wiues  
happē to euill  
men onely.

Felousie vn-  
knowne to  
wisemen.

Cornelia.

Alcestes wife  
Julia.  
Porcia.  
Artemisia,  
Hippocratea.  
Tertia Emilia.



doe ye not consider the faithfullnesse of Turia: Why cometh not Lucretia and Lentula to your remembrance: And why not Arria: Why not thousandes other, whose chaste life, and faithfullnesse to wardes their housebandes, could not be changed, no, not by death. A good woman (you will saie) is a rare kinde, and harde to be founde in all the worlde. Well then sir, imagine your self woorthy to haue a rare wife, soche as fewe men haue. A good woman (saith the wiseman) is a good portio. Be you bolde to hope fo; soche a one, as is wo; thy your maners. The chiefest point standeth in this, what maner of woman you chuse, how you vse her, and how you order your self to wardes her. But libertie (you will saie) is muche moze pleasaunt: fo;, who soeuer is married, weareth fetters vpo; his legges, or rather carrieth a clogge, the whiche he can neuer shake of, till death parte their yoke. To this I answere, I can not se what pleasure a man shal haue, to liue alone. Fo; if libertie be delitsfull, I would thinke you should get a mate vnto you, with whō you should parte stakes, and make her parte of all your toles. Neither can I se any thing moze free, then is the scrutude of these twoo, where the one is so moche beholding, and bound to the other, that neither of them bothe would be louse, though they might. You are bounde vnto hym, whom you receiue into your friendship: but in mariage neither partie findeth fault, that their libertie is taken awaie from them. Yet ones againe you are soze afrased, leass when your children are taken awaie by death; you fall to mourning fo; want of issue. Well sir, if you fear lack of issue, you must mary a wife fo; the self same purpose, the whiche onely shall be a meane, that you shall not wante issue. But what dooe you searce so diligently, nate so carefully, all the incommodities of Matrimonie, as though single life, had neuer any incommoditie toigned with it at all. As though there were any kinde of life, in all the worlde, that is not subiecte to all euilles that mate happen. He must nedes go out of this worlde, that lookes to liue without feeling of any grief. And in comparison of that life, whiche the Saindes of God shall haue in heauen; this life of man is to be compted a death, and not a life. But if you consider thinges, within the compasse of mankinde, there is nothing either moze sanse, moze quiet, moze pleasaunt, moze to be de-

Turia.  
Lucretia,  
Lentula,  
Arria.

POWER. 7.

lired; or moze happie, then is the married mannes life. How many do you se, that hauing ones felt the sweetnesse of wedlocke, dooeth not desire ellsones to enter into thesame? My frende Marcius, whom you know to be a very wise man, did not he, the next moneth after his wife died (whom he loued derely) get him straight a newe wife: Not that he was impacient of his lust, and could not sozbeare any longer, but he saied plainly, it was no life soz him, to be without a wife, whiche should be with him, as his yoke fellowe, and companion in all thinges. And is not this the sozwerth wife, that our fréd Iouius hath married: And yet he so loued the other, when they were on liue, that none was able to comfort him in his heauinesse: and now he hastened so moche (when one was dedde) to fill vp and supplie the voyde roume of his chamber, as though he had loued the other very little. But what dooe we talke so moche of the honestie and pleasure herein, seing that not onely profite doeth aduise vs, but also neede doeth earnestlie sozce vs, to seke Marriage. Let it be sozbidde that manne and woman, shall not come together, and with in selue yeres, all mankinde muste needes decaie soz ever.

When Zerres king of the Persians, behelde from an high place, that greate armie of his, soche as almoste was incredible, some saied he could not sozbeare weeping, considering of so many thousandes, there was not one like to be a liue, within seuetie yeres after. Now, why should not we consider thesame of all mankinde, whiche he meante onely of his armie. Take a waie Marriage, and how many shall remain after a hundred yeres, of so many realmes, countries, kingdomes, citees, and al other assemblies that be of men, thzough out the whole wo:ld: On now, praise we a Gods name, the single life about the nocke, the whiche is like soz ever to vnder doe all mankinde. What plague, what infection can either heauen or hell, sende moze harmefull vnto mankinde: What greater euill is to be feared by any flood: What could be looked soz, moze sozowfull, althoughe the flame of Phaeton should sette the wo:ld on fire again: And yet by soche soze tempestes, many thinges haue been saued harmelesse, but by the single life of man, there can be nothing left at al. We se what a sozt of diseases, what diuersities of mischappes do night & daie lie in waitte to lessen the small number of mankinde.

Necessitie en  
sozceth ma-  
riage.

Zerres.

kinde. How many doeth the plague destroue, how many doe the seas swallowe, how many doeth battaille snatch bp? For I will not speake of the daely dyng, that is in all places. Death taketh her flight enery where, round about, she runneth ouer them, she catcheth them bp. she hasteneth asmoche as she can possible, to destroue al mankinde, and now doe we so highly commende single life, and eschue mariage: Except happely we like the pofession of the Celens (of whom Josephus speaketh, that thei will neither haue wife, noz seruautes) or the Dulopolitans, called other wise the rascalles, and slaues of citees, the whiche companie of them, is alwaie encreased, and continued by a sort of bagabounde peasauntes, that continue, and be from tyme to tyme, still together. Doe we loke that some Iupiter, should giue vs that same gift, the which he is reported, to haue giue vnto Bees, that we shuld haue Issue, without procreacion, and gather with our monthes, out of the flowers, the seede of our posteritie: Or els doe we desire, that like as the Poetes feign Minerua, to be bozne out of Iupiters hedde: in like sort there should children lepe out of our heddes: Or laste of all doe we looke, accorbyng as the old fables haue been, that men should be bozne out of the yearth, out of rockes, out of stocces, stones, and old Trees. Many thinges byecde out of the yearth, without mannes labour at all. Pong Myrribes growe and shoute bp, vnder the shadowe of their graundfire trees. But nature would haue man, to vse this one waie, of increasynge Issue, that throught labour of bothe the housebande and wife, mankinde might still be kept from destruccon. But I promise you, if all men toke after you, and stil soz bare to marie: I can not se but that these thynges, whiche you wonder at, and esteeme so moche, could not haue been at all. Do you yet esteeme this single life so greatly: Or dooe we praise so moche virginitie, aboue all other: Why man, there will be neither single men, noz virgines a liue, if men leaue to marie, and minde not procreacion. Why dooe you then preferre virginitie so moche, why set it you so hie, if it be the vndoing of all the whole world: It hath been moche commended, but it was soz that tyme, and in se we. God would haue men to se, as though it were a paterne, or rather a picture of the heauely habitacon, where neither any shall be maried, noz yet any shall giue theirs to

Celens hated  
Mriage.

Josephus. 18.  
Cap. lib. 11.

Mriage,

Marriage. But when thinges be giuen for an exāple, a fewe  
male suffice, a number were to no purpose. For euen as all  
groundes, though they bee very fruitfull, are not therefore  
toured into Tillage, for mannes vse and commoditie, but  
part lieth fallow, and is neuer manured, part is kept and  
cherished to like the eye, and for mannes pleasure: and yet in  
all this plentie of thinges, where so greate store of lande is,  
nature suffereth very little to ware barren: but now if none  
should be tilled, and plowe menne went to plaie, who seeth  
not, but that we should all sterue, and be faine shortly to eate  
acoynes: euen so, it is praise worthy, if a fewe liue single, but  
if all should seke to liue single, so many as be in this world,  
it were to great an inconuenience. Now againe, be it that  
other deserue worthy praise, that seke to liue a virgines life,  
yet it must needs bee a greate faulte in you. Other shall bee  
thought to seke a purenesse of life, you shall bee coumpted a  
parricide, or a murtherer of your stocke: that whereas you  
maie by honest marriage, encrease your posteritie: you suffer  
it to decaye for euer, thzough your wilfull single life. A man  
maie, hauing an house full of children, comēde one to God  
to liue a virgine all his life. The plowe man offreth to God  
the tenthes of his owne, and not his whole crophe all toge-  
ther: but you sir, must remember that ther is none left aloue  
of all your stocke, but your self alone. And now it mattereth  
nothing, whether you kille, or refuse to saue that creature,  
whiche you onely might saue, and that with ease. But you  
will folow the example of your sister, and liue single as she  
doeth. And yet me thinketh you should chiefly, euen for this  
self same cause be afrated to liue single. For whereas there  
was hope of issue heretofore in you bothe, now ye se there is  
no hope left, but in you onely. Be it that your sister maie be  
bozne withall, bicause she is a woman, and bicause of her  
peres, for she being but a girle, and ouercome with sorowe,  
for losse of her mother, toke the wzong waie, she cast her self  
doun hedlong, and became a Nunne, at the earnest sute ei-  
ther of foolish the women, or els of doubtlesse monkes: but you  
being moche elder, must euermoze remember that you are a  
man. She would needs die together with her auncesters,  
you must laboz, that your auncesters shal not die at al. Your  
sister would not dooe her duetic, but shzanke atwaie: thinke  
you

you now with your self, that you haue two offices to discharge. The daughters of Loth neuer stucke at the matter, Daughters of Loth. thinking it better with wicked whooredome and incest, to prouide for their posteritie, then to suffer their stocke to die for euer. And will not you with honest, godly, and chaste mariage (whiche shal be without trouble, and turne to your great pleasure) haue a regard to your posteritie, mosse like els for euer to decaye? Therefore, let them on Gods name, follove the purpose of chaste Hippolitus, let them liue a single life, that either can be married men, & yet can get no children, or els soche, whose stocke maie be continued, by meanes of other their kinnsfolk, or at the least whose kindred is soche, that it were better for the comon weale, they were all dedde, then that any of that name should bee a liue, or els soche men, as the euerliuyng God, of his mosse especiall goodnesse, hath chosen out of the whole worlde, to execute some heauenly office, whereof there is a maruellous small number. The conclusion. But wheras you, according to the reporte of a Physicion, that neither is vnlearned, nor yet is any liar, are like to haue many childre hereafter, seing also you are a man of great landes, and reuenues by your auncesters, the house whereof you came, beyng bothe right honourable, and right auncient, so that you could not suffer it to perishe, without your great offence, and great harme to the common weale: againe, seing you are of lustie yeres, and very comely for your personage; and maie haue a maide to your wife, soche a one as none of your countrie hath known, any to bee moze absolute for all thinges, commyng of as noble a house, as any of them, a chaste one, a sober one, a godly one, an excellent faire one, hauing with her a wonderfull dowrie: Seeyng also your frendes desire you, your kinnsfolke weepe to winne you, your cousins and alliaunce, are earnest in hand with you, your countrie calles and cries vpon you: the ashes of your auncesters from their graues, make hartie sute vnto you, dooe you yet holde backe, dooe you still minde to liue a single life: If a thing wer asked you that were not halfe honest, or the whiche you could not well compassse, yet at this iustance of your frendes, or for the loue of your kinnsfolke, you would be overcome, & yeld to their request: then how moch moze reasonable wer it, that the weeping

ping teares of your frēdes, the hartie good will of your cou-  
trie, the deare loue of your elders, might winne that thyng  
at your handes, vnto the whiche, bothe the lawe of God and  
man, doeth exhorte you, Nature pricketh you forward, rea-  
son leadeth you, honestie allureth you, so many commodities  
call you, and last of all, necessitie it self doeth constrain you.  
But here an ende of all reasonyng. For I truste you haue  
now, and a good while ago, chaunged your minde, thzough  
myne aduise, and taken your self, to better counsaile.

Of exhortacion.

Exhorting.

**T**he places of exhortyng, and dehortyng, are the  
same, whiche we vse in perswadyng, and disswa-  
ding, sayng that he, whiche vseth perswasion, se-  
keth by argumētes, to compasse his deuise: he that  
labours to exhorte, doeth stirre affection.

Crasmus sheweth these to be moſte especfall places, that  
doe partaī vnto exhortacions.

Wraise, or Comuendacion.

Expectacion of all men.

Hope of vidozte.

Hope of renoume.

Feare of shame.

Greatnesse of reward.

Rehearfall of examles, in all ages, and e-  
specially, of thynges lately doen.

Praising a  
deede.

**P**raising, is either of the man, or of some dede deon.  
We shal exhort men to doe the thing, if we shewe  
them, that it is a woꝝthy attēpt, a godly enterpryse  
and soche as fewe men, hether to haue aduentured

Praising a  
man, the ra-  
ther to encou-  
rage him.

In praising a man, we shal exhort him to go forward, consi-  
deryng it agreeth, with his wented manhode, and that he  
ther to he hath not slacked, to haſtard boldly, vpon the best &  
woꝝthiest deedes, requiryng hym to make this ende anſwe-  
rable, to his moſte woꝝthy beginnynges, that he maie ende  
with honoꝝ, which hath so long cōtinued in soche renoume.  
For it wer a foule shame, to lose honoꝝ thzough foly, which  
hath been gotte thzough vertue, and to appere moſte slacke  
in keepyng it, then he semed careful at the first, to attain it.

Again, whose name is renoumed, his doyngeſ from time  
to

to tyme, will be thought moze wonderfull, and greater pzo-  
mises will men make vnto them selues, of soche mennes ad-  
uentures, in any comon affaires, then of others, whose ver-  
tues are not yet knowen. A notable master of fence, is mar-  
uellous to behold, and men loke earnestly to se hym do some  
wonder: how moche moze will thei looke, when thei heare  
tell, that a noble capitaine, and an aduenturous pzince, shall  
take vpon hym the defence, and sauegard of his countrey, a-  
gainst the raging attemptes of his enemies: Therfoze a no-  
ble man can not but go forward, with mosse earnest will, se-  
yng all men haue soche hope in hym, and coumpt hym to be  
their onely comfort, their fortresse, and defence. And the ra-  
ther to encsurage soche right woorthy, we maie put them in  
good hope, to compasse their attempt, if we shewe them that  
God is an assured guide vnto al those, that in an honest qua-  
rell, aduenture them selues, and shew their manly stomack.  
Sathan hymself, the greatost aduerlarie that man hath, yel-  
deth like a captiue, when God doeth take our part, moche so-  
ner shall all other be subiect vnto hym, and cris *Peccati*, for if  
God be with hym, what mattereth who be against hym?

Expectacion  
of all men.

Hope of vic-  
tozie.

Now, when victorie is gotte, what honour doeth ensue?  
Here openeth a large field, to speake of renoume, fame, and  
endles honour. In all ages the woorthiest men, haue alwaies  
aduentured their carcasses, for the sauegard of their countrie,  
thinking it better to die with honoz, then to liue with shame.  
Again, the ruin of our realme, should put vs to moze shame,  
then the losse of our bodies, should tourne vs to smarte. For  
our honestie beyng stained, the paine is endlesse, but our bo-  
dies beyng gozed, either the wounde maie sone be healed, or  
els our paine being sone ended, the glozy endureth for euer.

Fame folo-  
weth woorthy  
feactes.

Shame folo-  
weth fearful-  
nesse, when  
man hod is  
thought ne-  
defull.

Lastly, he that helpeth the nedy, defendeth his pooze neigh-  
bours, and in the fauour of his countrey, bestoweth his life:  
will not God besides all these, place hym where he shall liue  
for euer, especially, seyng he hath dooen all these enterprises  
in faith, and for Christs sake?

Heauen, the  
rewarde of  
haulke Capi-  
taines.

Now, in all ages, to reckon soche as haue been right So-  
uerain, and victorious, what name got the woorthie Scipio,  
that withstoode the rage of Anniball: What brute hath Ce-  
sar, for his mosse woorthy conquests: What triumph of glo-  
ry doeth sound in all mennes eares, vpon the onely naming

of mightie Alexander, and his father king Whilyp: And now to come home, what hedde can expresse, the renoumed Henrie the fiste kyng of Englande, of that name, after the Conquest: What witte can set out, the wonderfull wisdom of Henrie the seuenth, and his greate foiesight, to espie mischief like to ensue, and his politike deuises, to escape daungers, to subdne rebelles, and to maintain peace:

Mouyng  
of pitie,

**O**f mouyng pitie, and stirryng men to shewe mercie.  
**L**ikewise, we make exhorte men to take pitie of the fatherlesse, the widowe, and the oppressed innocēt, if we set befoze their eyes, the lamentable afflictions, the tyzannous wꝛōges, and the miserable calamities, whiche these pooze wꝛetches doe sustaine. For if fleshe and bloode, moue vs to loue our chldzen, our wꝛues, and our kinsfolke: moche moze should the spirite of God, and Chykses goodnes towarde man, stirre vs to loue our neighbours moste entirely. These exhortacions, the preachers of God, make most aptly vse, when thei open his Gospell to the people, and haue iuste cause, to speake of soche matters.

The maner  
of commending.

**O**f Commendyng.  
**I**n commendyng a man, we vse this reporte of his witte, honestie, faithfull seruice, painfull labour, and carefull nature, to doe his maisters will, or any soche like, as in the Epistles of Tullie, there are examles infinite.

The maner  
of cōsoyting.

**O**f Cōsoyting.  
**N**ow after all these, the weake would be cōsoyted, and the sozowfull would bee cherished, that their grief might be allwaged, and the passions of man brought vnder the obedience of reason. The vse hereof is greate, aswell in pꝛiuate troubles, as in common miseries. As in losse of goodes, in lacke of frēdes, in sicknes, in darth, and in death. In all whiche losses, the wise vse so to cōsoyrt the weake, that thei giue them not iuste cause, euen at the first, to refuse all cōsoyrt. And therefore, thei vse twoo waies, of cherishing the troubled mindes. The one is, when we shews that in some cases, and soz some causes, either thei should not lament at all, or els be soze verie little: the other is when we graunte, that thei haue iuste cause to bee sadde, and therefore we are sadde also, in their behalfe, and would remedy

Comfortyng  
twoo waies  
vse.



remedy the matter, if it could be, and thus enterpynge into seuerall sorowful of sorow, we seke by a little and little, to mitigate their grief. For all extreme heauynesse, and behemente sorowes, can not abide comfort, but rather seke a mourner, that would take part with them.

Therefore, moche warinesse ought to bee vsed, when we happen vpon soche excedyng sorowfull, least we rather purchase hatred, then allwaie grief.

Those harmes should be moderately bozne, whiche must needs happen to euery one, that haue chaunced to any one. As Death, whiche spareth none, neither King, nor Caesar, neither poore, nor riche. Therefore, to be impaciente for the losse of our frendes, is to fall out with God, because he made vs menne, and not Angelles. But the godly (I trust) will alwaies remitte the order of thynges, to the will of God, and force their passions, to obeie necessitie. When God lately visited this realme, with the Sweatyng disease, and receiued the two worthy gentlement, Henry Duke of Suffolke, and his brother Lorde Charles: I seying my Ladies grace, their mother, takyng their death moche greuoullie, could not otherwise for the duetie, which I then did, and euer shall owe vnto her, but comfort her in that her heauynesse, the whiche vndoubtedly at that tyme, moche weakened her bodie. And because it maie serue for an example of comfort, I haue been bolde to set it forth, as it foloweth hereafter.

Sweatyng  
disease.

An example of comforte.

**T**hough myne enterpise maie be thought foolishhe, and my doinges very slender, in busyng my braine to teache the experte, to giue counsaile to other, when I lacke it my self, and whereas moze neede were for me, to be taught of other, to take vpon me to teache my betters, yet duetie bindyng me, to dooe my beste, and among a number, though I can dooe leaste, yet good will setting me forth with the foremost: I can not chuse but write, what I am hable, and speake what I can possible, for the better comfortyng of your grace, in this your greate heauynesse, and soze visitacion sent from GOD, as a warnyng to vs all. The Physician then deserueth mosse thanke, when he practiseth his knowledge, in tyme of necessitie, and then traualleth moode painfully, when he seeleth his patiente

to be in mosse daunger. The soldiour at that time, and at no time so moche, is thought mosse trustie, when he seeth at a neede his faithfull harte; and in tyme of extreme daunger dooeth vse, and bestowe his mooste earnestte labour. In the wealth of this worlde, what valiant manne can want assistance: What mightie prince can misse any helpe, to compass his desire: Who lacketh men, that lacketh no money. But when God striketh the mightie, with his strong hande, and displaceth those, that were highly placed: what one manne doeth ones looke backe, for the better easement of his deare brother, and godly comfortyng his euen chylren, in the chief of all his sorowe. All menne commonly, moze reioyce in the Sonne rising; then they doe in the Sonne setting. The hope of lucre, and expectation of priuate gaine, maketh many one to beare out a countenance of sauoure, whose harte is inwardly fretted with dedly rancour. But suche frendes, euen as prosperitie doeth get them, so aduersitie doeth trie them. God is the searcher of euery mannes thoughte, vnto whose iudgement, I referre the assurance of my good will!

And though I can doe little, and therefore deserue as little thanke, as I loke for praise (whiche is none at all) yet will I endeour earnestly at all tymes, as well for mine own discharge, to declare my duetie, as at this present to sale some what, for the better easement of your grace, in this your heuineesse. The passions of the minde, haue diuers effects, and therefore woork strange, accordyng to their properties. For, like as softe comforteth the harte, nourisheth blood, and quickeneth the whole bodie: So heauinesse and care, hinder digestion, ingender euill humours, waste the principall partes, and with tyme consume the whole dodle. For the better knowlege thereof, and for a liuely sight of the same, we neede not to seke farre for any example; but euen to come straight vnto your grace, whose bodie as I vnderstand credible, and partly see my self, is soze appared, within thoste tyme, your mynde so troubled, and your harte so heaule, that you hate in a maner all light, you like not the sight of any thing, that might be your comfort; but altogether striken in a dumpe, you seeke to bee solitarie, detestlyng all soye, and delityng in sorowe, with your harte (if it were Goddes will) to make your lastte ende. In whiche your heauinesse, as I desire to be

Passions  
woork di-  
uersly.

a comfort of your grace, so I can not blame your naturall sorrowe, if that nowe after declaracion of the same, you would moderate all your grief hereafter, and call back your penitencen, to the prescrip't order of reason.

And firste, for the better remedie of euery disease, and troubled passion, it is beste to knowe the principall cause, and chief occasion of the same. Your grace had two sonnes how noble, how wittie, how learned, and how Godlie, many thousandes better knowe it, then any one is able well to tell it. GOD at his pleasure hath taken them bothe to his mercie, and placed them with him, whiche were surely ouer good to tarie here with vs. They bothe died, as your grace knoweth verie young, whiche by course of nature, and by mannes estimation, might haue liued moche longer. They bothe were together in one house, lodged in two seuerall chambers, and almoste at one time bothe sickened, and both departed. They died bothe Dukes, bothe well learned, both wise, and bothe right Godlie. They bothe gaue straunge tokens of death to come. The elder sitting at supper, and verie mercie, saied sodainly, to that right honest matrone, and Godlie aged gentilwoman, that moste faithfull, and longe assured seruaunte of yours, whose life GOD graunte long to continue: Oh Lorde, where shall we suppe to morowe at night, whereupon she beyng troubled, and yet sayng comfortable, I trust my Lord, either here, or els where at some of your frendes houses: Pale (for he) wee shall neuer suppe together againe in this worlde, bee you well assured, and with that, seyng the gentilwoman discomforted, tourned it vnto mirth, and passed the reste of his Supper with moche ioye, and the same night after twelue of the Clocke, beyng the sowertere of Julie sickened, and so was taken the nexte mornyng, about seuen of the clocke, to the mercie of God, in the yere of our Lorde, a thousand, five hundred, fiftie and one. When the eldeste was gone, the younger would not tarie, but tolde before hauing no knowledge thereof by any bodie liuyng) of his brothers death, to the greate wondering of all that were there, declaring what it was to lose so deare a frende, but comfortyng himself in that passion, saied: well, my brother is gone, but it maketh no matter, for I will go straight after him, and so did, within the space

of halfe an houre, as your grace can beste tell, whiche was there present. Now I renewe these woordes, to your graces knowlege, that you might the moze stedfastly, consider their tyme, to bee then appointed of GOD, to forsake this euill worlde, and to liue with Abzaham, Isaac, and Iacob, in the kyngdome of heauen. But wherfore did GOD take twoe soche a waie, and at that tyme: Surely, to tell the principall cause, we maie by all likenesse affirme, that thei were taken a waie from vs, for our wretched sinnes, & mosse vile naughtinesse of life, that thereby we beyng warned, might bee as ready for God, as thei now presently were, and amende our liues in tyme, whom God will calle, what tyme we knowe not. Then as I can see, we haue small cause to lamente the lacke of them, whiche are in soche blessed state, but rather to amende our owne liuyng, to forstynke vs of our offences, and to wishe of God, to purge our hartes, from all filthines and vngodly dealyng, that we maie be (as thei now be) blessed with God for euer. Not withstanding, the woorkes of god are vnsearcheable, without the compasse of mannes byaine, pretisely to comprehende the verie cause, sayyng that this perswasion ought surely to be grounded in vs, euermoze to thynke that God is offended with synne, and that he punisheth offences, to the thirde and so werth generacion, of all them that bzeake his commaundementes, beyng iuste in all his woorkes, and doyng all thinges for the beste. And therefore, when God plagueth in soche sort, I would wishe, that our faith might alwaies be staied, vpon the admiracion of Gods glozie, thzoughout all his doynges, in whom is none euill, nesther yet was there euer any guile founde. And I doubt not, but your grace is thus affected, and vnfainedlie confessing your owne offences, taketh this scourge, to come from God, as a iuste punishmente of synne, for the amende-ment, not onely of your owne self, but also for the amende-ment of all other in generalle. The lamentable voice of the pooze (whiche is the mouthe of God) thzoughout the whole realme declares full welle, the wickednesse of this life, and shewes plainly, that this euill is moze generally felte, then any man is able by woarde, or by wrytyng, at sul to set forth.

When God therefore, that is lord, not onely of the riche but also of the pooze, seeth his grounde spoyled, from the  
whollsome

The cause  
why God taketh  
a waie  
the mooste  
worthiest.

Wholsome profite of many, to the baine pleasure of a fewe,  
 and the yearth made priuate, to suffice the lust of vnfactable  
 couetousnesse, and that those, whiche be his true members,  
 can not liue for the intollerable oppzession, the soze enhaun-  
 sing, and the mosse wicked grasing of those, thzoughout the  
 whole realme, whiche other wise might well liue, with the  
 onely value and somme of their lādes, and yerely reuenues:  
 he striketh in his anger the innocentes, and tender yonglin-  
 ges, to plague vs with the lacke of them, whose innocencie  
 and godlinesse of life, might hauz been a iuste example for vs  
 to amende our mosse euill dooynges. In whiche wonderfull  
 woork of GOD, when he receiued these twoo mosse noble  
 impes, and his children elected, to the euerlastyng kingdom,  
 I can not but magnifie his mosse glouious name, from tyme  
 to tyme, that hath so gracioussie pzeserued these twoo wo-  
 thie gentlemen, from the daunger of further euill, and mosse  
 vile wretchednesse, mosse like right thoztles to ensue, excepte  
 we all repente, and sozthinke vs of our sozmer euill liuyng.  
 And yet I speake not this, as though I knewe any crime, to  
 be moze in you, then in any other: But I tell it to the shame  
 of all those vniuersally, within this realme, that are gilty  
 of soche offences, whose inward consciences, condemne their  
 own deuynges, and their open deedes beare witness against  
 their euill nature. For it is not one house, that shall feele the  
 fall of these twoo Princes, neither hath GOD taken them,  
 for one priuate persones offences: but for the wickednesse of  
 the whole realme, whiche is like to feele the smarte, excepte  
 God be mercifull vnto vs.

But now that thei bee gone, though the fleshe bee fraile,  
 weake, and tender, and must nedes smarte, beyng wounded  
 or cutte: yet I doubt not but your grace, lackyng twoo soche  
 porcions of your owne fleshe, and hauyng them (as a manne  
 would saie) cut a waie from your owne bodie, will suffer the  
 smarte with a good stomacke, and remember that sozo we is  
 but an euill remedy, to heale a soze. For if your hand wer de-  
 trenched, or your bodie maimed, with some sodaine stroke,  
 what profite were it for you, to wepe vpon your wound, and  
 when the harme is doen, to lament still the soze? Seyng that  
 with wepyng, it wil not be lesse, & male yet thzough wepyng  
 full sone be made moze. For the soze is increased, whē sozo w

where neces-  
 sitie ruleth,  
 sozo we is ne-  
 delesse.

is added, and the paine is made double, whiche befoze was but single. A Constaunt Chyrtian, should beare all miserie, and with patience abide the foze of necessitie, shewyng with sufferaunce the strengthe of his faith, and especiallie, when the change is from euill to good, from woe to weale, what folle is it to sozowe that, soz the whiche thei soze, that are departed: They haue taken nowe their reste, that liued here in trauaile: Thei haue sozaken their bodies, wherein thei were bounde, to receiue the Spirite, whereby they are free. They haue chosen soz sicknesse, healtie: soz yearth, heauē: soz life transitozie, life immoztall: and soz man, God: then the whiche, what cā they haue moze? Mō holy is it possible thei can be better: Undoubtedlie if euer they were happye, thei are nowe mozte happye: if euer they were well, they are nowe in beste case, beeyng deliuered from this presente euill woꝛlde, and exempted from Sathan, to liue soz euer with Chyrt our Sauour.

Then what meane we, that not onely lament the wante of other, but also desire to tarte here our selues, hoping soz a shoyt, vaine, and therewith a painfull pleasure, and refusing: to enioye that continuall, perfect, & heauenlie enheritaunce, the whiche so sone shall happen vnto vs, as Nature dissolueteth this yearthly body. Truthe it is, we are moze fleshlie: then Spirituall, soner selyng the ache of our bodie, then the grief of our soule: moze studious with care, to bee healthfull in carkasse, then sekynge with pzaier, to bee pure in Spirite. And therfoze, if our frendes be stained with sinne, we dooe not, oꝛ we will not espie their soze, we coumpte theim faultlesse, whē thei are mozte wicked: neither sekynge the redress of their euill dosyng, noz yet ones amendyng the faultes of our owne luyng.

The folle of  
such as sozowe  
the wante of  
their frendes

But when our frende departeth this woꝛlde, and then sozaketeth vs, when sinne sozaketeth hym: we begin to shewe our fleshlie natures, we wepe, and we waile, and with long sozowe without discrecion, declare our wante of Goddes grace, & all goodnesse. For whereas we see that as some be bozne, some dooe die also, menne, women, and childezen, and not one houre certaine to vs of all our life, yet wee neuer mourne, we neuer wepe, neither marking the death of soch as we know, noz regarding y euill life of those whō we loue.

But

But when suche departe as were either nighest of our kin-  
 red, or els moſte our friends, we then lament without all cō-  
 ſort, not the ſinnes of their ſoules, but the chaunge of their  
 bodyes, leauing to dooe that whiche we ſhould, and doyng  
 that onely whiche we ſhoulde not doo at all. Wherein not  
 onely we declare muche wante of Faith, but alſo we ſhew  
 greate lacke of wytte. For as the other are gone befoze, ei-  
 ther to heauen or els to hell: ſo ſhall oure friends and kin-  
 ſolke folowe after. Wee are all made of one metall, and or-  
 deyned to dye, ſo manie as liue. Therfoze what ſolpe is it  
 in vs, or rather what ſleehelyc madneſſe immoderatellyc to  
 wayle their death, whom God hath ordeyned to make their  
 ende, excepte we lamente the lacke of our owne liuing: For  
 euen as well we myght at theyr firſt by the betwaile their  
 nauſuittie, conſidering they muſte nedes dye, becauſe they  
 are bozne to lyue. And what ſocuer hath a beginning, the  
 ſame hath alſo an endinge, and the ende is not at oure will,  
 whiche deſire cōtinuance of life, but at his will whiche gaue  
 the beginninge of life. Now then ſeing God hath ordeyned  
 all to dye, accoꝝding to his appointed will, what meane they  
 that woulde haue theirs to liue: Shall God alter his ſpē-  
 purpose for the onely ſatiſfaying of oure ſolpſy pleasure: And  
 where God hath minded that the whole woꝝlde ſhal decay,  
 ſhall any man deſire that any one houſe may ſtand: In my  
 mynde, there can be no greater comfoꝝte to any one liuinge  
 for the lacke of his frende, thā to thincke that this happened  
 to him, whyche all other eyther haue felte, or elles ſhal ſeele  
 here after: And that God the rather made Deathe cōmune  
 to all, that the vnſuerfall plague and egalnes to all, myght  
 abate the fiercenes of death, and comfoꝝze vs in the crueltie  
 of the ſame, conſideringe no one man hath an ende, but that  
 all ſhall haue the lyke, and dye we muſte euerye mothers  
 ſonne of vs, at one time or other. But you wil ſaye: my chil-  
 dzen might haue liued longer, they dyed younge. Sure it is  
 by mannes eſtimation they might haue liued longer, but  
 had it bene beſt for them thinke you, to haue cōtinued ſyl in  
 this wꝝretched woꝝlde, where Wyce beareth rule, and Vertu-  
 is ſubdued, where God is neglected, his lawes not obser-  
 ued, his woꝝd abuſed, & his Prophets that preache the iud-  
 gemente of God almoſt euery wher cōtemned: If your chil-  
 dzen

Death com-  
 mon to all.

Euill to liue:  
 emōg the euill.

Dzen wer a liue, and by thaduiffe of some wicked persone, wer  
 brougnt to a bzothell house, where entising harlottes liued,  
 and so wer in daunger, to commit that foule sinne of whoz  
 dome, and so, ledde from one wickednesse to an other: I am  
 assured, your grace would call them backe with labour, and  
 would with exhortacions, induce theim to the feare of God,  
 and vtter detestactō of all sinne, as you haue full often here-  
 tofore doen, rather searing euill to come, then knowing any  
 open faulte, to bee in either of theim. Now then, seyng God  
 hath dooen the same fo: you hym self, that you would haue  
 dooen fo: theim, if thei had liued, that is, in deliuereng theim  
 bothe, from this p:esent euill world, whiche I count none  
 other, then a bzothell house, and a lise of all noughtines: you  
 ought to thanke God highly, that he hath taken awate your  
 t'wo sonnnes, euen in their youth, beyng innocentes bothe  
 fo: their liuing, and of soche expectacion fo: their to wardnes  
 that almoste it were not possible fo: them hereafter, to satisfie  
 the hope in their age, whiche all men: p:esently had con-  
 ceined of their youth. It is thought, and in dede it is no lesse  
 then a greate point of happines, to die happely. Now, when  
 could your t'wo noble gentlemen, haue died better, then whē  
 thei were at the beste, moste godly in many thynges, offen-  
 dyng in few, beloued of the honest, and hated of none (if euer  
 thei wer hated) but of soche as hate the beste. As in deede, no-  
 ble vertue neuer wāted cankarde enuie, to followe her. And  
 consideryng that this life is so wretched, that the beste are  
 euer moste hated, and the vileste alwaies moste esteemed, and  
 your t'wo sonnnes of the other side, beyng in that state of ho-  
 nestie, and trained in that pathe of godlines (as I am able to  
 be a liuely witnessse, none hath been like, these many yeres,  
 o: at the leaste, none better brougnt up) what thinke you of  
 God, did he enuie them. o: els did he p:ouidently fo:see vnto  
 them bothe, when he tooke theim bothe from vs. Assuredly,  
 whō God loueth best, those he taketh sonest, accordyng to the  
 sayyng of Salomon: The righteous man (meanyng Enoch  
 and other the chosen of God) is sodainly taken awate, to the  
 intent that wickednes, should not alter his vnderstandyng,  
 and that hypocrisie should not begyle his soule. Fo: the cras-  
 tie betwitching of lies, make good thynges darke, the vnkred-  
 fastnes also, and wickednes of voluptuous desire, turne aside  
 the

To die hap-  
 pely, is great  
 happinesse.

wisd. liii.



the vnderstandyng of the simple. And though the righteous was sone gone, yet fulfilled he moche tyme, for his soule pleased God, and therefore hated he, to take him a waie from among the wicked. Yea, the good men of God, in all ages, haue euer had an earnest desire to be dissolued. My soule (of Dauid) hath an earnest desire, to enter into the courtes of the Lorde. Yea like as the Hart desireth the water brookes, so longeth my soule, after thee, O God. My soule is a thirste for God: yea, euen for the liuyng God, whē shall I come to appere, before the presence of God: Paule and the Apostles wisht, and lauded for the sake of the Lorde, and thought euery daie a thousande yere, till their soules were parted from their bodies. Then, what should we waile them, whiche are in that place where we all should wishe to be, and seke so to liue, that we might be redy, whē it shall please God of his goodnes, to call vs to his mercy. Let vs be sicke for our own sinnes, that liue here on yert, and reioice in their moste happie passage, that are gone to heaue. Thei haue not left vs, but gone before vs to inherite with Christ, their kyngdom prepared. And what should this greue your grace, that thei are gone before, considering our whole life is nothing els, but y right waie to death. Should it trouble any one, that his friend is come to his iournies ende: Our life is nothing els, but a continuall traual, and death obtaineth rest after all our laboꝝ. Among me that traual by the hie waie, he is beste at ease (in my mind) that sonest cometh to his iournies ende. Therefore, if your grace loued your childꝛe (as I am wel assured you did) you must reioice in their rest, and giue God hartie thanks, that thei are come so sone to their iournies ende. Yary, if it wer so y man might esape the daunger of death, & liue euer, it wer an other matter: but because we must al die, either first or last, & of nothing so sure in this life, as we are all sure to die at length, & nothing moze vncertain vnto man, then the certain time of euery mannes latter time: what sozreth when we die, either this daie, or to morowe, either this yere, or the next, sayng that I thinke thei moste happie, that die soneste, and death frendly to none so moche, as to the, whom she taketh sonest. At the time of an execution doen, for greuous offences, what mattereth, who die first: when a dosen are condemned together, by a lawe, considering thei must all die, one and other.

Psal. lxxxiii.

Psal. xlii.

Life, y right  
waie to death  
Death pur=  
chaleteth rest.

Death more  
frendly, the  
sener it com=  
meth.

Thaciāns. I saie still; happie are they, that are sonest ridde out of this world, and the soner gone, the soner blessed. The Thaciās laimēt greatly at the birthe of their childzen, & reioyce much at the burial of their bodles, beinge well assured that this woꝛlde is nothyng els but miserie, and the woꝛlde to come, toye soꝛ euer. Now again, the child now boꝛne, partly declareth the state of this life, who beginneth his time with watlyng, and first sheweth teares, befoze he can iudge the cause of his woe. If we beleeue the promises of God, if we hope soꝛ the generall resurreccion, and constantly affirme, that God is iuste in all his woꝛkes: we can not but soyfully saie, with the iuste man Job: The Loꝛde gaue them, the Loꝛde hath taken them again, as it pleaseth god, so maie it be, and blessed be the name of the loꝛde, soꝛ now and euer. God dealeth wꝛongfully with no manne, but extendeth his mercie mosse plentifully, oꝛer all mankind. God gaue you twoo childzen, as the like I haue not knowen, happie are you mosse gracious lady, that euer you bare them. God lent you them twoo soꝛ a tyme, and toke them twoo again at his tyme, you haue no wꝛong doen you, that he hath taken them: but you haue receiued a wonderfull benefite, that euer you had them. He is very vnjuste that boꝛoweth, and will not paye again, but at his pleasure. He soꝛgetteth moche his duetic, that boꝛoweth a iewell of the kynges maiestie, and will not restoze it with good will, when it shall please his grace, to call soꝛ it. He is vnwoꝛthy hereafter to boꝛow, that will rather grudge bicause he hath it no lōger, then ones giue thanks, bicause he hath had the vse of it so longe. He is ouer coneteous, that coumpteth not gainfull, the tyme of his boꝛowynge: but sudgeth it his losse, to restoze thynges again. He is vnthankfull that thinkes he hath wꝛōg doen, when his pleasure is shortned, and takes the ende of his delite, to be extreme euill. He loseth the greatest part of his toye in this woꝛlde, that thynketh there is no pleasure, but of thynges present: that cannot comfozte hymself, with pleasure passe, and iudge them to be mosse assured, considering the memoꝛie of thein ones had, san neuer decale. His loyes be ouer straight, that be comprehended within the compasse of his sight, and thinketh nothyng comfoꝛtable, but that, whiche is euer befoze his eyes. All pleasure, which man hath in this woꝛlde, is very short, &

sonē

Childzen by weeping, declare our wo.

Job.

Lent goodes must berestored at the owners will.

some goeth it a waile, the remembraunce lasteth euer, and is  
 moche moze assured, then is the presence, or liuely sight of a  
 ny thing. And thus your grace maie euer reioyce, that you  
 had twoo soche, whiche liued so vertuously, and died so godly,  
 and though their bodiis be abset from your sight, yet the re-  
 membraunce of their vertues, shall neuer decaie from your  
 mynde. God lendeth life to all, and ledeeth at his pleasure for  
 a tyme. To this man he graunteth a long life, to this a thort  
 space, to some one, a daie, to some a yere, to some a moneth.  
 Now, when God taketh, what man should be offended, con-  
 sidering, he that gaue freely, maie boldly take his stoue, whē  
 he will, and doe no man wrong. The kinges maiestie giueth  
 one. x. l. an other. xl. li. an other. lr. li. shall be greued, that  
 receiued but. x. li. and not rather giue thanks, that he recei-  
 ued so moche: Is that man happier, that dieth in the latter  
 ende of the moneth, then he is y<sup>e</sup> died in the beginning of the  
 same moneth: Doeth distaunce of tyme, and longe tariyng  
 from God, make men moze happie, when thei come to God:  
 By space of passage, we differ moche, and one liueth longer  
 then an other, but by death at the laste, we all are matched,  
 and none the happier, that liueth the longer: but rather moſte  
 happie is he, that died the soneste, and departed beste in the  
 faith of Christe. Thinke therefore, your self moſte happie,  
 that you had twoo soche, and giue God hartie thanks, that  
 it pleased hym so sone, to take twoo soche. Necessitie is law-  
 lesse, and that whiche is by God appointed, no man can al-  
 ter. Reioyce we, or wepe we, die we shall, how sone, no man  
 can tell. Yea, we ar all our life time warned befoze, that death  
 is at hande, and that when we go to bedde, we are not assu-  
 red to rise the nexte daie in the moynyng, no, not to liue one  
 howze longer. And yet to se our folie, we would assign God  
 his tyme, accordyng to our societie, and not cōtent our selves  
 with his doynges, accordyng to his appointment. And euer  
 we saie, when any die young, he might haue liued longer, it  
 was pitie he died so sone. As though sozloth, he wer not bet-  
 ter with God, then he can be with man. Therefore, wheras  
 soz a time your grace, moche bewailed their lacke, not onely  
 absentyng your self from all companie, but also refusing all  
 kinde of comfort, almoste dedde with heauinesse, your bodie  
 beyng so wozne with sozwe, that the long remembraunce of  
 the same

the same, is moche like to shorten your daies: I shall desire your grace for Gods loue, to referre your will, to Gods will and whereas hether to nature hath taught you, to wepe the lacke of your naturall childzen, lette reason teache you hereafter, to wipe awaie the teares, & let not phantasie encrease that, which nature hath commaunded, moderatly to vse. To be soze for the lacke of our dearest, we are taught by nature, to be ouercome with sozowe, it cometh of our owne sonde of pñion, and greate folie it is, with naturall sozowe, to encrease all sozowe, and with a little sickenelle, to purchase redde death. The sozowes of brute beastes are sharpe, and yet thei are but shorte. The Cowe lackyng her Cawle, leaueth lowing, within thzee or fower daies, at the farthest. Birdes of the aire, perceiuyng their youngones, taken from their nest, chitter for a while in trees there aboute, and straight after thei fle a broade, and make no more a dooe. The Doe lackyng her Faune, the Hinde her calfe, bzaie no long tyme after their losse, but seying their lacke to be without remedy thei cease their sozowe within short space. Man onely enioyng all other, ceaseth not to fauour his sozowe, and lamēteth not onely so moche as nature willeth hym, but also so moche as his owne affection moueth him. And yet all folke doe not so, but soche as are subiecte to passions, and furthest from fortitude of minde, as women commonly, rather then men, rude people, rather then godlie folke: the vnlearned, soner then the learned, foolish folke, soner then wise men, childzen, rather then yong men. Wherupon we maie well gather, that immoderate sozowe, is not naturalle (for that whiche is naturall, is euer like in all) but thzough folie maintained, encreased by weakenesse, and soz lacke of reason, made altogether intollerable. Then I doubtē not, but your grace will rather ende your sozowe, by reason: then that sozowe should ende you, thzough folie: and whereas by nature, you are a weake woman in bodie, you will shewe your self by reason, a stronge man in harte: rather endyng your grief, by godlie aduertisementes, and by the iust consideracion, of Gods wonderfull dooynge: then that tyme and space, should weare awaye your sozowes, whiche in deede suffer none, continually to abide in any one, but rather rid theim of life, or els ease the of grief. The foole, the vngodlie, the weake harted haue  
this

The nature  
of brute bea-  
stes.

Immoderat  
sozowe, not  
naturall.

this remedy, your medicin must be moze heauenly, if you do (as you pprofesse) referre all to gods pleasure, and safe in your pzaier. Thy wil be doen in yearth, as it is in heauen. Those whom God loueth, those he chasteneth, and happie is that body, whom God scourgeth, for his amendement. The man that dieth in the faith of Christ is blessed, and the chastened seruaunt, if he doo repent and amend his life, shall be blessed. We knowe not what we dooe, when we bewaile the death of our dearest, for in death, is altogether all happines, & be-  
 foze death not one is happie. The miseries in this world declare, shall felicitie to be in the same. Therefore, many men beyng ouerwhelmed with muche woe, & wretched wickednes, haue wished and pzaied to God, for an ende of this life, & thought this world to be a let, to the heauenly perfection, the whiche blisse all they shall attaine hereafter that hope wel here, & with a liuely faith declare their assurance. Your graces two sonnes, in their life wer so godly, that their death, was their aduantage: for, by death they liued, because in life they were dedde. They died in faith, not wearie of this world, nor wishing for death, as ouerladen with synne: but patiently taking the crosse departed with ioye. At whose dying, your grace maie learne an example of paciencce, and all thanks geuing, that God of his goodnes, hath so graciously taken these your two children, to his fauourable mercy. God punished, partly to trie your constancie, when in I wish that your grace maie now be as well willing, to forsake them, as euer you were willing to haue them. But such is the infirmity of our fleshe, that we hate good comfozt in wordes, when that cause of our comfozts in deed (as we take it) is gone. And me thinkes I heare you crie notwithstanding all my wordes, a lacke my children, are gone. But what though they are gone: God hath called, and nature hath obeyed. Wee, you crie still, my children are dedde: Marie therefore they liued, and blessed is their ende, whose life was so Godly. Who worthe, they are dedde, they are dedde. It is no new thing, they are neither the first that died, nor yet the last that shall die. Many went before, and all shall followe after. They liued together, they loued together, and now they made their ende bothe together. Alas they died, that were the fruit of myne awn body, leauing me comfortles, vnhappie woman that I am.

Cyrene, a re-  
 medic for foo-  
 les, to take a-  
 way their sor-  
 rowe.

Math. 6.  
 Thon. 5.

The greate  
 misery of this  
 worlde, ma-  
 kes our inea-  
 ses of life.

Impaciencce:  
 without co-  
 forte.

You

Trees, not  
cursed, be-  
cause Apples  
fall frō them.

You doe well, to call them the fruite of your bodie, and yet you nothyng the more vnhappy neither. For is the tree vnhappy, from whiche the apples fall? Or is the pearth accursed, that byngeth forth the grene grasse, whiche hereafter notwithstanding, doeth wither. Death taketh no order of yeres but when the tyme is appointed, be it early or late, daie or nighte, a wale we muste. But I praise you, what losse hath your grace? Thei died, that should haue died, yea, thei that could liue no longer. But you withed them longer life. Yea, but God made you no soche promise, and meete it were not, that he should be led by you, but you rather should be led by hym. Your children died, and that right godlie, what would you haue more? All good mothers desire, that their children maie die Gods seruantes, the whiche your grace hath most assuredly obtained. Now againe, mannes nature altereth, and hardly tarseth vertue long in one place, without moche circumspection, and youth maie sone be corrupted. But you will saie. These were good, and godly brought vp, and therefore, mothe like to proue godly hereafter, if thei had liued still. Well, though soche thynges perhaps had not chaunced, yet soche thinges might haue chaunced, and although thei happen not to all, yet doe thei hap to many: and though thei had not chaunced to your children, yet we knewe not that befoze and more wisdom it had been, to feare the worst with good aduiselemente, then euer to hope, and looke still for the beste, without al mistrusting. For soche is the nature of man, and his corrupt race, that euermore the one soloweth soner, then the other. Commodus was a verteous childe, and had good bynging vp, and yet he died a most wicked man. Nero wanted no good counsaile, and soche a master he had, as neuer any had the better, and yet what one alme, was worse then he. But now death hath assured your grace, that you maie warrant your self, of their godly ende, whereas if God had spared them life, thinges might haue chaunced other wise. In wishing longer life, we wishe often tymes longer woe, longer trouble, longer salue in this worlde, & we see all thinges well, you shall perceiue we haue small ioye, to wishe longer life. This imaginacion of longer life, when the life standeth not by number of yeres, but by the appointed wille of GOD, maketh our soule so moche to appete, and our teares so continually

Commodus  
Nero.

finally to fall from oure chekes. For if we thought) as we  
 shoulde dooe in deede) that euery daye risinge, maye be the  
 ende of euery man liuyng, and that there is no difference  
 with God, betwixt one date, & an hundred yeres: we might  
 beare al sozowes, a greate deale the better. Therfoze it wer  
 moste wisdome for vs all, and a greate poinct of perfeccion  
 to make euery date an euē rekening of our lyfe, and talke so  
 with God euery houre, that we maye be of enen bozde with  
 hym, thzough fulnes of faith, and redy to go the next houre  
 folowng, at his commaundement, and to take alwaies his  
 sending in good part. The lord is at hande. We knowe not  
 when he wil come (at mid night, at cocke crowe, or at noone  
 dayes) to take either vs, or any of ours. Therfoze, the rather  
 that we maye be armed, let vs folow the examles of other  
 godly men, & lay their doinges befoze your eyes. And emong  
 al other, I knowe none so mete for your graces comfozt, as  
 the wise and Godly behauiour of good King Dauid. Dauid.  
2. Reg. 12. Whē he was enourmed, that his sonne was sicke, prayed to  
 God hartely, for his amendemēt, wept, fasted, & with much  
 lamentation declared greate heauinesse. But when woode  
 came of his sonnes departure, he left his mourning, he cal  
 led for water, and willed meate to be set befoze hym, that he  
 might eate. Therupō, whē his men maruailed, why he did  
 so, considering he toke it so greuouly befoze, when his child  
 was but sicke, and now being dedde, toke no thought at all,  
 he made this answer vnto theim: so long as my child liued,  
 I fasted, and watered my planties for my young boye, and I  
 saled to my self, who can tell, but that God perhappes will  
 giue me hym, and that my child shall liue, but now seyng he  
 is dedde, to what ende shoulde I faste? Can I call hym again  
 any more? Naie, I shall rather goe vnto hym, he shall neuer  
 come agalne vnto me. And with that Dauid comfozted his  
 wife Bethsabe, the whiche examle, as I truste your grace  
 hath redde, for your comfozt, so I hope you will also followe  
 it for your health, and bee as stronge in patience, as euer  
 Dauid was. The hystorie it self, shall moche delighte youre  
 grace, beyng redde as it lieth in the Booke, better then my  
 bare touchyng of it can dooe, a greate deale. The whiche I  
 doubt not, but your grace will often reade, and comfozte o  
 ther your self, as Dauid did his sozowfull wise. Job losyng Job,  
 f. j. his

his childzen, and all that he had, forgaue not to praise God in his extreme pouertie. Tobias lackyng his eye sight, in spirit praised God, and with open mouth, confessed his holy name, to bee magnified thzoughout the whole yearth. Paule the Apostle of God, repproueth them as woꝛthie blame, whiche mourne and lament, the losse of their deareste. I would not bꝛethzen (q̄ he) that you should bee ignozaunte, concernyng them, whiche be fallen on slepe, that you sorrow not as other doe, whiche haue no hope. If we beleue that Iesus died, and rose again, euen so thei also, whiche slepe by Iesus, will God bꝛyng againe with hym. Then your grace, eſther with lea-uyng sorrowe, must shewe your self faithfull, or els with yel- dyng to your woe, declare your self to be without hope. But I trust your grace, beyng planted in Chꝛist, will shew with sufferance, the fruite of your faith, and comfozte your self with the woꝛdes of Chꝛist, I am the resurreccio and the life, he that belueth on me, yea, though he were ded, yet should he liue, and whosoener liueth, and beleueth in me, shal neuer die. We read of those, that had no knowlege of God, and yet thei bare in good woꝛth, the disease of their childzen. Anaragozas hearyng tell, that his soonne was dedde, no maruile q̄ he, I knowe well, I begotte a mortall body. Pericles chief ruler of Athens, hearyng tell that his twoo sonnes, being of wonderfull towardnesse, within fower daies were both ded, neuer greatly chaunged countenaunce soꝛ the matter, that any one could perceiue, noꝛ yet soꝛbare to go abꝛode, but accoꝛding to his wonted custome, did his duetie in the counsaill house, in debatyg matters of weigth, concernyng the state of the common peoples weale. But because your grace is a woman, I will shewe you an example of a noble woman, in whom appered wonderfull patience. Cornelia, a woꝛthy ladye in Rome, beyng comfozted soꝛ the losse of her twoo childzen, Tiberius, and Calus Gracchus, bothe valiant gentlemen, although bothe not the moſte honest men, whiche died not in their beddes, but violently were slaine, in Ciuill battaile, their bodieſ liyng naked, & vnburied, when one amongest other, said: Oh vnhappie woman, that euer thou shouldest see this daie. Hate q̄ the, I will neuer thinke my self o-ther wise, then moſte happie, that euer I brought foꝛth the twoo Gracchions. If this noble Ladye, could thinke her self happie,

Tobias.

1. Thess. iiii.

1. Thon. xi.

Anaragozas.

Pericles.

Cornelia.



happie, beyng mother to these twoo valiaunte gentlemen, and yet bothe rebelles, and therefore iustly flain: how moche moze maie your grace, thinke your self mosse happie, that euer you bzought foze the twoo soche Bzandons, not onely by naturall birthe, but also by mosse godly education, in soche soze, that the like twoo haue not been, foze thei towardnesse vniuersally. Whose death, the generall voice of all men, declares how moche it was lamented. So that, whereas you might euer haue feared, some daungerous ende, you ar now assured, that thei bothe made a mosse godly ende, the whiche thing, is y full perfeccion of a chzistian life. I read of one **Wibulus**, that hearing of his twoo childzen, to die bothe in one daie, lamented the lacke of them both, foze that one daie, and mourned no moze. And what could a man doe lesse, then foze twoo childzen, to lament but one daie, and yet in my minde, he lamented enough, and euen so moche, as was reason foze hym to doe, whose doynge, if all chzistians would followe, in my iudgement, thei should not onely fulfill natures rule, but also please God highly. **Horatius Puluillus**, being high Prieste at Rome, when he was occupied, aboute the dedica- tyng of the Temple, to the greate God Jupiter, in the Ca- pitoly, holdyng a poste in his hande, and hard as he was vt- teryng the solempne woordes, that his soonne was dedde, e- uen at thesame present: he did neither plucke his hand from the poste, least he should trouble soche a solempnitte, neither yet tourne his countenaunce, from that publique religyon, to his pziuate sorowe, least he should seme rather, to doe the office of a father, then the duettie of an high minister. **Paulus Emilius**, after his mosse noble victorie, had of king Per- se, desired of God, that if after soche a triumphe, there were any harne like to happen to the Romaines, thesame might fall vpon his owne house. Whereupon, when God had ta- ken his twoo childzen from hym, immediatly after he than- ked God, foze grauntyng hym his bounde. Foze in so dooyng, he was a meane that the people, rather lamented **Paulus Emilius** lacke, then that **Paulus** oze any, bewailed any mis- fortune, that the Romaines had. Exampl'es be innumerable of those, which vsed like moderation, in subduing their affec- tions, as **Zenophon**, **Quintus Martius**, **Julius Cesar**, **Tiberius Cesar**, **Emperours** both of Rome. But what seke I foze

Wibulus.

Horatius  
Puluillus.Paulus Es  
milius.Quintus  
Martius.  
Julius Ces  
sar.  
Cyberius  
Cesar.

misfortunate men (if any soche bee misfortunate) seying it is an harder matter, and a greater pece of woork, to finde out happie men. Let vs looke rounde aboute, euen at home, and we shall finde enough subiect to this misfortune, for who liueth, that hath not losse? Therefore, I would wishe your grace euen now, to come in againe with God, and although he bee angrie, yet thewe you your self mooste obedient to his will, considering he is lord ouer kynges, Emperours, and ouer all that be, bothe in heauen and in yearth, and spareth none, whom he listeth to take, and no doubt, he will take all at the laste. His darte goeth daily, neither is any darte cast in vaine, whiche is sent among an whole armie, standing thicke together. Neither can you iustly lament, that thei liued no longer, for thei liued longe enough, that haue liued well enough. You muste measure your children, by their vertues, not by their yeres. For (as the wise man saith) a mannes wisdom is the grey heeres, and an vndefiled life, is the old age. Happie is that mother, that hath had godlie children, and not she that hath had, long liuyng children. For, if felicitie should stande by length of tyme, some Tree were more happie, then is any man, for it liueth longer: and so like wise brute beastes, as the Stagge, who liueth (as Plinius dooeth saie) two hundred yeres, and more. If we would but consider, what man is, we should haue small hope to liue, and little cause to put, any greate assurance in this life. Let vs see hym, what he is: Is his bodie any thyng els, but a lampe of yearth, made together in soche forme, as we doe see: A fraile vessel, a weake cariõ, subiect to miserie, cast doune with euery light disease, a mã to date, to morowe none. A flower that this date is freshe, to morowe withereth. Good lord, doe we not see, that euen those thinges, whiche nourishe vs, do rotte and die, as herbes, birdes, beastes, water, and al other without the whiche we can not liue. And how can we liue euer, if we are sustained by ded thinges: Therefore, when any one doeth die, why doe we not thinke, that this maie chaunce to euery one, whiche now hath chaunced to any one. We be now as those, that stand in battaille rate. Not one man is sure of himself, befoze an other, but all are in daunger, in like maner to death. What your children died befoze other, that were of ripe yeres, we maie iudge, that their ripenesse for vertue, and

all

Sapi. 4.

Trees liue longer then manne.

The Stagge how longe he liueth.

Man, what he is, concerning his body

all other giftes of nature were brought euen to perfection, wherby death the sonner appoched, so; nothing long lasteth that is sone excellent, God gaue your grace two most excellent childre, God neuer geueth so; any long time those that be right excellent. Their natures were heauenly, and therefore moze mete so; God then man. Among frute we se some appels are sone ripe, and fall from the tree in the middelt of summer: other be stil grene, & tary til winter, & hereupō are cōmonly called winter frute: Euen so it is with man, some dye young, some die old, & some die in their midle age. Your sonnes wer euen. ij. such al ready as some hereafter may be with long cōtinuance of time. Thei had that in their youth so; the giftes of nature, whiche al men would require of thē bothe scarcele in their age. Therfoze beeing both now ripe they were now mozte readie so; God. There was a childe in Rome of a mans quantitie, so; face, legges & other partes of his body, wherupon wisemen iudged he would not be long liuing. How could your grace thinke, that when you saue anciēt wisdom in the one, & most p;egnant wit in the other meruailouse sobziete in the elder, & most laudable gentlines in the younger, them bothe most studious in learning, most so; ward in al seates aswel of the body, as of the mind, being two suche, & so excellent, that thei were lyke longe to continue with you: God neuer suffreth such excellēt and rare ieuels long to enherite therth. Whatsoeuer is nie perfectiō the same is most nigh falling. Vertue being ons absolute cā not long be seen with these our fleshly eyes, neither can that tary the latter end with other, that was ripe it self first of al & befoze other. Fier goth out the soner, the clearer that it burneth: & that light lasteth longest, that is made of most course matter. In greene wood we may see that where as the fuel is not most apt so; burning, yet the fier lasteth lōger, than if it were nourished with like quantitie of drye wood. Euen so in the nature of man the minde beeing ripe, the body decayeth streight, and life goeth away beyng ones brought to perfection. Neither can there be any greater token of short lyle, than full ripenes of naturall witte: The whiche is to the bodie, as the heate of the Sunne is to thinges yearthly. Therfoze iudge right honourable ladie, that eue now they bothe died, when thei both wer most redie so; God, neither

Ripe thinges  
last not long.

thinke that thei died ouer sone, because thei liued no longer. Thei died bothe gods seruauntes, and therfoze thei died wel and in good tyme. God hath set their tyme, and taken theim at his tyme, blessed children as thei be, to reigne with hym in the kyngdome of his father, prepared soz theim from the beginning. Unto whose will, I wishe, and I trust your grace doeth wholly referre your will, thanking hym as hartely, soz that he hath taken theim, as you euer thanked hym, soz that he euer lent you theim. I knowe the wicked wordes of some vngodly folke, haue moche disquieted your grace, notwithstanding, God beyng iudge of your naturall loue, towardea your children, and all your faithfull frendes, and seruauntes bearyng earnest witnesse with your grace of the same: their vngodly talke, the moze lightly is to bee esteemed, the moze vngodly that it is. Paise your grace maie reioice rather, that whereas you haue dooen well, you heare euill, accozdyng to the wordes of Christe: blessed are you, when men speake all euill thinges against you. And againe consider, God is not led by the report men, to iudge his creatures, but perswaded by the true knowlege of euery mannes conscience, to take theim, soz his seruauntes, and furthermoze the harme is theirs, whiche speake so leudely, and the blesse theirs, whiche beare it so pacifely. For loke what measure thei vse to other, with the same thei shalbee measured againe. And as thei iudge, so shal that be iudged. We your grace therfoze strong in aduersitie, and praye soz them that speake amysse of you, rendering good soz euill, and with charitable dealyng, shewe your self long suffryng, so shal you hepe coales on their heddes. The boisterous sea, trieth the good Mariner, and sharpe veracion declareth the true christian. Where battaile hath not been before, there neuer was any victorie obteined. You then, beyng thus assailed, shewe your self rather stout to withstand then weake to giue ouer: rather cleauyng to good, then yeldyng to euill. For if God be with you, what forceth who bee againste you. For when all frendes faile, God neuer faileth them, that put their trust in him, and with an vnfaigned hart call to him soz grace. Thus doyng, I assure your grace, God wil be pleased, and the godly will moche praise your wisdome though the worlde full wickedly sale their pleasure. I praye God your grace maie please the godlie, and with your ver-

Hath, 5.

Patience  
praise worthy  
in aduersitie.

tuous

tuous behauiour in this your wydowhod, winne their commendacion, to the glozy of God, the reioysing of your frendes, and the comfort of your soule. Amen.

Thus, the rather to make pceptes plaine, I haue added examplis at large, bothe for counsaill giuyng, and for comfortyng. And nroste nedefull it wet, in soche kinde of oracions to be moost occupied, considering the vse hereof appereth full oft, in all partes of our life, and confusedly is bled, among al other matters. For in praising a worthy man, we shall haue iuste cause to speake of all his vertues, of thynges profitable in this life, and of pleasures in generall. Likewise in tranerasing a cause befoze a Iudge, we can not want the aide of perswasion, and good counsaile, concernyng wealth, healt, life, and estimacion, the helpe whereof, is partly bozowed of this place. But whereas I haue set foorth at large, the places of confirmacion, concernyng counsaile in diuers causes: it is not thought, that either they should all be used, in nober as they are, or in order as they stande: but that any one maie vse them, and order them as he shall thinke beste, accoording as the tyme, place, and persone, shall moost of all require.

¶ Of an oracion iudiciall.

**T**he whole burdein of weightie matters, and the earnest triall of all controuersies, rest onely vpon iudgement. Therefore, when matters concernyng lande, gooddes, or life, or any soche thyng of like weight, are called in question, we must euer haue recourse to this kinde of oracion, and after iuste examinyng of our causes, by the places thereof: loke for iudgement, accoording to the lawe.

¶ Oracion iudiciall what it is.

**O**racion Iudiciall is, an earnest debatyng in open assemble, of some weightie matter befoze a iudge where the complaint commenseth his accion, and the defendaunt thereppon aunswereth at his perill, to all soche thynges, as are laied to his charge.

¶ Of the foundation, or rather principall poynts in euery debated matter, called of the Rhetoricians the State, or constitucion of the cause.

**N**ot onely is it nedefull, in causes of iudgement, to consider the scope, whereunto we must leauell our reasons, & direct our inuencion: but also we dought in euery cause to haue a respect, vnto som one espe-

ciall

ciall pointe, and chief article: that the rather the whole distt of our doinges maye seeme to agree with our firste deuised purpose. For, by this meanes our iudgement shalbe framed to speake with discretton, and the ignozaunt shall learne to perceiue with profite, what soeuer is saied for his enstrucio. But thei that take vpon them to talke in open audice, and make not their accompte before, what thei wil speake after: shal neither be well liked for their inuencio, nor allowed for their witte, nor esteemed for their learning. For, what other thinge do they, that boult out their wordes in suche sorte, & without all aduise ment bitter out matter: but sholwe themselves to plaie as young boyes, or scarre crowes do, whiche sholwe in the open and plaine feldees at all auentures hitte miste. The learned therfoze and suche as leue to be counted Clerkes of vnderstanding, and men of good circumspection and iudgement, doe warely scanne what they chesely mynd to speake, and by definition seke what that is whereunto they purpose to directe their whole doynges. For, by suche aduised warenesse, and good iye castyng: they shall alwayes be able both to knowe what to say, & to speake what they ought. As for example, if I shal haue occasion to speake in open audience of the obedience due to our soureigne king I ought first to learne what is obedience, and after knowelege attained, to direct my reasons to the onely ppose of this purpose, and wholly to seke confirmation of the same, & not turne my tale to talke of Robbyn Hoode, & to sholwe what a goodly archer was he, or to speake wounders of the man in the Mone, suche as are most nedelesse & farthest from the purpose. For then, the hearer lookyng to be taught his obedience, & hearing in the meane season mad tales of archerie and great meruailes of the man in the Mone: being half astoined at his so great straing wil perhappes say to him self: Now, whether the deuill wilt thou, come in man again for very shame, & tel me no bytalles, suche as are to no purpose but sholwe me that, whiche thou diddest promise both to teache & perswade at thy first entrie. Assuredlye suche sonde felowes there haue been, yea euen emong Preachers, that talking of faith, thei haue fetcht their full race from the. xij. signes in the Zodiake. An other talking of the general resurreccio hath made a large matter of our blessed lady, pjaising her

Definition of a thing muste firste be knowen, ere wec speake our mynd at large

Reasoning with out reason.

her to be so gentle, so courteous, and so kind, that it wer better a thousande sold, to make sute to her alone, then to Christ her sonne. And what neded (I praise you) any soche reherfall beynge bothe vngodlye, and nothing at all to the purpose, For, what maketh the praise of our Ladie, to the confirmation of the generall doume? Would not a man thinke hemy madde, that hauyng an earnestte errande from London to Douer, would take it the nexte waie to ride first into Northfolke, nexte into Essex, and last into Kent? And yet assuredly, many an vnlearned and witlesse man, hath & raied in his talke moche farther a greate deale, yea truly as farre, as hens to Rome gates. Therefore wise are they, that followe Plinies aduise, who would that all men, bothe in writyng and speakyng at large vpon any matter, should euer haue an eye to the chief title, and principall grounde of their whole entet, neuer swaryng from their purpose, but rather bynyng all thynges together, to confirme their cause so moche as they can possible. Yea, the wise and expert men will aske of them selues, how hangeth this to the purpose: To what ende doe ye speake it? What maketh this for confirmation of my cause? And so by ofte questionyng, either chide their owne folle, if they speake amisse: or els be assured, they speak to good purpose.

Plinies counsaile for handling of causes.

A State therfore generally, is the chief ground of a matter, and the principall point, whereunto both he that speaketh, should referre his whole witte, and they that heare should chiefly marke. A Preacher taketh in hande, to shewe what praise is, and how nedefull for man, to call vpon God: Now, he should euer remember this his matter, applyng his reasons wholly and fully to this eande, that the hearers maye bothe knowe the nature of praise, and the nedefulnes of praise. The which when he hath doen, his promise is fulfilled, his time well bestowed, & the hearers well instructed.

A State generally, what it is.

A State, or constitution, what it is in matters of iudgement.

**I**n all other causes the State is gathered, without contention, and severally handled vpon good aduise-mente, as he shall thinke beste, that professeth to speak. But in matters criminall, where iudgement is required: there are twoo persones at the least, which must through contrarietie, stande and rest vpon some issue. As

foꝛ example. A seruyng man, is apprehended by a Lawier, foꝛ Felonie vpon suspicion. The Lawier saith to the seruyng manne: thou haste doen this roberie. Pate (saith he) I haue not doen it. Upon this conflict and matchyng together, ariseth this State, whether this seruyng manne, hath doen this roberie, oꝛ no: Upon whiche pointe, the Lawier must stande, and seke to proue it, to the vttermoste of his power.

State in iud  
gēdē, what  
it is.

State, why  
it is so called.

A State thereof, in matters of iudgement, is that thyng, whiche doeth arise, vpo the first demaunde, and denial made betwirt men, whereof the one part is the accuser, and the o<sup>r</sup>ther part the persone, oꝛ persones accused. It is called a State bicause we dooe stande and reste vpon some one pointe, the whiche must wholly and onely be proued of the one side, and denied of thother. I can not better terme it in Englishe, then by the name of an issue, the whiche not onely ariseth vpon moche debating, and long trauers vsed, whereupon al mat<sup>r</sup>ters are saied, to come to an issue: bat also els where, an issue is saied to be then, and so often as bothe partes stande vpon one pointe, the whiche doeth as well happen at the first beginnyng, befoze any probacions are vsed, as it doth at the latter ending, after the matter hath at large been discussed.

The deuision of States, oꝛ issues.



That we knowe what an issue is, it is next moste needefull, to shewe how many thei are in number. The wisest and best learned, haue agreed vpon thzee onely, and no lesse, the whiche are these solowng.

The State. }  
 i. Coniecturall.  
 ii. Legall.  
 iij. Iurisdictionall.



As foꝛ the moze plain vnderstanding, of these darcke woozdes, these thzee questions solowng, expounde their meanyng altogether.

i. Whether the thyng be, oꝛ no.  
 ii. What it is.  
 iij. What maner of thyng it is.



In the first, we consider vpon rehersall of a matter, whether any soche thing be, oꝛ no. As if one should bee accused of murder, good it were to knowe, whether any murder wer committed at all, oꝛ no.



if it be not perfectly knowen befoze: and after to go further, and examine whether soche a man that is accused, haue doon the deede oꝛ no.

In the seconde place, we doubt not vpon the thyng doen, but we stande in doubt what to call it. Sometymes a man is accused of Felonie, and yet he pꝛoueth his offence, to bee but a trespase, wherupon he escapeth the daunger of death. An other beyng accused foꝛ killyng a manne, confesseth his faulte to be manslaughter, and denieth it vtterly, to bee any murder, wherupon he maketh frendes, to purchase his pardon. Now the Lawlers by their learnyng, muste iudge the doubt of this debate, and tell what name he deserueth to haue, that hath thus offended.

In the third place, not onely the deede is confessed, but the maner of doying is defended. As if one were accused, foꝛ killyng a man, to confesse the deede, and also to stand in it, that he might tully so doe, bicause he did it in his owne defence: wher vpon ariseth this question, whether his doying be right oꝛ wꝛong. And to make these matters moꝛe plain, I will ad an exاملة foꝛ euery state, seuerally.

*Of the state Coniecturall.*

*The Assertion.*

*Thou hast killed this man.*

*The Answer.*

*I haue not killed hym.*

*The State oꝛ Issue.*

*Whether he hath killed this man oꝛ no. Thus we see vpon the auouchyng and deniall, the matter standeth vpon an Issue.*

*Of the state Legall.*

*The Assertion.*

*Thou hast committed treason in this saue.*

*The Answer.*

*I denie it to be treason.*

*The State oꝛ Issue.*

*Whether his offence doen, maie be called treason, oꝛ no. Here is denied, that any soche thing, is in the deede doen, as is by woꝛde reported, and saied to be.*

*Of the state Iudiciall.*

*The Assertion.*

*Thou*

Thou hast killed this man.

Answer.

I graunt it, but I haue doen it lawfully, bicause I killed hym, in myne owne defence.

State of Issue.

Whether a man maie kill one in his owne defence, or no and whether this man did so, or no.

The Diction coniecturall, what it is.

**T**he Diction coniecturall is, when matters be examined, and tried out by suspicions gathered, and some likelihode of thyng apperyng. A soldour is accused, for killyng a Farmer. The soldour denieth it vtterly, and saith he did not kill hym. Herebpon riseth the questiō, whether the soldour killed the Farmer or no, who is well known to be slaine. Now to proue this questiō, we must haue soche places of confirmacion, as hereafter doe followe.

Places of confirmation, to proue thynges by coniecture.

i. Will, to doe euill.

ii. Power, to doe euill.

i.

**T**he will must be considered, the qualittie of the mā, whether he were like to doe soche a deeде or no, and what should moue hym, to attempte soche an enterprise, whether he did the murther, vpon any displeasure, befoze conceiued, or of a sodain anger, or els for that he looked by his death, to receiue some commoditie, either lande, or office, money, or money woꝛthe, or any other gainfull thyng.

ii.

Some are knowen, to want no will, to kille a manne, bicause thei haue been flisht heretofoze, passyng as little vpon the death of a man, as a Bocher dooeth passe, for killyng of an Oxe, beyng heretofoze, either accused befoze a Iudge, of manslaughter, or els quit by some generall pardone. Now, when the names of soche men are knowen, thei make wise men euer after, to haue them in suspencion.

iii.

The countrie where the man was boꝛne, declares sometime his naturall inclinacion, as if he wer boꝛne or bzought vp among the Tindale, and Riddeldale men, he maie the sooner be suspected.

iiii.

Of what trade he is, by what occupacion he liueth.

v.

Whether he be a gamester, an alehouse haunter, or a pꝛison

nion among Ruffians.

Of what wealth he is, and how he came by that, which he hath, if he haue any.

What apparell he weareth, and whether he loueth to go gale, or no.

Of what nature he is, whether he be hastie, heddle, or redie to pike quarrels.

What shifts he hath made, from tyme to tyme.

What moueth hym, to doe soche an hainous deede.

Places of confirmation to proue, whether he had power to doe soche a deede, or no.

The grounde where the man was slaine, whether is was in the high wale, in a wodde, or betwixte twoo hills, or els where, nigh to an hedge, or secrete place.

The tyme, whether it was earely in the moorning, or late at night.

Whether he was there, about that tyme, or no.

Whether he ran awaie, after the deede dooen, or had any blood aboute hym, or trembled, or stakerde, or was contrary in tellyng of his tale, and how he kept his countenance.

Hope to kepe his deede secrete, by reason of the place, time and secrete maner of doying.

Witnesses examined of his being, either in this or y place

By comparing of the strength of the murderer, with the other mannes weakenesse, armour with nakednesse, and stoutnesse with simplicitie.

His confession.

An example of an oracion iudiciall, to proue by conjectures, the knowlege of a notable and most hainous offence, committed by a soldiour.



His nature hath cuer abhorred murder, and God in al ages, mosse terribly hath plagued bloodshedding so I trust your wisdomes (mosse woorthy iudges) will spedely seke the errecucion, of this mosse hatefull synne. And where as God reueleth, to the sight of men, the knowlege of soche offences, by diuers likelihodes, and probable conjectures: I doubt not, but you being called of God, to heare soche causes, will doe herein, as reason shall requyre and as this detestable offence shall moue you, vpon rehersall of the matter. The man that is well known to be slaine, was a woorthy farmer, a good hous keper, a welthy husbandman,

one

bf.

bf.

bf.

tr.

r.

f.

ff.

ff.

ff.

b.

bf.

bf.

bf.

one that trauasled moche in this worlde, meanyng by sightly in all his doynges, and therfore beloued among all men, and lamented of many, when his death was knowen. This soldour being desperate in his doinges, and liuyng by spoile all his life tyme, came newly from the warres, whose handes hath been lately bathed in bloodde, and now he kepeth this countrey (where this Farmer was slain) and hath been here for the space of one whole monethe together, and by all likelhoodes, he hath slain this honest farmer. For, soche men, fleht vilaines, make small accompt for killyng any one, and doe it thei will, without any mercie, when thei maie se their time. Yea, this wretche is byted for his beastly demeanour, and knowen of long tyme, to be a strong thiefe. Neither had he escaped the daunger of the Lawe, if the kynges free pardon, had not pvented the execucion. His name declares his noughtie nature, and his wicked liuyng, hath made hym famous. For, who is he that hearyng of *P.* (the notable offenders name, might here be rehearsed) doeth not thinke by and by, that he were like to doe soche a dede: Neither is he onely knowen vnfortunally to bee nought, but his soile also (where he was bozne) giueth hym to bee an euill man: consideryng he was byed and brought vp, among a den of theues, among the men of *Sindale* and *Kiddesdale*, where pillage is good purchase, and murderying is compted manhode. Occupacion hath he none, nor yet any other honeste meanes, whereby to maintain hymself: and yet he liueth moste sumptuously. No greater gamester in a whole Countrey, no soche riotour, a notable whozemonger, a leude roister among *Ruffians*, an vnreasonable wastler, to daie full of money, within a seuen night after, not worth a grote. There is no man that seeth hym, but will take hym for his apparell, to be a gentleman. He hath his chaunge of lutes, yea, he spareth not to go in his silkes and veluet. A greate quareller, and fraie maker, glad when he maie bee at desiaunce, with one or other, he hath made soche shiffes for money ere now, that I maruaile how he hath liued till this daie. And now beyng at a lowe ebbe, and loth to seme base in his estate, thought to aduenture upon this Farmer, and either to win the saddle, or els to lose the boys. And thus being so farre forward, wantyng no will to attempt this wicked dede, he sought by all meanes possible,

ble, conuenient oportunitie, to compasse his desire. And was  
 tyng vnder a wodde side, nigh vnto the high wate, about six  
 of the clocke at night, he set vpon this Farmer, at what time  
 he was commyng homeward. For, it appereth not onely, by  
 his owne confession, that he was there aboute the self same  
 tyme, where this man was slaine: but also there be men, that  
 saue hym ride in greate haste, about the self same tyme. And  
 because God would haue this murder to be knowen, looke I  
 praye you, what blood he carrieth aboute hym, to beare wit-  
 nesse againste hym, of his mosse wicked dedde. Againe, his  
 owne confession, doeth plainly go againste hym, for he is in  
 so many tales, that he can not tel what to saie. And often his  
 colour chaungeth, his bodie shaketh, and his tongue foulte-  
 reth within his mouthe. And soche men as he byingeth in, to  
 beare witness with him, that he was at soche a place, at the  
 self same hower, when the Farmer was slaine: thei will not  
 be sworne for the verie howre, but thei saie, he was at soche  
 a place, within twoo howres after. Now lord, doeth not this  
 matter, seme mosse plain vnto all men, especially, seing this  
 dedde was doen soche a tyme, and in soche a place, that if the  
 Deuill had not been his good Lorde, this matter had neuer  
 come to light. And who will not saie, that this cattife had lit-  
 tle cause to feare, but rather power inough, to dooe his wic-  
 ked seage, seying he is so sturdie, and so strong, and the other  
 so weake, and vnweldie: yea, seing this vilaine was armed,  
 and the other man naked. Doubt you not (worthie Iudges)  
 seying soche notes of his former life, to declare his inwarde  
 nature, and perceiuyng soche coniectures, lawfully gathe-  
 red vpon iuste suspicion: but that this wretched Soldioure,  
 hath slaine this worthie Farmer. And therefore, I appeale  
 for Justice, vnto your wiscedomes, for the death of this inno-  
 cente manne, whose blood before God, asketh iuste auenge-  
 ment. I doubt not, but you remember the woordes of Salo-  
 mon, who saileth. It is as greate a sinne, to forgiue the wic-  
 ked, as it is euill to condemne the innocent: and as I call  
 vnfainedly for rightfull iudgement, so I hope assuredly, for  
 iuste execucion. The persone accused, beyng innocent of the  
 crime, that is laied to his charge, maie vse the self same pla-  
 ces, for his owne defence, the whiche his accuser vsed, to  
 proue hym gilltie.

The interpretation of a lawe, otherwise called a state legal.

**I**n bouldyng out the true meanyng of a Lawe, wee must vse to searche out the nature of thesame, by defining some one woorde, or comparýng one Lawe with an other, iudgyng vpon good triall, what is right, and what is wýong.

The partes.

- i. Definicion.
- ii. Contrary lawes.
- iii. Lawes made, and thende of the lawe maker
- iiii. Ambiguitie, or doubtfulnesse.
- v. Probacion by thynges like.
- vi. Challengyng or refusyng.

Definicion, what it is.

**W**hen we vse to define a matter, when we can not agree, vpon the nature of some woorde, the whiche we learne to knowe, by askyng the question, what it is. As for example. Where one is apprehended for kyllng a man, we late murder to his charge: where vpon the accused persone, when he graunteth the kyllng, and yet denieth it to bee murder: we muste straight after, haue recourse to the definicion, and aske, what is murder, by defining whereof, and comparýng the nature of the woorde, with his deede doen: we shall sone knowe, whether he comitted murder, or manslaughter.

Contrarie lawes.

**O**ften happeneth, that lawes seme to haue a certaine repugnauncie, whereof, emong many riseth moche contencion, wheras, if bothe the lawes wer well weighed and considered, accoording to their circumstances, they would appere nothing contrary in matter, though in woordes they seme to dissent. Christe giueth warning, and chargeth his disciples, in the tenth of Matthewe, that they preache not the glad tidynges, of his comyng into the woorld, to the Gentiles, but to the Jewes onely, vnto whom he was sent by his father. And yet after his resurrection, we doe read in the last of Matthewe, that he commaunded his disciples, to go into all the whole woorld, and preache the glad tidynges of his passion, and raunsome, pated for all crea-

creatures liuyng. Now, though these two lawes seme contrary, yet it is nothyng so. For, if the Jewes would haue receiued Christ, and acknowledged him their sauiour, vndoubtedly, they had been the onely childzen of God, vnto whom, the promise and couenaunt was made from the beginning. But because they refused their sauiour, and crucified the lord of glory: Christe made the lawe generall, and called all men to life, that would repent, promisyng saluacion to all soche, as beleued and were Baptised. So that the particuler lawe being now abrogated, must nedes giue place to the superioz

Four lessons to be obserued, where con-

trary Lawes are called in question.

- i. The inferioz lawe, must giue place to y<sup>e</sup> superioz
- ii. The lawe generall, must yelde to the speciall,
- iii. Mennes lawe, to Gods lawe.
- iiii. An old lawe, to a newe lawe.

**H**ere be lawes vttered, by Christes owne mouth, the whiche if they bee taken, accoꝝdyng as they are spoken, seme to containe greate absurditie in them. And therefore, the minde of the lawe maker, must rather bee obserued, then the bare woꝝdes taken onely, as they are spoken. Christe saith in the eueth of Matthewe. Math. 5. If thy right eye be an offence to thee, plucke hym out, and caste hym awaie from thee. If one giue thee a blowe of thy right cheke, tourne to hym again thy lefte cheke. There bee some Math. 19. Eunuches, that haue gelded them selues, from the kingdome of heauen. Go, and sell all that thou haste, and giue it to the Math. 16. pooze. He that doeth not take vp his crosse, and followe me, is not woꝝthie of me. In all whiche sentences, there is no soche meanyng, as the bare woꝝdes vttered, seme to yelde. Plucking out of the eye, declares an auoiding of all enell occasions: receiuyng a blowe vpon the lefte cheke, commendeth vnto vs, modestie, and paciēce in aduersitie. Geldyng, signifieth a subduyng of our affections, and taming the soule lust of pleasure, vnto the will of reason. Go and sell all; declares we should be liberall, and glad to parte with our goodes, to the pooze and needie. Bearyng the crosse, betokeneth sufferances of all sorowes, and miseries in this woꝝlde. Now, to proue that the will of the lawe maker, is none other then I haue saied: I make vs the testimonies of other places in the

scripture, and compare them with these Sentences, and so  
Iudge, by iuste examination, and diligente searche, the true  
meanyng of the lawe maker.

¶ Ambiguitie.

**S**ometymes a doubt is made, upon some woorde or  
sentence, when it signifieth diuers thynges, or maye  
diuersly be taken, whereupon full ofte ariseth moche  
contencion. The Lawiers lacke no cases, to fill this parte  
full of examples. For, rather then faile, they will make doub-  
tes oftentimes, where no doubt should bee at all. Is his  
Lease longe inough (¶ one): yea sir, it is very longe, saied a  
poore housebande man. Then (¶ he) let me a lone with it, I  
will finde a hole in it, I warraunte thee. In all this talke, I  
excepte alwates the good Lawiers, and I maye well spare  
them, for they are but a selve.

Lawiers,

¶ Probacion by thynges like.

**W**hen there is no certain Lawe, by expresse woordes,  
uttered for some hatinuous offender: wee maye Iudge  
the offence worthe death, by reherfall of some other  
Lawe, that soundeth moche that waie. As thus. The Ciuill  
Lawe appoindeeth, that he shall be put in a Sacke, and cast  
in the Sea, that killeth his father: well, then he that killeth  
his mother, should by all reason, in like sort be ordered. It is  
lawfull to haue a Magistrate, therfore; it is lawfull to plead  
matters befoze an officer. And thus, though the last can not  
be proued, by expresse woordes, yet the same is founde lawfull  
by reherfall of the firste.

¶ Challengyng, or refusyng.

**W**ise this order, when we remoue our sutes, from  
our Courte to an other, as if a manne should appele  
from the Common place, to the Chauncerie. Or if  
one should be called by a wryng name, not to aunswere vn-  
to it. Or if one should refuse to aunswere, in the Spirituall  
Courte, and appele to the Lorde Chauncellour.

¶ The Dizacion of right or wryng, called  
other wise the state Iuridicall.

**A**fter a deede is well knowen to be doen, by some one  
persone. we go the nexte, and searche whether it bee  
right or wryng. And that is, when the maner of do-  
yng is examined, and the matter tried through reasonyng, &  
moche debating, whether it be wryngfully doen, or other wise.

¶ The



## The Division.



His state of right or wrong, is twoo waies diuided, whereof the one is, when the matter by the own nature, is defended to be right, without any further seeking, called of the Rhetoricians, the state absolute.

The other (vsyng little force or strength, to maintain the matter) is, when outward help is sought, and by waies vsed to purchase fauour, called otherwise the state assumptiue.

Places of confirmation for the first kinde, are, vii.

- i. Nature it self.
- ii. Gods Lawe, and mannes Lawe.
- iii. Custome.
- iiii. Acquittie.
- v. True dealing.
- vi. Auncient examples.
- vii. Couenauntes and deedes autentique.



Allie in his moste woorthie Oracion, made in behalfe of Milo, declareth that Milo slue Clodius moste lawfully, whom Clodius sought to haue slain moste wickedly. For (as Tullie) if nature haue grased this in manne, if Lawe haue confirmed it, if necessitie haue taught it, if custome haue kept it, if acquittie haue mainteined it, if true dealing hath allowed it, if all common weales haue vsed it, if deedes aunciente haue sealed this by, that euery creature liuyng should sence it self, againste outward violence; no man can thinke that Milo hath doen wrong, in killing of Clodius, excepte you thinke, that when men mete with thcues, either thei must be slain of them, or els condemned of you.

Places of confirmation for the seconde kinde, are, iiii.

- i. Grauntynge of the fault committed.
- ii. Blampng euill companie for it.
- iii. Comparynge the fault, & declaring that either thei must haue doen that, or els haue doen worse.
- iiii. Shiftyng it from vs, and shewynge that we did it vpon commaundement.



Confessyng of the faulte, is when the accused person, graunteth his crime, and craueth pardon therevpon, leauyng to aske Justice, and leanyng whollie vnto mercie.

Confessyng,  
what it is.

The diuision



The first is, when one accuseth hymself, that he did it not willingly, but vnwares, and by chaunce.

The seconde is, when he asketh pardon, for the fault doen, considering his seruice to the common weale, and his woꝛthie deedes heretofore dooen, promising amendement of his former euill deede: the whiche woꝛdes, would not be vsed befoze a Iudge, but befoze a kyng, or generall of an armie. For the Iudges muste giue sentence, according to the Lawe: the kyng maie forgive, as author of the Lawe, and hauing power in his hande, maie dooe as he shall thinke beste.

Blamynge other, how it is saied.

Blamynge other for the faulte doen, is when we saie, that the accused persone, would neuer haue doen soche a deede, if other againste whom also, this accusation is intended, had not been euill menne, and giuen iuste cause, of soche a wicked deede.

Comparynge the faulte.

Comparynge the fault, is when we saie, that by slaying an euill manne, we haue doen a good deede, cutting awaie the corrupte and rotten member, for pꝛeseruacion of the whole bodie; Or thus; some set a whole toun on fire, because their enemyes should haue none aduantage by it. The Saguntines, being tributary to the Romaines, slue their own children, burnt their goodes, and fired their bodies, because they would not bee subiecte to that cruell Haniball, and lose their allegiaunce, due to the Romaines.

Shifting the fault from vs

Shifting it from vs, is when we saie, that if other had not set vs on, we would neuer haue attempted, soche an enterprise. As often tymes the soldour saie, his Capitaines bidding, was his enforcement: the seruaunte thinketh his maisters commaundement, to be a sufficient defence for his discharge.

The

*[Faint bleed-through text from the reverse side of the page, including words like 'The', 'seruaunte', and 'discharge']*

## The seconde Booke.



**N**ow that I haue hether to set forth, what Rhetorique is, whereunto every Oratour is mosse bounde, what the causes bee, bothe in their nature, and also by number, that comprehend euey matter, and what places serue to confirme euey cause: I thinke it is mosse mete, after the knowledge of all these, to frame an Oracion accordinglie, and to shewe at large, by partes of euey Oracion (but specially soche as are vsed in Judgemente) that vnto euey cause, apte partes maie euermoze bee added. For euey matter hath a diuers beginning, neither all controuersies, or matters of weight, should alwaies after one sorte be rehearsed, nor like reasons vsed, nor one kinde of mouing affections, occupied befoze al men, and in euey matter. And therefore, whereas I haue briefly spoken of them befoze, I will now largely declare the and shewe the vse of them in euey matter, that cometh in debate, and is needfull, through reason to be discussed.

An enteraince, twoo wayes diuided.



**T**he firste is called a plain beginning, when the hearer is made apte, to giue good care out of hande, to that whiche shall followe.

A beginningng  
what it is.

The second is a priuie twining, or close creeping in, to win fauor with moche circumsaunce, called insinuacion.

Insinuacion.

For in all matters that man taketh in hande, this consideration ought first to be had, that we first diligently erpende the cause, befoze we goe through with it, that wee maie bee assured, whether it be lawfull, or other wise. And not onely this, but also we muste aduisedly marke the menne, befoze whom we speake, the men against whom we speake, and al the circumstances, whiche belong vnto the matter. If the matter bee honest, godlie, and soche as of right ought to bee well liked, we maie vse an open beginning, and will the hearers to reioice, and so go through with our part. If the cause be lothsome, or soche as will not be well bozne withall, but nedeth moche helpe, and fauour of the hearers: it shall be the speakers parte, priuely to get fauour and by humble talke, to winne their good willes. Firste, requiring them to giue hym the hearyng, and nerke, not streightlie to giue iudgement, but with mercie to mitigate, all rigour of the Lawe.

Or in a cōplaint made, whiche the counsaill shall greuously  
stomack, to eraggerate it the moze, if we se luste cause to set it  
forwarde. And whereas many often tymes, are suspete to  
speake thynges of malice, or for hope of gain, or els for a set  
purpose, as who should saie, this I cā do: the wisest will euer  
moze clere them selues, frō all soche offences, and neuer giue  
any token, so moche as in them lieth, of any light suspicion,

In accusing any persone, it is best to heape all his faultes  
together, and wheras any thing, semeth to make for hym, to  
extenuate thesame to the outermoste. In defending any per-  
sone, it is wisdomē to rehearse all his vertues first and foze-  
most, and with asmoche art as maie be, to wipe awaie soche  
faultes, as were laied to his charge. And befoze all thynges,  
this would bee well marked, that, whensoever we shall lar-  
gely talke of any matter, we alwaies so inuent, and find out  
our first enterauce in the cause, that thesame be for euer ta-  
ken, euen from the nature and bowelles thereof, that al thin-  
ges, whiche shall firste bee spoken, maie seme to agree with  
the matter, and not made as a thyppe mannes hose, to serue  
for euery legge. Now, wheras any long talke is vsed, the be-  
ginning therof, is either taken of the matter self, or els of the  
persones, that are there present, or els of them, against whō  
the accion is intended. And bicause the winnyng of blatoie,  
resteth in thzee poyntes: First, in apt teachyng the hearers,  
what the matter is, next in gettyng them to giue good eare,  
and thirdly, in winnyng their fauour: We shall make them  
vnderstande the matter easely, if firste of all we begin, to ex-  
pounde it plainly, and in byief wordes, setting out the mea-  
ning, make them harken to our saynges. And by no meanes  
better, shall the standers by, knowe what we saie, and car-  
y awaie that, whiche thei heare, then if at the first, we couche  
together, the whole course of our tale, in as small roume as  
we can, either by defining the nature, and substance of our  
matter, or els by diuidyng it in an apt order, so that neither  
the hearers bee troubled, with confoundyng of matter, and  
heaping one thing in an others necke, noz yet their memozy  
dulled with ouerthwart rehearsall, and disoꝛderly telling of  
our tale. We shall make the people attentue, and gladde to  
hear vs, if we will pꝛomisse them, to speake of weightie mat-  
ters, of wholsome doctrine, soche as thei haue heretofore wa-  
ted:

The thinges  
mooste meete  
for euery Or-  
atour.

To make the  
hearers to vn-  
derstande the  
matter.

To make  
hearers at-  
tentue.

ted: yea, if we promise to tell the things, concerning either their owne profite, or thadvancement of their countrie, no doubt we shal haue them diligent hearers. Or els if thei like not, to heare weighty affaires, we maie promise the strange newes, and perswade them, we will make them laugh, and thinke you not, that thei wil rather heare a foolish tale, than a wise and wholsome counsaill: Demosthenes therefore, seing at a tyme, the fondnesse of the people to be soche, that he could not obtain of them, to heare bym speake his minde, in an earnest cause, concerning the wealth of his countrey, required them to tary, and he would tell them a tale of Robin Hood. Wherat thei all staled, & longed to knowe what that should be. He began streight to tel them, of one that had sold his Ass to an other man, whereupon thei bothe went forth to the next Market toun, hauyng with theim the said Ass. And the weather being somewhat hot, the first owner, which had now sold his Ass, went of that side the Ass, which kept bym best from the heate. The other beyng now the owner, and in full possessio, would not suffre that, but required him to giue place, and suffre bym to take the beste commoditie of his owne Ass, that he could haue, wherat the other answered and saied, naie by saint Marie sir, you serue me not so, I sold you the Ass, but I sold you not the shadowe of the Ass, and therefore picke you hence. When the people heard this, thei laughed apace, and likte it very well. Whereupon Demosthenes hauyng wonne them together, by this mery toy rebuked their folle, that were so slacke to heare good thynges and so redy to heare a tale of a Tubbe, and thus hauyng the attentine, perswaded with them to heare him, in matters of greate importauce, the whiche other wise, he could neuer haue doen, if he had not taken this waie with bym.

We shall get the good willes of our hearers, in .iij. maner of waies, either beginnyng to speake of our selues, or els of our aduersaries, or els of the people, and companie present, or last of all, if we begin of the matter it self, and so goe thorowe with it. We shall get fauour for our own sakes, if we shall modestlie set foorth our bounden dueties, and declare our seruice dooen, without all suspicion of vauntyng, either to the common weale, as in seruyng, either in the warres abroad, or els in bearyng some office at home, concerning the

Demosthe-  
nes tale of  
the Asses  
shadowe.

To gette the  
hearers good  
wille.

tranquillitie of our countrie: or in helping our frendes, kinse folkes, and pooze neighbours, to declare our goodnes; doct heretofore towarde theim: and lastlie, if we shewe without all ostentacion, as well our good willes towarde the Iudges there, as also pleasures doen for theim in tymes past; to the outermoste of our power. And if any thyng seme to let our cause by any mistrepor, or euil behauior of our partes heretofore: best it were in moste humble wise to seke fauour, and sleightlie to aduoi'de all soche offences; lased to our charge.

Wee shall get fauour, by speakyng of our aduersaries, if wee shall make soche reporte of them, that the hearers shall either hate to heare of them, or outerly enute them, or els altogether despise them. Wee shall sone make our aduersaries to be lothed, if we shewe and set forth, some naughtie deede of theirs, and declare how cruelly, how velle, and how maliciouslie, they haue vsed other men heretofore.

Wee shall make them to be enuted, if we reporte vnto the Iudges, that thei beare them selues haulte, and stoute vpon their wealthie frendes, and oppresse pooze men by might, not regardyng their honestie; but sekynge alwayes by hooke and crooke, to robbe pooze men of their Farmes, Leases, and money. And by the waye, declare some one thing, that they haue doen, whiche honest eares would scant abide to heare.

Wee shall make theim to bee set naught by, if we declare what lukes thei are, how vnthriftlie thei liue, how thei do nothing from daie to daie, but eate, drinke, and sleepe, rather sekynge to liue like beastes, then myndyng to liue like men; either in possitng their countrie, or in tendering their owne commodditie, as by right they ought to doe.

Wee shall get good will, by speakyng of the Iudges and hearers: if we shall commende their worthie dooynge, and praise their iuste dealing, and faithfull execution of the law, and tell theim in what estimation the whole countrey hath the, for their spright Iudgynge and determining of matters; and theretofore in this cause nedes must it bee, that they must answere their former dooynge, and Iudge so of this matter, as all good men haue opinion they will doe.

Wee shall finde fauor by speaking of the matter, if in handling our owne cause, we commende it accordyngly, & dispraise the attempt of our aduersary, extimating al his chiefe purposes,

purposes, so much as shalbe necessarie.

Now resteth for me to speake of the other parte of Enter Insinuation. I  
raunce into an Orat[i]on, whiche is called a close, or priuie  
gettyng of fauour when the cause is daungercrouse, and can-  
not safely be heard without displeasure.

A priuie begynnyng, or creppyng in other wyse called In-  
sinuatiou must then, and not els be vsed, when the iudge is  
greaued with vs, and our cause hated of the hearers.

The cause selfe oftentymes is not lyked for thze diuerse  
causes, if either the matter selfe be vn honest, and not meete  
to be vttered befoze an audience, or els if the iudge him selfe  
by a former tale be perswaded to take part against vs, or last  
if at that tyme we are forced to speake, when the iudge is  
lweried with hearing of other. For the iudge him self beyng  
lweried by hearyng, will be muche moze greued if any thyng  
be spoken either ouer muche, or els agaynst his likyng. Pea  
who seeth not that a lweried man will soone mislike a right  
good matter: If the matter be so hainouse that it cannot be  
hearde without offence, (as if I shoulde take a mans parte,  
who were generally hated) wisdome were to lette hym go  
and take some other whom all mē liked: or if the cause were  
thought not honest, to take sum other in stede therof which  
were better liked, till they were better prepared to heare the  
other: so that euermoze nothing should bee spoken at the  
firste, but that whiche might please the iudge, and not to be  
acknowen ones to thinke of that, which yet we minde most  
of al to perswade. Therfoze, when the hearers are somewhat  
calmed, we may entre by litle and litle into the matter, and  
saie that those thinges, whiche our aduersarie doeth mislike  
in the person accused, we also do mislike the same.

And when the hearers are thus wōne, we may saie, that  
all, whiche was saied, nothyng toucheth vs, and that wee  
minde to speake nothing at al against our aduersaries, nei-  
ther this waie; nor that waie; neither were it wisdome  
openly to speake against them, whiche are generally well  
essemed and taken for honest menne. And yet it were not a  
mislike for the furtheraunce of our owne causes closelye to  
speake out fantasie, and so, streightis to aluter their hartes.  
Pea and to tel the iudges the lyke in a like matter, that such  
and such iudgement hath bene geuen: And therfoze at this

tyme, considering the same case, and the same necessitie, like iudgement is looked for. But if the aduersarie haue so tolde his tale, that the iudge is wholly bent, to giue sentence with hym, and that it is well knowen, vnto what reasons the Iudge mooste leaned, and was perswaded: wee maie firste promise to weaken that, whiche the aduersarie hath made mooste stronge for hym self, and confute that parte, whiche the hearers did mooste esteeme, and beste of all like. Or els we maie take aduantage, of some parte of our aduersaries tale, and talke of that firste, whiche he spake laste: or els begynne so, as though wee doubted, what were beste firste to speake, or to what parte it were mooste reason, firste of all to aunswere, wondering, and takyng *Q D D* to witnesse, at the straungenesse of his reporte, and confirmacion of his cause. For when the standers by, perceiue that the aunswere (whom the aduersaries thought in their mynde, was wholly abashed) feareth so little the obieccions of his aduersarie, and is readie to aunswere *Ab omnia quare*, with a bold countenance: They will thinke that they thein selues, rather gaue rather credite; and were ouerlight in beloyng the firste tale: then that he, whiche nowe aunswereth in his owne cause, speaketh without grounde, or presumeth vpon a stomocke, to speake for hym self, without iuste confidencacion.

But if the tyme be so spent, and the tale so long in telling that all men be almost wearied, to heare any moze: then we must make promise at the first, to be very short, and to lappe vpon our matter in fewe woordes.

Whiche ma-  
kyng good at  
the beginning

And if time maie so serue, it wer good when men be wearied, to make them somewhat merie, and to begin with some pleasaunt tale, to take an occasion to tell wittely, vpon some thyng, then presently doen.

Straunge  
thynges som-  
tyme nedefull  
to be tolde at  
the first.

Or if the tyme wille not serue, for pleasaunte tales; it were good to tell some straunge thyng, some terrible wonder, that they all maie quake, at the onelie hearyng of the same. For, like as when a mannes stomacke is full, and can brooke no moze meate, he maie stirre his appetite, either by some Tartre sawce, or elles quicken it somewhat, by some sweete dishe: Euen so when the audience is wearied, with weightie affaires, some straunge wonders, maie call vpon  
their



their spirites, or els some merie tale, make cheare their hea-  
nie lookes.

And assuredly, it is no small connyng, to moue the hartes  
of menne, either to mirthe, or sadnesse: for he that hath soche  
skill, shall not lightly faile of his purpose, what soeuer mat-  
ter he taketh in hande.

Thus haue I taught, what an enteraunce is, and how it  
should be vsed. Notwithstandyng, I thinke it not amisse, of-  
ten to rehearse this one point, that euermoze the beginning  
be not ouermuche laboured, nor curiously made, but rather  
apte to the purpose, semyng vpon presente occasion, euermoze  
to take place, and so to be deuised, as though we speake  
altogether, without any greates studie, framynge rather our  
tale to good reason, then our tongue, to balne painyng of  
the matter.

In all whiche discourse, whereas I haue framed all the Enteran-  
ces apte to  
the purpose.  
lessons, and euery enteraunce properly, to serue for pleading  
at the barre: yet assuredly, many of them make well helpe  
those, that preache Gods truthe, and exhort men in open as-  
semblies to vpright dealyng.

And no doubt, many of them haue moche neede to  
knowe this Arte, that the rather their tale, make hange to-  
gether, where as oftentymes they beginne as moche from  
the matter, as it is betwixte Douer and Barwike, where at  
some take pittie, and many for wearinesse, can skante abide  
their beginnyng, it is so longe or they speake, any thyng to  
the purpose. Therefore, the learned clerkes of this our time, Enteran-  
ces apte for  
preachers.  
haue thought it good, that all preachers should take their  
beginnyng, vpon the occasion of soche matter, as is there  
written, declaryng why and wherefore, and vpon what  
consideracion soche woordes, were in those daies so spoken,  
that the reason giuen of soche talke then vtterde, mighte  
serue well to beginne their Sermon. Or els to gather some  
seuerall sentence at the firste, whiche by itselfe comprehendeth  
the whole matter followyng, or elles to beginne with some  
apte similitude, example, or wittie sayng. Or lastlie, to de-  
clare what wente before, and so to shewe that, whiche fol-  
loweth after. Yea, sometymes to beginne lamentably, with  
an vnfaigned bewailyng of synne, and a terrible declaryng  
of Gods threates: Sometymes, to take occasion of a matter  
newly

newly done, or of the company there present, so that alwaies the begynnyng be answerable to the matter folowynge.

Of Narration.



After the pzeface & first Enteraiuce, the matter must be opened, and euery thyng lynely tolde, that the hearers may fully perceauue what we go about, now in reportyng an acte don, or vtterynge the state of a controuersie, we must vse these lessons, whereof the firste is to be shorte, the next to be plaine, and the thirde is, to speake likely, and with reason, that the hearers may remember, vnderstande, & beleue the rather, suche thynges as shalbe saied.

And first whereas we should be shorte in telling the matter as it lyeth, the best is to speake no moze than needes we muste, not rauynge it from the botome, or tellynge bytales suche as rude people full ofte doe, noz yet touchynge euery point, but tellyng the whole in a grosse summe. And where as many matters shal neither harime vs, noz yet do be good being brought in, and reported by vs: it were well done not to medle with them at al, noz yet twyse to tel one thyng, or repozte that, whiche is odiousse to be tolde againe. Not withstanding this one thyng woulde bee wel considered, that in sekynge to be short, we be not obscure. And therfoze to make our matter plain, that all may vnderstande it, the best were first and sozmett to tell euery thyng in order, so muche as is nedefull, obseruyng bothe the tyme, the place, the maner of doing, and the circumstances thereunto belonging. Wherin good heerde woulde bee had that nothyng bee doubtfullie spoken, whiche maye haue a double meanynge, noz yet any thyng vttered that maye make asmuche aganst vs, as with vs, but that all our woordes runne to confirme wholly our matter. And suerly if the matter be not so plainely told that all may vnderstande it, we shall doe litle good in the reste of our repozte. For in other partes of the Oratyon if we bee somewhat darke, it is the lesse harime, we may be moze plaine in an other place. But if the Narration, or substance of the tale bee not well perceuyed, the whole Oratyon besydes is darkened altogether. For to what ende should we go about to proue that, whiche the hearers know not what it is: Neither can we haue any libertie to tel our tale again, after we haue ones tolde it, but must streight go furth and confirme that

Narracion.  
i. Briefe.  
ii. Plaine.  
iii. Probable

Oratouric,  
how it might  
be vsed.

Plainesse,  
how it might  
be vsed.

that whiche we haue saied, howsoeuer it is. Therefore the reportyng of our tale, maie sone appere plain, if we first expresse our minde, in plain woordes, and not seke these roperipe termes, whiche betraie rather a foole, then commende a wise man: and againe, if we orderly obserue circumstances, and tell one thyng after an other, from tyme to tyme, not tomblyng one tale, in an others necke, tellyng halfe a tale, and so leauyng it rawe, hackyng and hemmyng, as though our wittes and our senses, were a wolle gathering. Neither should we suffre our tongue, to run befoze our wit, but with moche warenesse, set foz the our matter, and speake our minde, euer moze with iudgement.

We shall make our saynges appere likely, and probable: if we speake directly, as the cause requireth, if we shewe the vertie purpose of all the deuise, and frame our inuencion, accordyng as we shall thinke them, mosse willyng to allowe it, that haue the hearyng of it.

*Probable how it maie be vsed.*

The Parracion, reported in matters of iudgement, shall seme to stande with reason, if wee make eur talke to agree with the place, tyme, thyng, and persone, if we shall shewe, that what soeuer we saie, the same by all likelihodes is true, if our coniectures, tokens, reasons, and argumentes be soche that neither in them, there appere any fabylyng, noz yet that any thyng was spoken, whiche might of right, other wise be taken, and that we not onely speake this, but that diuers other of good credite, will stande with vs, in defense of the same, all whiche reportyng, maie sone be liked, and the tale so told, may be thought very reasonable. Pea, we shall make our doynge seme reasonable, if we frame our woyme to natures will, and seke none other meanes, but soche onely, as the honeste and wise, haue euer vsed and allowed, bynyngyng in and blamyng the euill alwaies, foz soche faultes chiefly, whereunto thei mosse of all, are like to bee subiecte, as to accuse a spend all, of theft: a whozemonger, of adulterie: a rash quarreller, of manslaughter: and so of other. Sometimes it is good and profitable, to be merse and pleasaunt, in reportyng a matter, against some maner of manne, and in some cause. Foz, neither against all men that offende, noz yet against all matters, should the wittie alwaies vse testyng. And now, foz those that shall tell their minde, in the other kindes of Oratorie,

*Parracion in iudgement*

toz,

**Parracion in** praise and counsell geuyng.  
**Preachers** what order they vse.  
 foze, as in the kinde Demonstratiue, Deliberatiue, in exhortyng, or perswadyng: the learned haue thought meete, that thei must also call, the whole somme of their matter, to one especiall point, that the rather the hearers, maie better perceiue, wherat thei leauell all their reasons. As if a clarke doe take in hande, to declare Gods best, he will after his enteraunce, tell what thyng is chiefly purposed in that place, and nexte after, shewe other thynges annexed thereunto, whereby not onely the hearers, maie get greate learning, and take moche profite of his doctrine: but he hymself maie knowe the better what to saie, what order to vse, and when to make an ende.

Some doe vse after the litterall sense, to gather a mislicall vnderstandyng, and to expounde the saynges spirituallie, makyng their parracion altogether, of thynges heauenlie. Some rehearsing a text particularly spoken, applie the same generally vnto all states, enlargyng the parracion mooste godly, by comparinyng wordes long ago spoken, with thinges and matters, that are presently doen. Notwithstandyng, the auncient fathers, bicause thei did onely expounde the Scriptures, foze the mooste part, made no artificiall parracion; but vsed to followe soche order, as the plain text gaue them. So that, if euery sentence were plainly opened to the hearers, thei went not moche farther, sayng that when any woide gaue them occasion, to speake of some vice, thei would largely lie saie their minde, in that behalfe: as Chrysostome and Basil haue doen, with other.

The ware markyng, and heedie obseruacion of tyme, place, and persone, maie teache all menne (that bee not paste teachyng) how to frame their parracion, in all controuersies, that are called in question, and therefore, when presente occasion, shall giue good instruccion, what nede moze lessons? And especially, seyng Nature teacheth what is comely, and what is not comely, foze all tymes.

Yea, what tell I now of soche lessons, seyng GOD hath raised soche woorthie Preachers, in this our tyme, that their godlie and learned doynge, maie bee a mooste iuste example foze all other to followe: as well foze their liuyng, as foze their learnyng: I feare me, the pceptes be moze in number, then will be well kept, or followed this yere.

## Of Diuision.



After our tale is tolde, and the hearers haue well learned, what we meane, the nexte is to repozte, wherin the aduersarie and we, can not agree, and what it is, wherein wee dooe agree. And then to part out soche principall pointes, whereof we purpose fully to debate, and laie them out to bee knowne: that the hearers maye plainly see, what wee will saie, and perceiue at a worde, the substantance of our meanyng. Now, Cullie would not haue a diuision to bee made, of, or aboue thzee partes, at the moste, noz yet lesse then thzee neither, if neede so require.

For if we haue thzee chief groundes, wherevpon to rest, applying all our argumentes thereunto, wee shall bothe haue matter inough to speake of, the hearers shall with ease, vnderstande our meanyng, and the whole oracion shall some be at an ende. Notwithstāding, this lesson must not so curiously be kepte, as though it were sinne, to make the diuision of fouer, or siue partes: but it was spoken for this ende, that the diuision should be made of as fewe, as maye be possible, that men maye the better cary it awaie, & the repozter with more ease maye remeber, what he hath to saie. Now in praising, or dispraising, in perswading, or disswading, diuisions must also be vsed. As if one would enueigh against those women, that will not giue their owne childzen sucke, he might vse this diuision. Where as women commonly, putte their childzen for the to nursyng, I will first proue, that it is bothe against the lawe of nature, and also against Gods holie will: againe I will shewe that it is harmful, bothe for the childes bodie, and also for his witte, lastlie, I will proue that the mother self, falleth into moche sickenesse thereby.

Diuision of thzee partes at the most.

women rebuked that nurse not their owne childzen.

First, Nature giueth milke to the woman, for none other ende, but that she should bestowe it vpon her childen. And we see beastes feede their youngones, and why should not women? God also commaundeth all women, to byring vp their childzen.

Againe, the childzens bodies, shall bee so affected, as the Milke is, whiche they receiue. Nowe, if the Nurse bee of an euill complexion, or haue some hidde disease, the childe suckyng of her breast, muste needes take parte with her. And if that be true, whiche the learned dooe saie, that the tempera-  
ture

ture of the minde, folowes the constitucion of the bodie, nedes must it be; that if the Purse be of a noughtie nature, the childe muste take thereafter. But if it bee, the Purse bee of a good complexion, of an honest behauiour (whereas contrary wise, Maidens that haue made a scape, are commonly called to be Purles) yet can it not be, but that the mothers milke, should be moche moze naturall foꝛ the childe, then the milke of a straunger. As by experience, let a manne be long vsed, to one kinde of drinke, if the same manne chaunge his aire, and his drinke, he is like to mislike it. Lastly foꝛ the mothers howe are they troubled with soze breaikes, besides other diseases, that happen through plentie of milke, the which Physicians can tell, and women full oft haue felte.

Likewise in speakyng of fastyng; I might vse this diuision. First, it is godlie to faste, because the spirite is moze free, and apter foꝛ a good woꝛke. Again, it is wholsome, because thereby euill humours are wassied, and many diseases, either clerely put awaie, oꝛ moche abated of their tirannie. Lastly it is profitable, because menne spende lesse money, the lesse banquetyng that they vse. Therefore, if menne loue either to bee wise, godly, healthfull, oꝛ wealthy, lette them vse fastyng, and foꝛbeate excessse.

Now vpon a diuision, there might also bee made a subdiuision, as where I saie, it is godlie to faste, I might diuide godlinesse, into the hearyng of Gods woꝛde, into prayyng deuoutly, and charitable dealyng with all the woꝛlde.

Againe, speakyng of health, I might saie that the whole bodie, is not onely moze lustie, with moderate fastyng, but also moze apt foꝛ all assaies. The learned man studieth better, when he fasteth, then when he is full. The counsaillour heareth causes with lesse paine beyng emptie, then he shal be able, after a full gorge.

Againe, whereas the five senses, bying vs to the knowlege of many thynges: the moze apte that euery one is, the moze pleasure they bying euer with them. The eyes se moze clerely, the eares heare moze quickely, the tongue tasteth moze roundly, and tasteth thynges better, our seling is moze perfit: and the nose smelleth euill saubours the sooner.

Philosophie  
diuided.

Philosophie is deuided, into the knowlege of thynges naturall, thynges moꝛall, and into that arte, whiche by reason findeth

findeth out the truth, commonly called Logique. Now, of these three partes of Philosophie, I might make other three subdivisions, and largely set them out. But these maie suffice for this tyme.

Of Propositions.



Ministrian willeth, that straight and immediatly, after the Narracion, there should also be used soche sentences, as might be full of pith, and contain in them the substance of moche matter, the rather that the hearers maie be stirred, upon the onely reporte, of some sentencious sayng, or weightie terte in the lawe. As in speakyng largely against extorcion, one might after his reasons, appliéd to the purpose, bying in a pithie and sentencious proposition, as thus. Those handes are euill, that scratche out the eyes: and what other dose thei, that by force robbe their chryistian brethren: No be to that realme, where might out goeth right. Or thus. When rage dooeth rule, and reason dooeth waite, what good man can hope, to liue long in rest. Also an acte of a realme, maie well serue to make a proposition. As thus. The lawe is plain: that man shall die as an offendour, what soeuer he bee, that breaketh by an other mannes hous, and seketh by spoile to vndo his neighbour. Now, here is no mā that doubteth, but that thou hast doen this deede, therefore, what nedes any more, but that thou must suffer, accor dyng to the lawe: In diuiding a matter, propositions are vled, and orderly applied, for the better setting forthe of the cause. As if I should speake of thākfulnesse, I might first shewe, what is thankfulness, next, how nedefull it is, and last, how commendable and profitable it is vniuersally: Thankfulness is a kind of remembryng good will shewed, and an earnest desire, to requite the same. Without thankfulness, no manne would dooe for another. The brute beastes, haue these properties, and therefore, man can not want them, without his great rebuke. Some propositions are plain spoken, without any cause, or reason added thereunto. As thus. I haue charged this man with felony, as you haue heard, but he denieth it, therefore iudge you it, I praye you. Sometymes a cause is added, after the alledgyng of a proposition. As thus, I haue accused this manne of felonie, because he tooke my purse, by the high wate side, and therefore I call for iustice. Thus pro-

Thankfulness  
what it is.

Distinction of  
propositions.

positions might be gathered, next and immediately after the rehearfall of any cause, and beautifull moche the matter, being either alledged with the cause annered, or els being plainly spoken, without giuyng any reason to it at all.

Of confirmacion of matters in iudgement.

**W**hen we haue declared the chief pointes, whereunto we purpose, to referre all our reasons, we must heape matter, and finde out argumentes, to confirme thesame, to the outermost of our power, making first the strongest reasons that we can, and next after, gathering all probable causes together, that being in one heape, they make some strong, and of greate waight. And whatsoeuer the aduersarie hath said againste vs, to answer thereunto, as tyme and place best make serue. That if his reasons be light, and moze good may be doen, in confuting his, then in confirmyng our owne: it were best of all to set vpon hym, and put a waite by arte, all that he hath fondly said without wytte. For prouyng the matter, and searching out the substance, or nature of the cause, the places of Logique, must helpe to set it forwarde. But when the persons shall be touched, and not the matter, we muste seke elswhere, and gather these places together.

Causas of confirmacio  
firmacio two  
waies used.

- i. The name.
- ii. The maner of liuyng.
- iii. Of what house he is, of what countrie, and of what yeres.
- iiii. The wealth of the man.
- v. His behauior or daily enuyng with things.
- vi. What nature he hath.
- vii. Whereunto he is moste giuen.
- viii. What he purposeth from tyme to tyme.
- ix. What he hath doen heretofore.
- x. What hath befallen vnto hym heretofore.
- xi. What he hath confessed, or what he hath to saie for hymself.

**W**ell examinyng of all these matters, moche may be said, and greate likelihodes may be gathered, either to or fro, the which places I vsed heretofore, when I spake of matters in iudgement, against the accused soldior.



Now in tryng the truth, by reasons gathered of the matter: we must first marke what was doen at that tyme, by the suspected persone, when soche and soche offences were committed. yea, what he did, befoze this acte was doen. Againe the time must be marked, the place, the maner of doyn, and what harte he bare him. As the oportunitie of doyn, and the power he had to doe this deede. The whiche all set together, shall either acquite hym, or finde hym gilty. These argumentes serue, to confirme a matter in iudgement, for any hainous offence. But in the other causes, whiche are occupied, either in praisyn, or dispraisyn, in perswadyng, or disswadyng, the places of confirmation be soche, as are befoze rehearsed, as when we commende a thyng, to proue it thus.

{ Honest.  
 { Profitable.  
 { Case.  
 { Necessarie. } to be doen.



And so of other in like maner, or els to vse in steede of these, the places of Logique. Therefore, when we go aboute to confirme any cause, we maie gather these groundes aboue rehearsed, and euen as the case requireth, so frame our reasons. In confutyn of causes, the like maie be had, as we vled to proue: if we take the contrary of the same. For as thynges are alledged, so thei maie be wretched, and as houses are builded, so thei may be ouerthrowe. What though many coniectures be gathered, and diuers matters framed, to ouerthrowe the defendaunte: yet witte maie finde out by waies to escape, and soche shifts maie be made, either in auoidyn the daunger, by plain deniall, or els by obiections, and reboundyn againe of reasons made, that small harme shall tourne to the accused persone, though the presumptiōs of his offence be greate, and he thought by good reason to be faultie. The places of Logique, as I saied, can not be spared for the confirmacion of any cause. For, who is he, that in confirmyn a matter, will not knowe the nature of it, the cause of it, the effecte of it, what is agreyn thereunto, what likenesse there is betwixte that, and other thynges, what examles maie be vled, what is contrary, and what can be said agaynst it. Therefore, I wissh that euery man should desire, and

Confutacion.

Places of Logique moste needefull.

h. ij. seke

## The arte of Rhetorique.

seke to haue his Logique perfect, befoze he looke to profite in Rhetorique, considering the grounde, and confirmation of causes, is soz the mozte part gathered out of Logique.

¶ Of Conclusion.

Conclusion  
what it is.



Conclusion, is the handsome lapping by together, and byez heapyng of all that, whiche was said befoze, stryng the hearers by large vterance, and plentifull gathering of good matter, either the one wise, oz the other.

Conclusion, of  
twoo sortez.

There are twoo partes of a conclusion, the one resteth in gathering together byezly, all soche argumentes, as were befoze rehearsed, reportyng the somme of theim, in as fewe woordes as can be, and yet after soche a sozt, that moche varietye be vsed, bothe when the rehearsall is made, as also after the matter is fully reported. For, if the repeticion should be naked, and onely set sozthe in plain woordes, without any chaunge of speache, oz wist of Rhetorique: neither should the hearers take pleasure, noz yet the matter take effecte.

Therefore, when the Oratour shall touche any place, which maie giue iust cause, to make an exclamacion, and stirre the hearers to be sozy, to be glad, oz to be offended: it is necessary to vse arte, to the outermozte. Or when he shall come to the repeatyng of an hainous acte, and the maner therof: he maie set the Judges on fire, and heate them earnestly against the wicked offenders. Thus in repeatyng, arte maie bee vsed, and nexte with the onely rehearsall, matters maie be handsomely gathered by together.

The other part of a conclusion resteth, either in augmentyng, and vehemently enlargyng that, whiche befoze was in fewe woordes spoken, to sette the Judge, oz hearers in a heate: oz els to mitigate and allwage displeasure conceued, with moche lamentyng of the matter, and mouyng theim thereby, the rather to shewe mercie. Amplificacion is of twoo sortez, whereof I will speake moze at large, in the next chapter. The one resteth in woordes, the other in matter. Soche woordes must be vsed, as be of greate waight, wherein either is some Metaphoze, oz els some large vnderstandyng is contented. Yea, woordes that fill the mouthe, and haue a sound with them, sette sozthe a matter very well. And sometymes woordes twisse spoken, make the matter appere greater.

Again

Again, when we first speake our minde in lowe woordes and after vse weightier, the fault likewise, seemeth to be greater. As when one had killed a gentleman, thus might another amplifie his mynde. For one stae to strike another, were worthe of punishmente, but what deserueth that wretche, whiche not onely striketh a manne, but striketh a gentleman, and not onely striketh a gentleman, but cowardly killeth a gentleman, not giuyng hym one wound, but giuyng hym twentie. To kill any man in soche sozt, deserueth death, but what saie you of hym, that not onely killeth hym so, but also hangeth hym mosse spitefully vpon a Tree. And yet not contente with that, but scourgeth hym, and mangleth hym, when he is dedde, and laste of all, maketh a lesse of his mosse naughtie deede, leauyng a wrytyng there, aboute the dedde mannes necke. Now then, seeyng his crueltie is soche, that the onely killyng, can not contente his Deuillish deede, and mosse dedly malice: I aske it for Gods loue, and in the wase of Justice, that this wicked deuill, maie suffre worthy death, and be punished, to the example of all other. Amplifyng of the matter, consisteth in heapyng, and enlarging of those places, whiche serue for confirmacion of a matter. As the definicion, the cause, the consequent, the contrary, the example, and soche other.

Againe, amplificacion maie bee vsed, when we make the lawe to speake, the dedde person, to make his complaint, the cowntrey to crie out of soche a deede, As if some worthy mā were cast a wase, to make the cowntrey saie thus: if England could speake, would she not make soche, and soche complaints? If the walles of soche a Citee or Towne, had a tongue, would they not talke thus and thus? And to be short, al soche thinges should be vsed, to make the cause seme great, which concerne God, the common weale, or the Lawe of Nature. For, if any of these thre be hindered, we haue a large fielde to walke in. In praisyng, or dispraisyng, we muste eraggrate those places towardes the ende, whiche make inenne wonder, at the straungenesse of any thyng. In perswading or disswadyng, the rehearsall of commodities, and heapyng of examples together, increase moche the matter. It were a greate labour, to tell all the commodities, and all the properties, whiche belong vnto the conclusion. For soche arte

maie bee vsed in this behalfe, that though the cause be veris euill, yet a wittie man maie get the ouerhante, if he be cunningg in his facultie.

Atheniās for  
had cōclusiōs

The Athenians therefore, did straightly forbid by a lawe to vse any conclusion of the cause, or any enterance of the matter, to winne fauour. Cicero did herein so excellē, that lightly he got the victorie in all matters, that euer he tooke in hande. Therefore, as iuste praise ariseth by this part, so I doubt not, but the wittiest wil take moste paines, in this behalfe, and the honeste, for euer will vse, the defence of moste honest matters. Weapons maie bee abused for murder, and yet weapons are onely ordeined for saulgarde.

Of the figure amplificacion.

Amplificatiō



Among all the figures of Rhetorique, there is no one that so moche helpeth forward an Oracion, & beautifieth the same, with soche delitefull ornaments, as dooeth amplificacion. For, if either wee purpose to make our tale appere behemente, to seme pleasaunte, or to bee well stoized with moche copie: nedes muste it bee, that here we seke helpe, where helpe chiefly is to be had, and not els where. And now, bicause none shall better bee hable, to amplifie any matter then those, whiche beste can praise, or moste dispraise any thing here vpon yearth, I thinke it nede full first of al, to gather soche things together, whiche help beste this wale. Therefore, in praisiing or dispraisiing, wee must bee well stoized euer, with soche good sentences, as are often vsed in this our life, the whiche through art beyng increased, helpe moche to perswasion. As for example, where it is sated (gentle behauiour winneth good will, and clearly quenbeth hatered) I might in commendying a noble gentle manne, for his lowlinesse, declare at large, howe commendable, and howe profitable a thyng, gentle behauiour is, and of the other side, howe hatessull and howe harmessull, a proude disdainsfull manne is, and howe beaklie a Nature he hath, that beyng but a manne, thinketh hymself better then any other manne is, and also ouer good to haue a matche, or fellowe in this life. As thus, if lowlinesse and Charitee maintaine life, what a beastie is he, that through hatered, will purchase death: If God warneth vs, to loue one another, and learne of hym to bee gentle, because he was gentle  
and

Lowlinesse.

and humble in harte: bow cruell are thei, that dare withſtā  
 his commaundement: If the ſubiect rebell againſt his kyng,  
 we criſe with one voyce, hang hym, hang hym, and ſhall we  
 not thinke hym woꝛthie the vileſt death of all, that beyng a  
 creature, contempneth his creatour, beyng a moꝛtall man,  
 neglecteth his heauenly maker, being a vile mould of clate,  
 ſetteth light by ſo mightie a G O D, and ever liuyng kyng:  
 Beastes and birdes without reaſon, loue one an other, thei  
 ſhꝛoude, and thei ſlocke together, and ſhall men endued with  
 ſoche giſtes, hate his euen chꝛiſtian, and eſchue compainie:  
 When Shepe doe ſtraie, oꝛ cattell doe ſtrive one againſt an  
 other, there are Dogges readie to call them in, yea, thei will  
 bite them (as it hath been full often ſeen) if twoo fight toge-  
 ther: and ſhall manne wante reaſon, to barke againſt his  
 lewde affeccions, oꝛ at the leaſt, ſhall he haue none to checke  
 him foꝛ his faultes, and foꝛce him to foꝛgiue: Likewise if you Backbiting.  
 would rebuke, one that giueth eare to backbiters and ſaun-  
 derers, you muſte declare, what a greate miſchieſ, an euill  
 tongue is, what a poiſon it is, yea, what a murder, to take a  
 mannes good name from hym. Wee coumpte hym woꝛthie  
 death, that poiſoneth a mannes body, & ſhall not be ſuffre the  
 like pain, that poiſoneth a mānes honeſtie, and ſeketh to ob-  
 ſcure and darken his eſtimacion: Denne be well excepted e-  
 mong the wiſe, not foꝛ their bodies, but foꝛ their vertues.  
 How take a waie the thyng, whereby menne are commen-  
 ded: and what are menne, other then byꝛte beaſtes: Foꝛ bea-  
 ſtes doe nothyng againſt nature, but he that goeth againſt  
 honeſtie, the ſame manne fighteth againſt Nature, whiche  
 would that all men ſhould liue well. When a man is killed  
 ſecretly, we aſke iudgement foꝛ the offendour, and ſhall thei  
 eſcape without iudgement, that couertly murder a mannes  
 ſoule: What ſeparate hym from God, that iudge hym to hel,  
 whoſe life hath ever been moſte heauenlye: Whē our purſe  
 is piked, we make ſtraight ſearche foꝛ it againe, and impꝛi-  
 ſon the offendour, and ſhal we not ſeke recovery of our good  
 name, when euill toungues haue ſtained it: If our fame bee  
 of moꝛe pꝛiſe, then is either Golde oꝛ Croſes, what meane  
 wee to bee ſo careleſſe in keepyng the one, and ſo carefull in  
 keepyng the other: Fonde is his purpoſe, that keepyng in the  
 raine, caſteth his garmente in a buſſhe, and ſtandeth naked  
 h. iij.      hym

himself, foꝛ sauing the glosse of his gase coate. And yet what oþer thyng do thes, that esteeme the losse of money, foꝛ great lacke, and coumpt not the losse of their honestie, foꝛ any wāt at all? Thus we see, that from vertues and vices, soche am- plifications maie be made, and no doubt, he that can praise, oꝛ dispraise any thyng plentifully, is habile moſte copiously, to eraggerate any matter.

Sentences gathered to help Amplification. Reuengemēt foꝛbidden.

Again, sentences gathered oꝛ heaped together, commend moche the matter. As if one should saie, Reuengemente be- longeth to God alone, and thereby exhorte menne to paci- ence. He might byꝑng in these sentences with him, and giue greate cause of moche matter. No manne is hurt, but of him self, that is to saie: aduerſitie oꝛ wꝛong suffryng is no harme to hym, that hath a conſtaunt harte, and liues byꝑright in all his doyngeſ.

He is moꝛe harmed that dooeth wꝛong, then he that hath suffered wꝛong.

He is the flouter that cōtemneth, then he is that commit- teth wꝛong.

Dea, he gaineth not a little, that had rather suffer moche losse, then trie his right by contencion.

Gainē got by fraude, is harme and no gainē.

There is no greater victorie, then foꝛ manne to rule his affections.

It is a greater matter, to overcome anger, then to winne a foꝛtreſſe, oꝛ a towꝛ.

There is no greater token of a noble harte, then to con- temne wꝛong.

He that requiteth euill foꝛ euill, thꝛough hatred of an e- uill manne, is made euill hymself, and therefore woꝛthie to be hated.

He that contemneth his enemy in battaile, is coumpted a good man of warre, and a wiſe.

He that requiteth good foꝛ euill, is an Angell of God.

He that mindeth reuengemente, is at the nexte dooze to manſlaughter.

God is moued with nothyng ſoner, to foꝛgiue vs our of- fences, then if we foꝛ his ſake, foꝛgiue one an other.

The requityng of iniuries, hath no ende.

Strife is best ended, thꝛough pacience.

Anger is a madnesse, differing from it in this point onely, that anger is shozte, and tarieth not long, madnesse abideth still.

It is folle to suffre the some of a Horse, or the strikyng of his foote, and not abide any thyng that a foole dooeth, or a noughtie disposed fellowe speaketh.

No man trusteth a dronkarde: and yet seying the dronkenesse of rage, and madnesse of anger, are moche moze dangerous, then surfetyng with wine: he dooeth foolishly, that trusteth his owne witte any thyng: when he is in a rage.

Good deedes should alwaie be remembred, w'ong doyng should sone be forgiuen, and sone be forgotten.

Again, for liberalitie, these sentences might serue.

It is the proprietie of a God, to helpe man.

He hath receiued a good tourne by giuyng, that hath bestowed his liberalitie, vpon a woorthie man.

He giueth twise, that giueth sone and chearfully.

God loueth the glad giuer.

It is a point of liberalitie, somtyme to lose a good tourne.

He that giueth to hym, that will euill vse it, giueth no good thyng, but an euill thyng.

Nothyng is moze safely laied vp, then is that, whiche is bestowed vpon good folke.

Be not afrated, to lose good fruite.

Nothyng is better giuen to Christ, then is that, which is giuen to the pooze.

No one man, is bozne for hymself.

He is vnwoorthie to haue, that hath onely for hymself.

The thirde kinde of amplifuyng is, when we gather soche sentences, as are comonly spoken, or els vse to speake of soche thynges, as are notable in this life. Of the firste, these maie bee examples. In lamentyng the miserie of wardshippes, I might saie, it is not for nought, so commonly saied: I will handle you like a warde. She is a steppe mother to me, that is to saie, she is not a naturall mother: who is worse than the Shoemakers wife: What is to saie: gentlemennes childe, full oft are kept but meanly. Trotte fire, and trotte dame, how should the sole amble, that is, when bothe father and mother were nought, it is not like, that the childe will proue good, without an especiall grace of God.

Liberalitie  
commended  
with heapes  
of Sentences.

Proverbes  
alleged, help  
Amplificatio

## The art of Rhetorique.

Akerishe of tongue, light of taile: that is, he or she that will fare daintely, will oft liue full wantonlie. Some ripe, some rotten. Honour chaungeth maners. Enough is as good as a feast. It is an euill Cooke, that can not licke his owne fingers. I will soner trust myne eye, then mine eare. But what neede I heape all these together, seying Heitwoddes Dizoners are in Dainte, where plentie are to be had: whose paines in that behaife, are woorthie immoxtall praise.

Things notable  
of strange  
help forward  
Amplificatio

Things notable in this life are those, the whiche chance to felwe. As this: To se a man of an hundred yeres of age. A yong childe as sober, as a man of fiftie yeres. A woman that hath had. xxij. children. A man ones woorthie thzee or fower thousande pounde, now not woorthie a grote. A young man, fairer then any woman. A woman that hath had seuen or eight housebandes. A manne hable to draue a yarde in his bowe, besides the feathers. A manne merie now, and dedde within half an houre after. There is non of al these, but serue moche, to make our talke appere vehement, and encrease the weighte of communicacion. As soz example. If one would perswade an olde manne, to contempne the vanities of this woelde, he mighte vse the examples of sodaine death, and shewe that children haue died, in their mothers lappe, some in their Cradell, some stripynges, some elder, and that not one emong a thousande, cometh to thzee scoze yeres. Or be it that some liue an hundred yeres, beyonde the whiche, not one in this laste age passeth, what is there in this life, soz the whiche any manne should desire to liue long, seying that old age, byingeth this onely commoditie with it, that by long liuing, we see many thinges, that we would not see, and that many a manne hath shortened his life, soz wearinesse of this wretched woelde. Or what though some pleasures, are to be had in this life, what are thei all, to the pleasures of the life to come? Likewise in speakyng of euill hap, I might byyng hym in, that was ones woorthie thzee thousande pounde, and is not now woorthie thze grottes, and perswade men, either to set light by riches, or els to comfozt theim, and perswade the not to take thought, seying greate harmes haue happened to other heretofore, and tyme maye come, when God will sende better. These sentences aboue rehearsed, being largely amplified, encrease moche, any soche kinde of matter.

What



What is amplification.



Amplification is a figure in Rhetorique, whiche consisteth moſte in augmenting, and diminishing of any matter, and that diuers waies.

The deuiſion of amplification.



Amplification and diminishing, either is taken out of the ſubſtance in thynges, or els of woꝝdes. Out of the ſubſtance and matter, aſſertions are deriued: out of woꝝdes, ſoche kindes of amplification, as I will now ſhewe, and partly haue ſhewed befoꝝe, when I ſpake of the concluſion, or lapping by of any matter.

The firſte kinde of amplification is, when by chaunging a woꝝde, in augmenting we uſe a greater, but in diminishing, we uſe a leſſe. Of the firſte, this maie be an erample. When I ſe one ſoze beaten, to ſaie he is ſlain: to call a naughty fellowe, thiel, or hangman, when he is not known to be any ſoche. To call a woman, that hath made a ſcape, a common harlot: to call an alehouſe haunter, a dzonkarde: to call one that is troubled with cholere, and often angrie, a madde man: to call a pleaſaunte gentleman, a railing ieſter: to call a coueſeous man, a Deuill.

Of the latter, theſe eramples ſhall be: when one hath ſoze beaten his fellowe, ſoz theſame manne to ſaie, that he hath ſcant touched hym: When one hath ſoze wounded an other, to ſaie that he hurte hym but a little: when one is ſoze ſicke, to be ſaied, he is a little craſed. In like maner alſo, when we giue vices, the names of vertue: as when I call hym, that is a cruell or mercileſſe manne, ſomewhat ſoze in iudgemente. When I call a naturall ſoole, a plaine ſimple man: when I call a notable flatterer, a faire ſpoken manne: a glutton, a good fellowe at his table: a ſpende all, a liberall gentleman: a ſnudge, or pinche penie, a good houſeband, a thꝛiſtie man.

Now, in all theſe kindes, where woꝝdes are amplified, thei ſeme moche greater, if by correccion the ſentence be vtterde, and greater woꝝdes compared with them, ſoz whom thei are vtterde. In the whiche kinde of ſpeache, wee ſhall ſeme as though wee wente by by ſtaters, not onely to the toppe of a thyng, but alſo aboute the toppes. There is an erample hereof, in the .vij. accion that Tullie made againſte Verres. It is an offence, to binde a Citezein of Rome with chaines,

chaines, it is an hainous deede, to whip hym: it is worse then  
mandaughter, to kill hym, what shall I call it, to hang hym  
by vppon a Gibet: If one would commend the authoritie,  
whiche he alledgeth, he might saie thus. These woordes are  
no fables, vtterde among men, but an assured truth, left vn-  
to vs by wrytyng, and yet not by any common wrytyng, but  
by soche, as all the woorld hath confirmed, and agreed vpon,  
that it is autètique, and canonicall: neither are thei the wo-  
des of one, that is of the common sozte, but thei are the wo-  
des of a doctour, in the churche of God, and yet not the wo-  
des of a deuine, or doctour of the common sozt, but of an Apo-  
stle: and yet not of one that is the worst, but of Paule, that is  
the best of all other: and yet not Paules, but rather the wo-  
des of the holy Ghost, speakyng by the mouthe of Paule. He  
that loneth to enlarge by this kinde, muste marke well the  
circumstaunces of thynges, and heapyng them altogether,  
he shall with ease espy, how one thing riseth aboue an other.  
And bicause the vse hereof extendeth largely, I will largely  
vse examples. As thus. If a gentleman, and officer of the  
kynge, beeyng ouercharged at Supper, with ouermoche  
drinke, and surfeting with gorge vpon gorge, should vomite  
the nexte daie in the Parliamente house: I might enueigh  
thus: A shamefull deede, not onely in sight to be lothed, but  
also odious of all men to be heard. If thou haddest doen this  
deede, at thyne owne hous, beeyng at Supper with thy wife  
and childzen, who would not haue thought it a filthy deede?  
But now, for thee to doe it in the Parliament hous, among  
so many gentlemen, and soche, yea, the beste in all England  
beeyng bothe an officer of the kynge, and a manne of moche  
authoritie, and there to caste out gobbets (where belchyng  
were thought greate shame) yea, and soche gobbettes, as  
none could abide the smelle, and to fill the whole hous, with  
euill sauour, and thy whole bolome with moche filthynesse,  
what an abhominable shame is it, aboue al other: it had ben  
a soule deede of it self, to vomite where no soche gentlemen  
wer: yea, where no getlemen wer: yea, where no Englishmē  
wer: yea, where no men wer: yea, where no cōpanie wer at  
all: or it had been euill, if he had bozne no maner of office, or  
had been no publique officer, or had not been the kynge of-  
ficer: but beeyng not onely an officer, but a publique officer,  
and

and that the kynges officer: yea, and soche a kynges, and do-  
yng soche a dede: I can not tell in the world, what to saie to  
hym. Diuers examples maie be inuented, like vnto this. As  
thus, againste an hedde officer, in a noble mannes hous, I  
might enueigh thus. Now Lozde, what a man is he, he was  
not ashamed beyng a gentleman, yea, a man of good yeres,  
and moche authoritie, and the hedde officer in a dukes hous  
to plaie at Dice in an Alehous with boles, baudes, and ver-  
letes. It had been a greate faulte, to plaie at so vile a game,  
among soche vile persones, beyng no gentleman, beyng no  
officer, beyng not of soche yeres: but beyng bothe a man of  
saire landes, of an aunciente hous, of greate authoritie, an  
officer of a duke, yea, and to soche a duke, and a man of soche  
yeres, that his white heares should warne hym, to auoide al  
soche folie, to plaie at soche a game, with soche roisters, and  
soche verlets, yea, and that in soche an hous, as none come  
thether but thieues, baudes, and ruffians: now besoze God,  
I can not speake shame inough of hym.

There is an ether kinde of Amplificacon, when vnto the  
highest, there is added some thyng higher then it is. As thus  
There is no better preacher among theim all, excepte Hugh  
Latimer, the father of all preachers. There is no better La-  
tine manne within Englande, excepte Gualter Haddon the  
Lawier. Again, we amplifie a matter, not ascending by de-  
grees, but speakyng that thyng onely, then the whiche no  
greater thyng can bee spoken. As thus. Thou haste killed  
thine owne mother, what shall I saie moze, thou hast killed  
thine owne mother. Thou hast deceiued thy souerain lozde  
and kyng, what shall I saie moze, thou hast deceiued thy so-  
ueraine lozde and kyng.

Sometyme wee amplifie by compar yng, and take our  
ground vpon the weakest and leaste, the whiche if thei seme  
great, then must that nedes appere great, whiche we would  
amplifie and increase. As Tullie against Catiline. My ser-  
uautes in good sothe, if thei feared me in soche sozte, as all  
the citezeins doe feare thee: I would thinke it best soz me, to  
sozlake my hous. Thus by vsyng the lesse first, this sentence  
is increased. fewe seruautes are compar'd with all the cite-  
zeins, bondmen are compar'd with free menne: Tullie the  
maister, is compar'd with Catiline the traitour, which was  
neither

neither lozde, noꝝ ruler ouer the citezeins: and Tullies hous  
is compared with the citee.

By comparvng of cramples, wee vse also to encrease our  
matter. As thus. Did the Maior of London, thusse througħ  
Jacke Strawe, beyng but a verlet rebell, and onely disquiet-  
tyng the citee: and shall the king suffer capitaine Kete, to liue  
in Englandes ground, and enioye the fruiçes of his realme,  
beyng a moſte tyrannous Traittour, and ſoche a rebell, as  
ſought to ouerthꝛowe the whole realme?

Here is Jacke Strawe, compared with Capitaine Kete,  
the citee of London, with the whole realme, the Maior with  
the kyng. So that if he, whiche is a pꝛivate person, and hath  
no power of death, might puniſhe with death, the disquiet-  
tyng of a Ctee: the kyng hymſelf hauyng all power in his  
hande, maſe ſullly puniſhe hym, that ſeketh to ouerthꝛowe  
his whole realme.

The places of Logique, helpe ofte ſoꝝ amplification. As,  
where men haue a wꝛong opinion, and thinke theſt a grea-  
ter faulte then ſlaunder, one might pꝛoue the contrarie, as  
well by circũſtaunces, as by argumentes. And firſt he might  
ſhewe, that ſlaunder is theſt, and that euery ſlaunderer is a  
thief. For as well the ſlaunderer, as the thief, doe take a waie  
an other mannes poſſeſſion, againſt the owners will. After  
that he might ſhewe, that a ſlaunderer is woꝛſe, then any  
thief, bicauſe a good name is better, then all the gooddes in  
the woꝛlde, and that the loſſe of money, maſe bee recouered,  
but the loſſe of a mannes good name, can not be called backe  
agaïne, and a thief maſe reſtoꝛe that agaïne, whiche he hath  
taken a waie, but a ſlaunderer can not giue a man, his good  
name agaïn. whiche he hath taken from hym. Agaïn, he that  
ſtealeth goddes oꝝ caſtell, robbes onely but one manne, but  
an euill tongued man, infecteth all their mindes: vnto whoſe  
eares, this repozt ſhall come.

Besides this, there are Lawes and remeades, to ſubdue  
thieues: but there is no lawe, againſt an euill tongue. Agaïn  
all ſoche hainous offences, are euer the moze greuouſly pu-  
niſhed, the moze cloſely, and moze craftely thei are commit-  
ted. As it is thought a greater faulte, to kille one with poi-  
ſon, then to kil him with the ſweard, and a moze hainous of-  
fence, to commit murder, then to commit manſlaughter: we  
maſe

Slaunder, a  
greater offence  
then theft.

maie gather an argument also, from the instrument, or manner of dooyng. As a thiefe hath dooen this offence with his hande, a slaunderer hath dooen it with his tongue. Againe, by the iudgement of all menne, enchauntment is a notable euill: but thei that infecte a Prince or a Kyng, with wicked counsaile, are not thei moze wicked enchaunters, considering thei dooe as moche, as if one should poison a conductte hedde, or a riuer, from whens all menne fetch their water. And yet thei doe moze, for it is a greater fault, to poison the minde, then the bodie. Thus by the places and circumstances, greate matter might be made.

By contraries set together, thynges oftentimes appere greater. As if one should set Lukes Meluet, againste Geane Meluet, the Lukes will appere better, and the Geane will seme wooser. Or set a faire woman against a soule, and she shall seme moche the fairer, and the other moche the fouler. Accordyng whereunto, there is a sayng in Logique: *Contraria inter se opposita magis elucescunt.* That is to saie. Contraries beyng set, the one against the other, appere moze euident. Therefore, if any one be disposed, to set foorth the Chastitie, he maie bying in, of the contrary parte, whozedom, and shewe what a foule offence it is, to liue so vncleanly, and then the defozmittie of whozedom, shall moche set foorth the Chastitie: or if one bee disposed to perswade his fellowe to learning, and knowledge, he maie shewe of the contrary, what a naked wretche man is, yea, how moche a man is no man, & the life no life, when learning ones wanteth. The like help we may haue, by comparng like examples together, either of creatures liuing, or of thynges not liuing: as in speakyng of constancie, to shewe the Sonne, who euer kepeth one course: in speakyng of inconstancie, to shewe the Doone, whiche kepeth no certain course. Againe, in young *Stozkes*, we maie take an example of loue, towarde their damme, for whē she is olde, and not hable for her crooked bill, to picke meate, the yeungones feede her. In young *Vipers*, there is a contrarie example (for as *Plinic* saith) thei eat out their Dammes wombe, and so come foorth. In *Hennes* there is a care, to bying by their chickens, in *Egles* the contrary, whiche cast out their egges, if thei haue any moe then thre: and all because thei wold not be troubled, with bying by of many.

There

## The arte of Rhetorique.

There is also a notable kinde of amplification, when we would extenuate and make lesse, greate faultes, whiche befoze we did largely increase: To the ende that other faultes, might seme the greatest aboue all other. As if one had robbed his maister, thrust his fellowe throughe the arme, accompaniend with harlottes, kepte the Tauerne, till he had been as dronke as a Katte: to saie after a large inuective, against all these offences. You haue heard a whole court rolle of ribaudye, and yet all these are but Flea bitinges, in respect and comparison of that, whiche I shal now shewe you. Who dooeth not looke foze a marvellous greate matter, and a moste hainous offence, when those faultes that ar thought moste greuous, are coumpted but Flea bitinges, in respect and comparison of that, whiche he mindeth to rehearse? In like maner, one might exhorte the people to godlinesse, and whereas he hath set foze, all the commodities that followe thesame, as in shewyng a quiet conscience, not giltye of any greate fault, the libertie of spirit, the peace whiche we haue with God, the felowship with all the electe, foze the seruauent of Sathan, to be the sonne of God, the coumfort of the soule, the greatnesse whereof, no man is hable to conceiue: to saie at length, and what can be greater, what can be moze excellente, oze moze blessingfull? And yet all these are small matters, if thei be compared with the blessed inheritance, of the euerliuyng God, prepared foze all those that liue Godlie, here vpon yearth, fastnyng their whole trust vpon Christ aboue, whiche bothe is hable, and will saue all those, that call vnto hym with faith. We dooe increase our cause, by reasonyng the matter, and castyng our accompt, when either by thynges that followe, oze by thynges that go befoze, oze els by soche thynges, as are annexed with the matter, we giue sentence how greate the thyng is. By thynges goyng befoze, I iudge when I se an enuious, oze hasty man, fight with an other as hasty, that there is like to be bloodshed. As who should saie, can enuious, oze hasty men match together, but that thei must needs trie the matter with bloodsheddyng. Assuredly, it can not bee other wise, but that blood muste appease their rage. Likewise, seyng twoo wisemen earnestly talkyng together, I can not other wise iudge, but that their talke muste nedes be wittie, and concerne some weightie matter. Foze, to what ende

ende should wisse menne loyne, or wherefoze should thei late their hedges together, if it were not for some earnest cause? What a shame is it for a strong man, of moche health, and greate manhode, to bee ouercome with a cuppe of drynke. From thynges toyked with the cause, thus. A woman ha- uynng her housebande emprisoned, and in daunger of death, soaainly step befoze the kyng, and craued his pardon. Wolbe was that woman, whiche durst aduventure to knele befoze a king, whose housebande had so greuouly offended. Though women by nature are fearefull, yet in her appered a manlie stomack, and a good bolde harte, yea, euen in greatest daun- ger. By thynges that followe, thus. All Englande lamente the death of Duke Henry, and Duke Charles, twoo noble brythen of the house of Suffolke. Then maie we wel iudge that these twoo gentlemen, were wonderfully beloved, whē thei bothe were so lamented.

There is a kinde of amplifing, when in speaking of two that fought together, wee praise hym moche, that hadde the woze, because we would the other, to haue moze praise. Co- libertyng for a man to beate a boie, it were no praise, but for a talle man, to mathe with an other, that were as talle as hym self: that were somewhat woze. Wherefoze, I would haue the Scottes well praised, whom the Englishmen haue so often banquished. He that praiseth moche the strong hold of Boleine, muste needes thereby, praise kyng Henrie the eight of Englande, who by Marciall power, wonne it, and kepte it all his life tyme. Or thus. Soche a one kepes a mar- uellous good house, for the woze boie in his hous, drinkes one and the same drynke with his maister, and all one bread, yea, euey one hath his meate in siluer, chamber vessels, and al arte of siluer. We iudge by apparell, by armour, or by har- nels, what a man is of stature, or biggenesse. We iudge by occasion, the goodnesse of menne, as when thei might haue boden harme, thei would not, when thei might haue slaine, thei sought rather to saue. From the place where one is, en- crease maie be gathered. As thus. Beyng euen in the courte he was neuer moued to gammyng, beyng at Rome, he ha- ted harlottes, where there is by report, so greate plentie, as there are starres in the element.

From the tyme thus, he muste needes bee well learned, in

the Lawes of our realme, that hath been a student this thirtie Winter.

From the age: assuredly, he is like to bee good, for beyng but a childe he was euer moste goodlie.

From the state of life: no doubt but he is honeste, for beyng but a seruaunte, he liued so vprightly, as none could suelie blame his life.

From the hardenesse of a thyng. That whiche is almoste snelly proper to Angels, must nedes be harde for man: therefore, chastitie is a rare gift, and harde for man to kepe.

From the straightnesse of a thyng. Eloquence must nedes be a wonderfull thyng, when so fewe haue attained it.

Like wise, notable aduentures dooen by a fewe, are moze pzaise wortie, then soche as haue been dooen, by a greate number. Therefore, the battaill of Puskelbozowe, againste the Scottes, where so fewe Englishmen were slaine, and so many Scottes dispatched: must nedes be moze pzaise wortie then if the number of Englishmen, had been greater.

Uebementie of woordes, full often helpe the matter forwardes, when moze is gathered by cogitacion, then if the thyng had been spoken in plaine woordes. When we heare one saie, soche a manne swelled, seyng a thyng againste his minde, we gather, that he was then, moze then halfe angrie. Again, when we heare one saie, soche a woman splittes fire, we gather straight, that she is a deuill. The Preacher thunderde in the Pulpite, belike then he was metely hotte. But concernyng all soche speeches, the knowledge of a Metaphoze, shall byyng menne to moche knowledge (whereof I will speake hereafter, among the figures) and therefore, I surcease to speake of it in this place.

We encrease our cause, by heapyng of woordes and sentences together, couchyng many reasons into one coniecture, whiche before were scaterde abzoade, to the intent that our talk, might appere moze uehement. As when by many coniectures and greate presumptions, we gather that one is an offendour, heapyng them all into one plump, whiche before were sparpled abzoade, and therefore, did but little good. As thus: to pzooue by coniectures, a murder committed, I might thus saie, againste a suspected persone. By woordes, dooe not weye my woordes and sentences leuerally, but consider them altogether.

Simplificacio  
by coniectures



altogether. If the accused persone here, shall receiue profite, by this other mannes death; if his life heretofore hath euer been euill, his nature couetous, his wealth the moste slender, and that this dedde mannes gooddes, could tourne to no mannes auaille so moche, as vnto this accused persone, and that no man could so easely dispatche hym, and that this manne, could by no better meanes compasse his desire, and that nothing hath been vnattempted, which might further his naughty purpose, and nothyng doen, that was thought needlesse, and seying a mete place, was chiefly sought for, and occasion serued verie well, and the tyme was moste apte, for soche an attempte, and many meanes heretofore deuised, to compasse this offence, and greate hope, bothe to kepe it close, and also to dispatche it, and besides that, seying this man was seen alone, a little before in the same place, where this other man was slaine, and that this mannes voice, whiche did slae hym, was heard a little before in the same place, where this other man was slaine, and seying it is well knowen, that this man came home late the same night, and the nexte date after, being examined, did aunswere confusedly, fearfully, and as though he were amased, and seying all these thynges, are partly shewed by witnesses, partly by good reason, partly by his owne confession, and partly by the report, that commonly goeth of hym, whiche by like is not spoken, without some ground: It shall bee your partes, worthy Iudges, weying all these thynges together, to giue certain iudgement of him, for this offence, and not to thinke it a matter of suspicion. For, it might haue been, that thye or sower of these coniectures being proued, might giue but onely a cause of suspicion, but whereas all these together, are plainly proued by him, it can not be other wise, but that he hath offended.

It is an excellent kinde of amplifying, when thynges encreased, and thynges diminished, are bothe set together, that the one make the rather, beautifie the other. As if, when Gods goodnesse to wardes vs, wer largely amplified, we did straight extenuate our vnthâkfulnesse to wardes him again. As thus: Seying God hath made manne a creature, vnto his owne likenesse, seying he hath giuen hym life, and the Sprite of vnderstanding, endeuyng hym with his manifold graces, and redenying hym, not with vile money, but with

his owne precious bodie, suffryng death, and bloodsheddyng vpon the crosse, the rather that manne might liue for euer: what an vnthankfull part is it, yea, what an hainous thing it is, for man so oft to offende, so ofte to swallowe in soche his wickednesse, and euermore for Gods louyng kindnesse, to thewe hymself of all other creatures, moſte unkinde.

Like wiſe, contraries beyng rehearſed, and the euill immediatly vttered after the good, make moche for encrease. As many men now a daies for ſobrietye, followe glottonie, for chaſtitye, take lecherie, for truthe, like falſhode, for gentlenesſe, ſeke crueltie, for iuſtice, be wꝛong dealing, for beauen, belle, for God, the Deuill: to whom they will without perauenture, if Gods grace be not greater.

Of mouyng affections.

Affections  
mouyng.

**B**eaule the beautie of amplifuyng, ſtandeth moſte in apte mouyng of affections: It is nedefull to ſpeake ſome what in this behalfe, that the better it may be known what they are, and how they may be vſed. Affections therefore (called Paſſions) are none other thing, but a ſtirryng or ſorryng of the mynde, either to deſire, or els to deteſte, and lothe any thing, more vehemently, then by nature we are commonly wonte to dooe. We deſire thoſe thynges, we loue them, and like them earneſtly, that appere in our iudgement to be goodlye, we hate and abhorre thoſe thynges, that ſeme naught, vngodlye, or harmefull vnto vs. Neither onely are we moued with thoſe thynges, whiche we thinke either hurtfull, or profitable for our ſelues, but alſo wee reioyce, wee ſorie, or wee pittie an other mannes happye.

And euermore there are twoo thynges, whiche moue vs either this waie, or that waie. The matter ſelf whiche doeth happen, or is like to happen: and the perſone alſo, whom the matter doeth concerne. As for example: If a wicked wyetche haue his deſertes, we are all glad to heare it, but if an innocent ſhould be caſte a waie, we thinke moche of it, and in ſomack repine againſt wꝛong iudgemēt. If an euill man finde moche fauour, we enuy his good happye, yea, it greueth vs, that any ſoche, ſhould haue ſoche fauour thewed: and not onely dooe we hate the euill, that are come to any wealth, but alſo

also we enuie commonly, all soche as come to any preferre-  
ment, especially, if either thei haue been, as pooze menne as  
we are, or els came of a meancr hons, then we haue dooen.  
No one manne, would haue any to bee better then hymself,  
and euery one enhableth his owne gooddes, to deserue like  
dignitie with the beste. And whereas some haue got befoze,  
flartyng sodainly, from an ynche to an Elle, wee spare not  
to saie, that flatterie made them speede, and though thei haue  
moche gooddes, yet are thei cleare voyde of all goodnesse, and  
therefoze moche good make it doe them, we would not come  
by gooddes in soche sozte, to winne all the woerde. For the  
Deuill and thei (saie wee) shall parte stakes with theim, one  
daie. And thus we can neuer be content, to giue our neigh-  
bour a good woerde. Yea, though thei haue serued right well  
and deserued a greate rewarde, we muste needes finde some  
fault with them, to lessen their praises, and saie that though  
their desertes be greate, yet their natures are nought: none  
so pzoude, though se we be so hardy, none so enufous, though  
se we so faithfull: none so couetous, though se we so liberall:  
none so glotonous, though se we keepe soche an house. And  
thus, though we graunt theim one thyng, yet we will take  
an other thyng, as faste again from theim.

Soche a manne is an excellent fello we (saie the one) he can with prai-  
syng: disapprai-  
syng vsed.  
speake the tounge well, he plaies of Instrumentes, se we  
menne better, he seigneth to the Lute, marueilous swetesse,  
he endites excellentlie, but for all this (the moze is the pitte)  
he hath his faultes, he will bee dzonke ones a daie, he loues  
women well, he will spende Goddes Coope, if he had it, he  
will not tary longe in one place, and he is somewhat large  
of his tounge. That if these faultes were not, suerely he  
were an excellent followe. Cuen as one should saie: if it wer  
not for liyng and fealyng, there were not an honeste man,  
then soche a one is, that perchauce hath some one good qua-  
litie, to sette hym forwarde. These buttes bee to broade, and  
these barres be ouer biggwe, for looke what is giuen to one  
by commendyng, thesame is straighte taken a waie by but-  
ting. Therefoze, soche are not to be liked, that giue a manne  
a Shoulder ofutton, and bzeake his hedde with the spitte,  
when thei haue dooen. And yet, this is many a mannes na-  
ture, especialle, where enuie hath any grounded dwellyng  
place,

place, whose property is alwaies to speake, nothyng of other, without reproche and flander.

In mouyng affections, and stirryng the Iudges to bee greued, the waight of the matter, must be so sette forth, as though they sawe it plaine before their eyes, the report must be soche, and the offence made so hainous, that the like hath not been seen heretofore, and all the circumstances muste thus bee heaped together: The naughtinesse of his nature, that did the dedde, the cruell ordering, the wicked dealing, and malicious handling, the tyme, the place, the maner of his dooyng, and the wickednesse of his wille, to haue dooen more. The manne that susteined the wrong, howe little he deserved, how well he was esteemed, among his neighbours, how small cause he gaue hym, how greate lacke, men haue of hym. Now, if this bee not reformed, no good manne shall liue saufe, the wicked will ouerflowe all the worlde, and best it were for sauegarde, to bee nought also, and to take parte with theim, for no good manne shall goe quiete for theim, if there bee not speedie redresser founde, and this fault punished to the example of all other.

Quintilian coucheth together, in these fewe wordes, the full heape of soche an hainous matter, by gatheryng it by after this sorte.

- i. What is doent.
- ii. By whom.
- iii. Against whom.
- iiii. Upon what minde.
- v. At what tyme.
- vi. In what place.
- vii. After what sorte.
- viii. How moche he would haue doent.

What is doent

By whom.

Against who

**I**f one bee beaten blacke and blew, wee take it greuoullis: But if one bee slaine, wee are moche more troubled. Againe, if a slaue or ruffine shall dooe soche a dedde, we are displeased: but if an officer, a Preacher, or an hedde gentleman, should vse any slaueerie, we are moche more agreued. Yea, or if a verte notable euill manne, committed soche an horrible offence, wee thinke hym worthe, to haue the lesse fauour. If a sturdie se-  
lowe

Description  
of an euill and  
wicked offence  
doent.

lo we be stroken, we are not so moche disquieted, as if a child  
 a woman, an aged man, a good man, or a chief officer, should  
 be euill vled. If the offence bee committed, vpon a pzepered  
 mynde, and wilfully, we make moche moze a dooe, then if it  
 were dooen by chaunce medlie. If it bee dooen vpon an holie  
 date, or els vpon the date of Assise, or vpon the date of a kyn-  
 ges cozonacion, or aboute soche a solempne tyme, or if it bee  
 dooen in the night, rather then at noone daies, wee make the  
 matter greater, then if it had been dooen at an other tyme. In  
 the courte if one strike a manne, it is thought greater, then  
 if he should strike him in the open streete. The maner of do-  
 yng also, dooe moche moue the patience of menne, as if one  
 should cowardly kille one, and strike hym sodainly, he were  
 wo:zthie greater blame, then if he should manfully set vpon  
 hym: or if one kille his fellowe, secretly with a Gunne, he  
 wer wo:zthie moze hatred, then if he killed him with a sword  
 or he wounded hym soze, or cruelly mangede hym, wee crye  
 out moche moze, then if he had barely killed hym. And laste  
 of all, if his will had been, to haue dooen moche moze then he  
 did: we encrease our anger againste his rage moche moze,  
 then euer we would els haue dooen.

Upon what  
mynde.

At what  
tyme.

In what  
place.

After what  
sozte.

How moche  
he would.

Of mouyng pitie.



Wh in mouyng pitie, and stiryng menne to mercie,  
 the wozong dooen, mooste firste be plainly tolde: or if the  
 Judges haue susteined the like extremitie, the beste  
 were to will theim, to remember their owne state, how thei  
 haue been abused in like maner, what wozonges thei haue  
 suffered by wicked dooers: that by hearyng their owne, thei  
 maie the better harken to others.

Again, whereas all other miseries, that befall vnto man,  
 are greuous to the eare, there is nothyng moze hainous,  
 then to heare, that the mooste honest men, are sonest ouerthro-  
 wen, by them that are mooste wicked, and vertue put to flight  
 thzough the onely might of vice. That if the like hath not  
 happened, vnto the hearers of this cause, yet it were mete to  
 shewe theim that the like maie happen, and so require the to  
 giue iudgemente in this cause, as thei would dooe in their  
 owne, and remember that harme maie chaunce to euery one  
 that perhappes chaunceth to any one. And no doubtte, euery  
 man remembryng hymself, and his owne case, will loke well

about hym, and giue iudgement, accordyng to right.

He that will  
stirre affecti-  
ons to other,  
muske first be  
moued hym-  
self.

Neither can any good be doen at all, when we haue saled all that euer we can, except we byng thesame affectiōns, in our owne harte, the whiche wee would, the Iudges should beare towarde our owne matter. For how can he be greued with the report of any hainous acte, either in stomakynge the naughtinesse of the dede, or in bewailing the miserable misfortune of the thing, or in fearing moche, the like euill hereafter: excepte the Oratour hymself, vtter soche passiōns outwardly, and from his harte fetche his complaintes, in soche sort, that the matter maie appere, bothe moze greuouse to the eare, and therewith so hainous, that it requires earnestly, a spedie refozmation: There is no substance of it self, that will take fire, except ye put fire to it. Likewise, no mannes nature is so apt, straight to be heated, except the Oratour hymself, be on fire, and byng his heate with him. It is a common sayng, nothing kindleth soner then fire, And therefore a fierie stomacke, cauleth enermoze a fierie tong. And he that is heated with zeale and godlinesse, shall set other on fire with like affectiōn. No one man can better enueigh against vice, then he can doe, whiche hateth vice with all his harte. Again, nothing moisteth soner then water. Therefore, a wepyng eye cauleth moche moisture, and prouoketh teares. Neither is it any maruaille, for soche men, bothe in their countenaunce, tongue, eyes, gesture, and in al their body els, declare an outward grief, and with woordes so vehemently and vnfainedly settes it forward, that they will soze a man, to bee sozy with them, and take part with their teares, euen against his wil. Notwithstanding, when soche affectiōns are moued, it wer good, not to stande long in them. For though a behemente talke maie moue teares, yet no arte can long hold them. For as Cicero doeth saie, nothing drieth soner, then teares, especially when we lament an other mannes cause, and be soze with him for his sake.

Heate, cau-  
seth heate.

A wepyng eye  
prouoketh  
moysture.

But now that I haue taught menne to be sozy, I will attempt againe, to make them merie, and the we what learned men saie, concerning laughter, in delityng the hearers, whē tyme and place shall best require.

Of delityng the hearers, and stir-  
ryng them to laughter.

Consideryng



Considering the dulnesse of mannes nature, that neither it can bee attentiuē to heare, noꝝ yet stirred to like oꝝ a lowe, any tale long tolde, excepte it bee refreshed, oꝝ finde some sweete delite: the learned haue by witte and labour, deuised moch varietie. Therefore, sometymes in tellyng a waightie matter, thei byng in some heauie tale, and moue theim to bee right soꝝy, whereby the hearers are moze attentiuē. But after, when thei are weatied, either with tediousnesse of the matter, oꝝ heauinesse of the repoꝝt: some pleasaunte matter is inuented, bothe to quicken theim againe, and also to kepe theim from facietie. But surely fewe there bee, that haue this gifte, in due time to cheare menne. Neither can any doe it, whom Nature hath not framed, and giuen an aptnesse thereunto.

Laughter  
mouyng.

Some mannes countenaunce will make passime, though he speake neuer a woꝝde. Yea, a foolish woꝝde vttered by an apte manne, oꝝ a gesture straungely vsed, by some pleasaunt bodie, setteth men full oft vpon a laughter. And where, as some thinke it a trifle, to haue this gifte, and so easie, that euery varlet oꝝ common lecture, is hable to matche with the beste: yet it appereth that thei, whiche vtterlie can bee pleasaunte, and when time serueth, can giue a merie aunswere, oꝝ vse a nipping taunte, shalbe hable to abashe, a right woꝝthie manne, and make hym at his wittes ende, though the sodaine quip, and vnlooked frumpe giuen. I haue knowen some so bitte of the thumbes, that thei could not tell in the woꝝld, whether it wer best to fight, chide, oꝝ to go their way. And no marnaille: foꝝ where the iest is aptly applied, the hearers laugh immediatlie, and who would gladly bee laughed to scoꝝne? Some can yzetelle, by a woꝝde spoken, take occasion to bee right merie.

Other can ieste at large, and tell a rounde tale pleasauntly, though thei haue none occasion, at that tyme giuen. But assuredly, that mirth is moze woꝝthe, whiche is moued by a woꝝde newlie spoken, then if a longe tale, should pleasauntly be tolde. Foꝝ as mochs, as bothe it cometh vnlooked foꝝ, and also declares a quicknesse of wittte, woꝝthie commendacion. There are five thinges, whiche I will noteth, concernyng pleasaunt talke.

The arte of Rhetorique.

- i. What it is to delite the hearers.
- ii. Whereof it cometh.
- iii. Whether an Orator maye moue laughter.
- iiii. How largely he maye goe, and what measure he must vse.
- v. What are the kindes of sporting, or mouyng to laughter.



**D**o to tell you in plain woordes, what laughter is, how it stirreth and occupieth the whole body, how it altereth the countenaunce, and sodainly bzasteth out that we cā not kepe it in: let some merie man on Gods name take this matter in hande. For it passeth my cunningg, and I thinke euen thes, that can best moue laughter, would rather laugh merelie, when soche a question is put forth, then giue aunswere earnestlie, what, and how laughter is in deede.

The occasion of laughter, and the meane that maketh vs merie (whiche is the seconde obseruacion) is the fondnes, the filthines, the defozmitie, and all soche euill behauiour, as we see to bee in other. For we laugh allwates at those thynges, whiche either onely or chiesly touche handsomely, and wittely, some especiall fault, or sonde behauior in some one body, or some one thing. Somtimes we leste at a mānes bodie, that is not well ppropoztioned, and laugh at his countenaunce, if either it be not comely by nature, or els he thzough folie, can not well set it. For if his talke be fond, a merie man can wāt no matter to hit him home, ye maye be assured. Some leste is made, whē it toucheth no man at all, neither the demaunder neither the standers by, noz yet any other, and yet deliteth as moche the hearers, as any the other can doe. Now when we would abathe a man, for some woordes that he hath sponken, and can take none aduantage of his persone, or making of his bodie, we either doulit him at the first, and make hym beleue, that he is no wiser then a Goose: or els we cōfute wholly his saynges, with some pleasaunt leste, or els we extenuate and diminishe his doings, by some prettie meanes, or els we cast the like in his dishe, and with some other deuise, dath him out of countenance: or last of al, we laugh him to scozne out right, and sometimes speake almoste neuer a worde, but onely in countenance, the we our selues pleasaunt. But how soeuer we make sport, either the delite is vttered by counte-

naunce,

Wherthe how  
in my waies  
it is moued.



nance, or by poinctyng to some thyng, or els the wed at large by some tale, or els occasion taken by some woꝛde spoken.

The third question is, whether it standeth with an Orators profession, to delite the hearers with pleasaunt reportes, and wittie saynges, or no. Assuredly it behoueth a man, that must talke moche, euer moze to haue regard to his audience, and not onely to speake so moche as is needefull, but also to speake no longer, then thei bee willyng to heare. Euen in this our tyme, some offende moche in tediousnesse, whose part it wer, to comfozt all men with cherefulnesse. Yea, the Teachers of God, mynde so muche edefiying of soules, that thei often forget, we haue any bodies. And therfoze, some do not so moche good, with tellyng the truth, as thei doe harme with dulling the hearers, beyng so farre gone in their matters, that oftentimes thei can not tel, when to make an ende.

Teachers.

Plato therfoze, the father of learnyng, and the Welle of all wisdome, when he heard Antisthenes, make soche a longe oracion, that he starke wearied al his hearers, phy for shame man (as he) doest thou not knowe, that the measuryng of an oracion, standeth not in the speaker, but in the hearers. But some perhaps will saye vnto me, *Pacite quantum in vobis est*, to whom I aunswere, *estote prudentes*. And now because our senses bee soche, that in hearyng a right wholsome matter, we either fall a slepe, when we should mooste harken, or els are wearied, with still hearing one thyng, without any change, and thinke that the beste part of his tale, resteth in makyng an ende: the wittie and learned, haue bled delitefull saynges, and quicke sentences, euer among their waightie causes, consideryng that not onely good will is got thereby (soz what is he that loueth not mirth?) but also men wounder at soche a hedde, as hath mennes hartes at his commaundmēt, beyng hable to make theim merie when he list, and that by one woꝛde speaking, either in aunswering, some thing spoken befoze, or els oftentimes, in giuyng the onset, being not pꝛouoked thereunto. Again, we se that men are full oft abashed, and put out of countenance, by soche taunting meanes, and those that haue so doen, are compted to be fine men, and pleasaunt felowes, soche, as fewe dare set foote with theim.

Platoes sayng to Antisthenes.

1. Peter. 5.

Math. 10.

Thus knowyng, that to moue sport, is lawfull for an Orator, or any one that shall talke, in any open assembly: good

it

Jestynge whē  
it should bee  
spared,

it wer to knowe, what compasse he should kepe, that should thus be merie. For feare he take to moche grounde, and goe beyond his boundes. Wherefoze, no soche should be taunted, or iested wthall, that either are notable euil liuers, and hatious offendors: or els are pitifull cattifes, and wretched beggers. For euery one, thinketh it a better and a meter debe, to punish the noughtie packes, then to scoffe at their euill demeanour: and as for wretched soules, or pooze bodie, none can beare to haue the mocked, but thinke rather, that thei should bee pitied, excepte thei foolishly vaunt them selues. Againe, none soche should be made any laughing stocks, that either are honeste of behauiour, or els are generally well beloued. As for other, we maie be bold to talke with them, and make soche game and pastime, as their good wittes shal giue good cause. But yet this one thing, we had nede euer to take with vs, that in all our jestynge, we keepe a meane, where in not onely it is mete, to auoide all grosse bourdynge, and aleuous jestynge, but also to eschue all foolish talke, and Ruffin manners, soche as no honeste eares can ones abide, no: yet any wittie man can like well, or allowe.

¶ The deuision of pleasaunt behauiour.

¶ Furthe ma-  
nyng, twoo  
maner beid.



¶ Pleasauntnesse, either appereth in tellyng a rounde tale, or els in takynge occasiō of some one worde. The matter is tolde pleasauntly, when some mannes nature (whereof the tale is tolde) is so sette forth, his countenance so counterfeited, and all his iesture so resembled, that the hearers might iudge the thyng, to be then liuely dooen, euen as though he were there, whereof the tale was tolde. Some can so liuely set forth an other mannes nature, and with soche grace report a tale: that fewe shalbe hable to forbear laughte, whiche knowe bothe parties, though thei would the contrary neuer so fain. Now in counterfecting after this sort, if soche moderacion be not bled, that the hearer maie iudge moze by hymself, then the pleasaunt disposed mā is willynge fullte to set forth: it will not be well liked. For, he that excedeth & telleth al: yea, moze then is nedefull, with out all respecte, or consideracion had: thesame shall be taken for a common iester, soche as knowe not, how to make an ende, when thei ones begin, beyng better acquainted with bible bable, then knowynge the fruite of wisdomes lore.

Pleasauntnesse

Pleasantnesse in a sayng, is stirred by the quick alteration of some one worde, or of some one sentence. But euen as in reportng a tale, or counterfeiting a manne, to moche is euer naught: So scurrillitie or (to speake in old plain English) knauctie in testyng, would not bee vsed, where honestie is esteemed. Therefore, though there bee some witte, in a prettie deuised lesse: yet we ought to take hede, that we touch not those, whom we would bee mosse lothe to offende. And yet some had as lene lose their life, as not bestowe their conceined lesse, and ostentymes thei haue, as thei desire. But Shall I saie of soche wilfull men, as a Spaniarde spake of an earnest Gospeller, that for woordes spoken, againste an Ecclesiasticall lawe, suffered death in Smithfield: *Ab miser, non potui tacere et vivere?* Ah wretch that he was, could he not liue and holde his peace.

Againe, to lesse when occasion is giuen, or when the lesse may touch al men: it is thought to be against al good maner. Therefore, the consideracion of time, and moderacion of partime, & seldome vsing of dyte mockes, euen when nede mosse requirerth, make a difference, and shewe a seuerall vnderstandyng, betwixt a common lesse, and a pleasaunt wise man.

Now the tyme requirerth, to shewe what kindes there are of mouing laughter, and makyng the harte to be mery: notwithstanding, this would first be learned, that out of diuers pleasaunt speeches, aunciente saynges also maie be gathered. As for example, we maie by one worde, bothe praise a faithfull seruaunt, and if he be naught, we maie also lesse of hym, and praise him. Accoording to that merie sayng of Pedro, vpon his man that was light fngred. I haue one at home (for he) among all other, to whom there is no coffer lockt, nor dooze shutte in all my hous, meanyng that he was a pickelocke, and a false verlet, and yet these woordes might haue been spoken of a faithfull seruaunt.

We shall delite the hearers, when thei looke for one answer, and we make theim a cleane contrary, as though we would not seme to vnderstande, what thei would haue. As one Pontidius being soze greued, that an other manne had committed aduoutrie, came to a frende of his, and sated sadly: Ah Loyde, what thinke you sir of hym, that was taken in bedde of late, with an other mannes wife: Parle for the other

Difference betwixt a common lesse, and a pleasaunt wiseman.

Pleasant answers made contrarie to our looking, delite vs moche.

## The arte of Rhetorique.

I thinke hym to bee a very sluggarde. Pontidius hearyng hym saie so, was abashed, at the strangeness of his answer, and lookyng for no soche thyng, was dnyen to laugh at his owne errour, although befoze, he was moche greued, with the aduoucers moſte wicked dede.

One beyng soze greued, with the euill behauiour of a certain gentleman, spake his pleasure largely agaynst hym, whercupon an other merie manne, dissemblyng to take his part, saied, he was an honeste manne then so. *¶* *¶* (the other) what one thyng hath he, wherby to proue hymself honest at all? *¶* *¶* (the man) he hath the kynges Pardone, and what saie you to that?

Diogenes.

When is it best to dine (or one) to Diogenes: *¶* *¶* he, for a riche man, when he list: for a poore man, when he can.

A noble man, that whilome kept a chapel, being disposed to serue God, went to his closet deuoutly, and made hymself redy to praye, whercupon one came doune in hall, and saied to the chaunter, you must begin sir. The Chaunter beyng a merie man, answered thus, as though he were angry. *¶* *¶* (the man) I will begin with none, except thou begin with me. And so made the whole quier, that then was redy for synging to fall straighte a laughyng. The whiche is all one, for syng we, or laugh we, what maketh matter, so we be merie.

An Abbate in Italie, being grosse of his body, and vnwelddie to behold, walkyng out of Florence for his pleasure, and hauyng farther trauailde to wardes the Cuenyng, then he thought hymself well hable to retourne, befoze the gates of the cite were shutte: met a countrie manne commyng from thens, and bicause it was somewhat late, asked hym, if he might gette in at the gates: the housebande man, seyng this fatte Abbate, lookyng for a redy answer, and lothe to lose any tyme, for feare he should be kepte out, saied pleasauntly to the deuoute religious fat prieste: Sir, be not afrated, for a cartte loden with Halse, maye easely get in at any gate in Florence, and therfore you nede not to doubt, although you wet as bigge agayne, whereas the Abbates meanyng was, if he might come in tyme, befoze the gates were lockt.

A frende of myne, and a good fellowe, moze honeste then wealthte, yea, and moze pleasaunt then thystle, hauyng nede of a nagge, for his iourney that he had in hand, and being in  
the

the countrie, minded to go to Partnaic faire in Lincolnshire not farre from the place, where he then late, and meeting by the waie one of his acquaintaunce, told him his arraunde, and asked him, how his horses went at the faire. The other aunswere red merelle, and said, some trotte sir, and some amble, as far as I can see. If their pases bee altered, I praye you tell me at our nexte meeting. And so ridde awaie, as faste as his horse could cary him, without sayng any worde more. Whersat he there beyng alone, fell a laughng hartely to hymself, and looked after a good while, vntill the other was out of sight.

A gentleman, haung heard a sermon at Poules, and being come home, was asked what the preacher saied. The gentleman aunswered, he would first heare what his man could saie, who then waited vpon him, with his hatte and cloke, & calling his mā to him, said, now sir, what haue you brought from the Sermon. Forsooth good maister, saied the seruaunt your cloke and your hatte. An honest true dealing seruaunt out of doubt, plaine as a packesaddell, haung a better soule to God, though his witte was simple, then those haue, that vnder the colour of hearing, glue theselues to pryule picking and so byng other mennes purses home in their bosomes, in the stede of other mennes Sermons.

In the tyme of Pope Iulie the seconde, or Alexander the sixt, I doe not well remember (but either of them both maye serue well for this purpose, being bothe warriors, as what Pope is not) it so happened that a Cardinall of Spaine, hauing charge vnder the Pope, of an armie, and seing it necessarise, to trie the fortune of battaile, againste the enemies of the Popes holinesse, valsauntly encouraged those soldours, to shewe them selues like men, assuring to them that would ballarde their liues, in that confliete, not onely to haue fulle pardons of their synnes, but also that they should that moynng, goe dine with God and his Angelles in heauen. And when he had thus saied, he withholde himself from the battaile. Vnto whom a soldour saied, that was nigh at hande. Right reuerende father, how happeneth your grace, dooeth not whiteseaue to say with vs, that you might also goe dine this moynng, with God and his Angelles. Holde by peace knaue (& the Cardinall) I haue no lisse to eate now, it is to rarely for me, my stomacke is not yet come to me.

## The arte of Rhetorique.

Woozdes doubtfully spoken, giue often iust occasion of moche laughter. Ah (¶ a certain man) do you se yöder felow, and do you knowe him? Yea (¶ the other) I knowe him very well. I shall tel you sir (said the gentleman) there is not a mā of greater vnderstanding within this citie, then he is. Truly it is not so (¶ he.) No: (said the other) marke well the bought of his legge, and you shall se his vnderstanding, wozthie to be compared with the beste, and greatest of them all.

Chaunging  
of a letter, or  
altering part  
of a woꝛde, or  
adding a sil-  
labic.

Sometymes it is well liked, when by the chaunging of a letter, or taking a waie some part of a woꝛde, or adding somtymes a sillable, we make an other meanyng. As one saied, that meante full vnhappelie, enueighyng agaynst those that helde of Chykses spirituall beynge in the Sacramente: some (¶ he) will haue a Trope to be in these woozdes: This is my bodie: but surely I would wishe the T. were taken a waie, and that thei had for their labour, whiche is left behinde.

A gentleman, beynge handfasted to a gentlewoman, and suer to her, as he thought: after wardes lost her, beynge made fasser to an other man, then euer she was to him. Wherupon he tooke greate displeasure, and sought by lawe to win her, notwithstanding, she had carnally been acquainted with the other gentleman. A noble manne beynge earnestly desired of hym, that had first lost her, to helpe him to her again: I maruaile (¶ the noble man) what you meane to be so earnestte, to recouer her, whom an other man, haue already couerde. If I were in your case, she should goe for me, and he should haue her, that hath thus befoze hande sealed vpon her. The gentleman discouraged vpon this aunswere, departed with an vnquieted minde, and thought notwithstanding, to be euen with the woman, if he could tel possible how, or which waie.

What cary you maister person (¶ a gentleman) to a priest that had his woman on horsback behinde him, haue you got your male behinde you? No sir (¶ the priest) it is my female.

Interpreta-  
tio of a woꝛd.

The Interpretacion of a woꝛde, doeth oft declare a witte. As when one hath doen a robberie, some will saie, it is pitie he was a handsome man, to the whiche an other made aunswere, you saie truthe sir, for he hath made these thyftes by his handes, and gotte his luyng with light fingeryng, and therefore, being handsome as you saie he is, I would God he were handsomely hanged.

Some

Sometimes it is delitefull, when a mannes worde is taken, and not his meaninge. As when one had saled to another (whose helpe he must needes haue) I am soyle sic to put you to paines: the other answered, I will ease you sic of that sozowe, soz I will take no paines soz you at all.

wordes take  
and not the  
meanynge.

The tournyng of a worde, and denyng that wherewith we are charged, and answeryng a moche worde, dooeth often moue the hearer. There was one Bassus, as Quintilla doeth tell, whiche seyng a Ladie called Domitta, to be verie nigh her self, spake his pleasure of her. Wherupō she being greued, charged hym with these wordes, that he should saie she was soche a pinche penic, as would sell her olde shoues soz money, wherupō he answered: no sozoth madame, & he, I saled not so, but these were my wordes, I said you bought old shoues; soche as you could get beste cheape soz money.

An answer  
from euyl to  
wozle.

Snadgyng  
wittely rebu-  
ked.

The Hollanders wordes are woztly rehearfall, who beyng a poze man, as Crasimus telleth the tale, had a colw o2 two goyng in the commons, wherupon it happened that an Dre of a rīche mans, who then was Mayo2 of the towne hadde gozed the poze mannes colwe, and almoste kylled her. The poze man being in this case halfe bndon, thought not withstandyng by a wittie deuise to get right iudgement of matter Mayo2 soz the losse of his colwe, if he gotte nothyng els and therfoze thus he framed his tale. Sir, so it is that my colwe hath gozed and almoste kylled your Dre. What hath she, quod he, by sainte Marye thou shalt pay soz hym then. Pay; quod the poze man, I crye you mercye, poure Dre hath gozed my colwe. Ah, quod the Mayo2, that is an other matter, we will talke of that herafter at moze leasure.

A wittie diu-  
led tale to get  
right iudge-  
ment.

These wordes were spoken of purpose, but now you shal heare what an olde woman spake of simplicitie. In the doctyng worlde, when stockes were sainctes, and dumme walles spake, this olde grandamme was deuoutely kneeling vpon her knees befoze the ymage of our Ladye. Wherupō a merve selowe asked her what she meante to crouche & knele there. Marie, quod the olde mother, I praye to our Ladye, that she maye praye to her Sonne soz me: with that he laughed at her ignoraunce. Wherupon she thinkinge that her wordes were spoken amisse, corrected her owne sayynge in this wise. Marie, quod she, I praye to Chyriste in heauen,

A beldāmes  
blind answer.

that he will p̄sare for me to this good Ladie here.

words ouer-  
shwardly an-  
swered.

Words reherſed contrary to that, whiche was ſpoken, & (as a man would ſaie) ouerthwartly answered, do moche a-  
baſhe thōpponent, and delite the hearers. As when Sergius  
Galba being ſicke, & therefore keeping his houſe, had appoin-  
ted certain of his frēdes, to hear a matter of one Libo Scri-  
bonius, Tribune of the people, a man moche noted for his  
noughtie and vnicleane life: this Libo ſaid to hym in this  
wiſe. Good Loyde, when ſhall wee ſee you ſit abroad, out of  
your Parlour. Parie (p̄ he) when thou keptſt thy ſelf out of  
an other mannes Chamber, meanyng that he was ouer fa-  
miliar with an other mannes wiſe. Thus we ſe how and in  
what maner pleaſaunt ſaues are gathered and bleſed, bypon  
the occaſion of diuerſe wordes ſpoken.

Alphonſus king of Naples, had a Jeſter in his Courte,  
who made a booke, and kept a rekenyng of all ſoltes, eſpe-  
cially ſoche as he thought to bee ſoltes, of all thoſe Gentil-  
menne and others, that waited in the Courte, whereat the  
king tooke greate pleaſure oftentimes. And ſo it happened,  
that the kyng hauyng a Hoze in his houſe, ſente the ſame  
manne into Leuaſe, with three or ſower thouſande pound  
in his purſe, to buye hozes in Africa. The Jeſter ſeing this  
acte, did put it in his booke of remembraunce, for a plain ſo-  
lte. Now it happened, that within a little while after, the  
kyng asked this Jeſter for his booke, becauſe he had not ſcen  
it of a long tyme befoze. And readyng bypon his booke, wher  
he founde many werie madde toyces, he hitte at length bypon  
himſelf, and the Hoze, vnto whom he had giuen three thou-  
ſande pounce, to buye hozes for him in Barbarie. Where-  
upon the kyng ſome what chaunged in colour, asked him in  
his anger, why he had put him in his booke after that ſoyte.  
I haue put you in my booke (p̄ the Jeſter) becauſe you haue  
plated the verie ſoole, to giue the beſtowynge of ſo moch mo-  
ney to a ſtraunger, whom you ſhall neuer ſee againe. And  
what if he come againe (p̄ the kyng) and byyng the hozes  
with hym, haue I then plated the ſoole: Well (p̄ the Jeſter)  
ſo ſone as he is come, I will then put out your name out of  
my booke, and put his name in your place. For then I muſt  
needes take hym to bee a moze ſoole then you are; a greate  
deale. But til he come, you ſhal be in my booke, God willing.

Pleaſaunt



Pleasaunte spozte made, by rehearsing of a whole matter.



The nature and whole course of a matter, beeyng largely set out with a comely behaou; doth moch delite the hearers, & giueth good cause of greate pastyme. this difference is betwene a lesse in a woorde, and a lesse vttered in a longe tale. That whiche is still delitefull; with what woordes soener you tell it, is contained in the substance or nature of a long tale: that whiche loseth his grace by altheracion of a woorde, is contained in the nature of a woorde. They that can liuelie tell pleasaunt tales and meritedes doen, and set them out as well with gesture as with voice, leauyng nothyng behinde, that maie serue for beautifying of their matter: are most mete for this purpose, wherof assurcollie there are but fewe. And whatsoeuer he is, that can aptlie tel his tale, and with countenaunce, voice, and gesture, so temper his reporte, that the hearers maie still take delite: hym coumpte I manne woorthie to bee highlie esteemed. For vndoubtedlie no manne can dooe any soche thing, excepte they haue a greate mother wytte, and by experence confirmed soche their comelnesse, wherunto by nature they were mosse apt. Many a man readeth hystories, heareth Fables, seeth woorthie actes doen, euen in this our age but few can set them out accordynglie, and tell them liuelle, as the matter self requirith to be tolde. The kindes of delityng in this spozte are diuers: whereof I will set forth many, as hereafter they shall folowe.

Difference betwixt a iest in a woorde, & a iest in a longe tale.

Spozte moued by tellyng of olde tales.



If there be any olde tale, or straunge hystorie, well & wittellie applied, to some man luyng, all menne loue to heare it of life. As if one wer called Arthur some good fellowe that wer well acquainted with king Arthurs booke, and the knightes of his rounde table, would want no matter to make good spozte, and for a neede would dubbe him knight of the rounde Table, or els proue him to be one of his kinne, or els (whiche wer moche) proue him to be Arthure himself. And so likewise of other names, merite panions would make madde pastime.

Distemping the deformitie of a mannes body, giueth matter enough to bee right merite, or els a picture in shape like another man, will make some to laugh right hartely. One

Deformity of body moueth mirth.

k. 9.

being

being greued wth an other man, saide in his anger, I will sette thee out in thy coloures, I will shewe what thou arte. The other beinge there with muche chafede, shewe, q he, what thou canste: with that he shewed hym, pointing with his finger, a man with a bottell nose, blobbe cheaked, and as redde as a Bouchers bowle, even as like the other mane as anie one in all the woꝛlde could bee. I neede not to saye that he was angrie. An other good felowe beyng merely disposed, called his acquaintaunce vnto hym and saide: Come hither I saie, and I wil shewe thee as verte a lowte as ever thou saweste in all thy life befoze, with that he offered hym at his commynge a steele glasse to looke in. But surelye I thynke hee looked a wyle, foꝛ if I hadde been in his case, I woulde haue tolde hym that I espied a much greater lowte befoze I saue the glasse.

Augmenting  
oz dimini-  
shyng.

In augmentyng oz diminishyng without all reason, wee greue good cause of muche pastyme. As Diogenes seeyng a pretty Towne, hauinge a greate paire of Gates at the comming in; Take heede q he, you menne of this Towne, leaſt your towne runne out of your gates, That was a marueylous bigge Gate I trowe, oz ells a wonderfull litle towne, where suche passage shoulde be made.

A Frier disposed to tell misteries, opened to the People that the soule of manne was so litle, that a leuen thousande might daunce vpon the nalle of his thainbe. One marueling muche at that, I pzate yu master Frier q he, where shall the piper stand then, when suche a number shall kepe so small a roume.

Openyng a  
weightye oz  
vnknown  
thyng.

Mirth is moued when vpon a trifle oz a woꝛde spoken, an vnknown matter and weightye affaire is opened. As if one shoulde finde fault with some mannes sumptuous buildinge, oz other suche thyng: whiche hadde sounde much fauoure at the same mannes hande: an other might saie, well sir, he that builded this house, saued your woꝛship from hanginge when the tyme was. A necessarie note foꝛ him, thankfully to remebeze the builder of that house, and not flanderously to speake euill of him.

Dissembling.

It is a pleasaunt dissembling, when we speake one thyng merelye, and thinke an other earnestlye, oz elles when we pzaise that which other wise deserueth dyspraise, to the shamyng

ming of those that are taken not to be most honest.

As in speakinge of one that is wel knowen to be nought, to sale among all men that are seen to, there is one that lacketh his rewarde. He is the diligentest felowe in hys callinge of all other, he hath traueyled in behalfe of his countrey, he hath watched daie and night to further his comūne weale, and to aduance the dignitie thereof, and shal he goe emptie home? **W**ho stode by it at soche a felde, who played the man and cried, stoppe the thiefe, when such a man was robbed? **W**ho seeth good rule kept in suche a place? can a nye here charge him with bawdrye? **W**hiche of you all dare saie o? can saie that euer you saue him dōken, if then these be true, ought not suche to be sene to: and rewarded accordingly? **F**o? praiseinge the vnworthye, I remember once that our worthie Latimer dyd set out the deuyll, fo? his diligence wonderfullie, and pzeferred hym fo? that purpose, befoze all the Bishoppys in England. And no doubt, the wicked be moze busye and stryngs, then the chyldezen of light be in their generation.

**W**hat talke you of suche a man (saithe an other) there is an honest man ye may be assured. **F**o? if a man had neade of one, he is ready at a pynche, his body sweates fo? honesty, if you come to him in a hotte sommers day, you shal se his honestie in suche sozt to reeke, that it would pitye any chzistian soule liuynge. He hath moze honestie wyth hym then he neades, and therefore bothe is able and will lende, where it pleaseth hym best. **B**e ware of hym aboute all menne that euer you knewe. He hath no fellowe, there is none suche, I thinke he wil not liue longe, he is so honest a man, the moze pitye that suche good felowes should knowe what deathe meaneth. **B**ut it maketh no matter, when he his gone, all the woꝛlde will speake of hym, his name shall neuer dye, he is so well knowen vnuerſallye.

**T**hus wee maye mockingelye speake well of hym, when there is not a noughtyer fellowe wythin all Englande agayn, and euen as well sette out his noughtines this wale, as though wee hadde in very deede vttered all his noughtie conditions plainlie, and without lesynge. **E**monge all that euer were pleasaunte in this kinde of delite, Socrates beareth the name, and maye worthelye chalenge prayse. **S**tr  
k. ij. **T**homas

Thomas More with vs here in Englande, had an excellent gift, not onelie in this kinde, but also in all other pleasaunt delites, whose witte euen at this houre, is a wonder to all the worlde, and shalbe vndoubtedly, euen vnto the worlde's ende. Vnto this kinde of dissemblyng, is nexte adioynng a maner of speache, when we giue an honest name to an euill deede. As when I would call one accordynglie, that is of a noughtie behanour, to saie: Ah sirrha, you are a Marchaunt in deede: where as I thinke a Marchauntes name is honest. Some old felows, when they thinke one to be an heretique, they will saie, he is a Gospeller. Some newe felowes, when they thinke one a Papist, they will call him straight a catholique, and bee euen with him at the landes ende. Contrarywise, some will giue an euill name to a good thing: As a father louyng his sonne tenderlie, and hauing no cause to bee greued with him, will sometimes saie to him: Come hether sir knaue, and the mother merelle beyng disposed, will saie to her swete sonne: Ah you little hoyson, will you serue me so. Where as I thinke some women, that ofte so saie, will sweare vpon a booke they are none soche, and almosse I had saied, I dare sweare for some of them my self, if God had not forbydden me to sweare at all.

This kinde also is prettie, whē we gather an other thing by a mannes tale, then he would gladlie we should gather. When Titus Salinator, a Romaine Capitaine, had kepte the Castell of Tarentum, losing the toune to Hanniball his enemy, and that Marimus thereupon had laied siege to the same toune, and gotte it again by the sword: then Salinator, whiche thus kept the Castell, desired him to remember, that throughe his meanes he gotte the toune. Why should I not (& he) thinke so: For if you had neuer losse it, I had neuer gotte it.

To dissemble sometymes, as though we vnderstoode not what one meante, declareth an apte witte, and mochs delitteth soche as heare it. Diogenes was asked on a tyme, what wine he loued beste to drynke. Marie (& he) on other mannes wine, meanyng that he loued that dryncke beste, that coste hym leaste. The same Diogenes likewise was asked what one should giue hym, to let hym haue a blowe at his hedde. Marie a Helmet & he.

M. Fabius  
Marimus.

Diogenes.

One Octavius a Libian bozne (as witnesseth Macrobius) sated vnto Tullie, when he spake his minde vpon a matter. Sir, I heare you not, I praye you speake louder. No (saith Tullie): That is maruelle to me, for as I dooe remember, your eares are well bozed thzough, meanyng that he was nailed vpon a Dillozie, or elles had holes made in his eares, whiche might well serue (as Tullie tested) to receiue open aire.

An other, beyng soze offended vpon some cause with a fellowe, who had lost his eares for good cause, sated in his heate. I will handle thee like a knaue, seest thou now. And heaping woordes vpon woordes, would gladly belike that the partie should haue caried them awaie, and well remembzed them, and therefore sated fumouselie vnto hym, dooest thou heare me: Vpon that, one that stode by, sayed to this angrie Gentilman. I doubt sir, that this Pillerie fellowe doeth not heare you at all. For as you remember he losse his eares of late, & how can he heare, that hath no eares at al. With that the Gentilmannes anger, was altered to mirthe and laugho- ter, and so they all departed.

When Metellus toke mustter, and required Cesar to bee there, not abiding that he should be absent, though his eyes greued him, and sated: what man, doe you se nothing at all? Des Marie (saith Cesar) as euill as I see, I can see a lordshp of yours (the whiche was fower or fve miles from Rome) declaring that his buldyng was ouer sumptuous, & so houghe withall (moche aboue his degree) that a blind manne might almoste see it. Now in those daies ouercoylie buldyng was generally hated, bicause men sought by soche meanes to get fame, and bere rule in the common weale.

The like also is of one Pasica, who when he came to the Poete Ennius, and asaying at the gates if Ennius were at home, the maide of the house, beyng so commaunded by her Maister, made answere that he was not within. And when he perceiued, that she so sated by her maisters commaunde- ment, he went straight his wafe, and sated no moze.

Now shortly after, when Ennius came to Pasica, and called for hym at the dooze, Pasica cted out a loude, and sated, Syrtha, I am not at home: What manne (saith Ennius) I heare thee speake. Dooe not I knowe thy voise? Then (saith Pasica,

Ennius plea  
saite answer  
to Nasica.

Nasica.) Ah Chamelelle man that thou arte, when I sought thee at thy home, I did beleue thy maide, when she saied thou wast not at home, and wilte not thou beleue me, when I tell thee mine owne self, that I am not at home?

I māmocked  
with the same  
he bringeth.

It is a pleasaunte hearyng, when one is mocked with the same that he bringeth. As when one M. Optimus ha-uyng an euill name so; his light behaouure, had saied to a pleasaunt manne, Egilius that semed to bee wanton of li-uyng, and yet was not so: Ah my sweate darlyng Egilia, when wilte thou come to my house swete wenche, with thy rocke and thy spindle? I dare not in good faith (¶ He) my mother hath so;bidde me, to come in any suspected hous, where euill rule is kept.

An Eremite of Italie, professyng a marvellous straighte life, and eschewyng the Citee, dwelte in deserte, where he made himself a Caue, wrought by his owne handes, with spade and shouell, and coueryng thesame with boughes, and yearth, laie there in his couche or cabins, liuyng in contem- placion, as one that vtterlie had forsaken the worlde, wher- byon he came in greate credite with the people, & especiallie with the women of that Toun, as by nature women are moze apte to beleue, and readier giuen to Supersticion then men are. Afterwardes it appered that this Eremites holi- nesse, was altogether counterfeste, and he founde a berte leude manne. For it was knowen and well p;oued, that he had the companie of diuerse Gentilwomen in that Citee, and therefore beeyng examined openlie, and greuouslie re- buked, he confessed that he had thuse of diuerse ladies there. Whereupon a Register, that tooke the note of all their na- mes, beeyng moche greeued with his filthie behauiour, espe- ciallie bicause he had vsed so many, saied thus. Ah thou vile man. Is there any other, with wbo thou hast been acquaint- ed? Saie on beaft, and Shame the deuil. The pooze Eremite beeyng wonderfullie rebuked of euery bodie, and maruet- lous so;le of soche his folies, p;iuellie committed, and openlie knowen. Said to the Register in this wise. Sir, seyng I am charged to saie the truth, and that the hollie mother Church willeth me to leaue nothing vnrehearsed, that the rather v; pon my plain confession, I may the soner haue absolucion: In good faith the master Register (¶ he) I dare not remember any

any other sayng your wisse onely, who was the firste and the laste that I haue touched, sinse I made my Graue, and therfore if it please you, to put her into your booke also, you maie boldlie doe it. For surely, she was verie louyng to me. With that the Register in a greate heate stode by, and casting his Penne out of his hande, would haue been at the Cremite, rather then his life. The people laughed hartely, to see the Register that was so hastie before, to charge the simple Cremite with his wanton folies, to be in soche sorte touched with his wiues defaulte. And many then there (as yong menne be in soche cases forwarde) would in any wise, that the Register should haue written his wiues name, in his owne booke, *ad aeternam rememoriam.*

Those testes are bitter, whiche haue a hie vnderstanding in them, whereof also a man maie gather moche more, then is spoken. A homely selow made his wofull lamentacion to Diogenes, in moche pittifull sorte, because his wife had hanged her self vpon a Figge tree, hoping to finde some choyse at his hande. But Diogenes hearyng this strange dede, for the loue of God, & he, gaue me some stippes of that tree, that I might sette them in some orcharde. The fruite liked hym well, and belike he thought that soche stippes, would haue been as good to dispatche naughty women, as Lime twigges are thought mete to catche wilde birdes withall.

Diogenes  
doggish aune-  
swer in despit  
of women.

An Archdeacon, heynge nothyng so wise, as he was welthie, noz yet so learned, as he was worshipfull, asked a yong man ones, whether he had a good witte, or no. Yes Maie sir, & he, your witte is good inough, if you keepe it still, and vse it not, for every thyng as you knowe, is the worste for the wearyng. Thou saiest euen truthe, & he, for that is the matter that I neuer vfed preaching: For it is nothing but a wastynge of witte, & a spending of winde. And yet if I would preache, I thinke I could dooe as well as the beste of them. Yea sir, & he, but yet I would ye should not proue it, for fear of straining your self to moche: why? Dooest thou feare that & he, nate thou maiest bee assured, I will neuer preache so long as I liue, God beynge my good Lorde. There are ouer many Heretiques, for good meaning menne to speake any thing now a daies. You saie euen truthe, & the yong man, & so went forthe, but to tell all, I had nede to haue tyme of an-

other woꝛloe, oꝛ at the leſt to haue bꝛeath of an other bodie.

An vlearned Oꝛatoꝛ made an Oꝛation on a tyme, thin-  
king that he had with his well doing delited muche al men.  
and moued them to mercie and pittie, and therefoze ſittynge  
downe, he asked one Catulus if he had not moued the hea-  
rers to mercie. *Res marie*; & he: and that to great mercie  
and pittie bothe, foꝛ I thinke there is none here ſo hard har-  
ted, but thought your oꝛation very miſerable, and therefoze  
needfull to be greatly pittied.

Churliſhe aunſweres, lyke the hearers ſome tymes very  
well. When the father was caſt in iudgement, the ſonne  
ſeyng hys wepe: *Why wepe you father*; & he: *To whome*  
his father aunſwered: *What*; *Shall I ſynge I praye the,*  
ſeyng by a lawe I am condemned to dye: *Socrates* ly-  
ke wylde beeyng moued of his wiſe, becauſe he ſhould dye an  
innocent and guiltleſſe in the lawe: *Why* foꝛ thame woman  
& he: *wilt thou haue me to dye guiltie and deſeruyng.* When  
one had ſalne into a ditche, an other pityng his fall, asked  
hym and ſaid, *Alas how got you into that pit*: *Why*, *Gods*  
*mother*; & the other: *doeſt thou aſke me how I gotte in, nay*  
*tel me rather in the miſchieſ, how I ſhall gette out.*

There is an other contrarie vnto this kind, when a man  
ſuffereth wronge, and geueth no ſharpe aunſwere at all.  
As when Cato was ſtroken of one that caried a cheſt: ſome  
ſaie a long powle; when the other ſaid, after he had hit him  
*Take heed ſir I pray you: why*, & Cato, *doeſt thou care any*  
*thyng elles.*

Folie and lacke of natural wit, oꝛ els wante of honeſtie,  
geue good matter of myꝛthe often tymes. When Scipio bei-  
yng Preſoꝛ, had appointed vnto a certayne Sicilian, one  
to be his lawyer that was of a good houſe, and had an euill  
witte, little better than halfe a foole: I praye you, quoth the Si-  
cilian to Scipio, *appoint this lawyer foꝛ myne aduerſarie,*  
and let me haue none at all hardely.

In ſpeakyng againſt an euill man, & wiſhyng ſome what  
thereupon, a leſſe may ſeme delitefull. When an euill man  
had accuſed many perſons, and non toke any harme by him  
but rather were acquitted from tyme to tyme, and taken the  
ſooner foꝛ honeſt men: Now would to Chriſtes paſſion, & a  
naughtie fellow; that he were myne accuſer, foꝛ then ſhould



I bee taken for an honest man also, though his accusation. Demondes hauyng crooked feete, lost on a tyme bothe his shoone, wherupō he made his pzaier to God that his shoone might serue his feete that had stolne them awaie. A hyeude wishe for hym that had the shoone, and better neuer weare shoone, than steale them so dearely.

Thynges gathered by conecture to seme other wise then Coniectures. they are, delite much the eares being well applied together. One was charged for robbing a Church, and almost evidently proued to be an offendour in that behaulse, the saied man to saue hymself harmelesse, reasoned thus: Why, for he how should this be, I neuer robbed house, no; yet was euer faultie in any offence besides, how then shoulde I presume to robbe a Church: I haue loued the Church moze than any other. & will louers of the Church robbe the Church: I haue geuen to the Church, howe happeneth that I am charged to take fro the Church, hauing euer so good mind to church dignitie: Assure your selues they passed litle of the Church, that would auenture to robbe the Church. They are no Church men, they are masterlesse men, or rather S. Nicolas Charks, that lacke liuing, and goyng in pzoession takes the Church to be an hospitall for wale fairers, or a pzaie for pooze and netle bzggers: but I am no suche man.

Thynges wantyng, make good passyme being aptely b. sed. Alacke, alacke, if suche a one had some what to take to, & were not past grace: he would doe well enough without all doubt: I warrant hym, he wantes nothyng safeth an other of a couetouse man but one thyng, he hath neuer enoughe.

Thynges wantyng.

Soche a man hath no fault, but one, and if that were amended, all were well: what is that for an other? In good faith, he is nought.

To geue a familliar aduise in the wase of passyme, deli- teth muche the hearers. Whē an vnlearned lawyer had been hoarese and almost lost his voice with ouerlong speakyng, one Granus gaue him counsel to drinke swete wine colde, so sone as he came home. Why, for he, I shall lose my voice, if I do so. Parye, for he, and better do so, then vndo thy client and lose his matter altogether.

Familliar aduise geuyng.

But emong all other kyndes of delite there is none that so muche comfozteth and gladdeth the hearer, as a thyng to spoken

Thyngs spoken contrarie to expectaciō.

spoken contrarie to the expectation of other. Augustus Emperour of Rome seeing a handsome young man there, which was much like unto himself in countenance, asked him if ever his mother was in Rome, as though he had been his bastard. No so; so the (q he) but my father hath been here very oft: with that the Emperour was abashed, as thought the Emperours own mother had been an evil woman of her body.

When an unlearned Physician (as England lacketh none such) had come to Pausanias a noble Gentleman, and asked him if he were not troubled much with sickness. No sir (q he) I am not troubled at all, I thank God, because I use not thy counsaill. Why dooe ye accuse me (q the Physician) that neuer tried me; Pary (s Pausanias) if I had ones tried thee, I should neuer haue accused thee, for then I had been deade, and in my graue many daies agoe.

An English Physician riding by the way: and seeing a great company of men gathered together, sent his man to know what the matter was, wherupon his man vnderstanding that one there was appointed to suffer for killing a man: came riding backe in all post haste, and cried to his master, long before he came at him: Get you hence sir, get you hence, for Gods loue. What means thou (s his master). Pary (s the seruant, yonder man shall die for killing of one man, and you I dare saye, haue killed a hundred men in your daies: Get you hence therefore for Gods loue, if you loue your self.

An Italian hauing a sute here in England, to Tharcher bishoppe of Poze that then was, and commyng to Poze Toun at that tyme, when one of the Prebendaries there, brake his breade, as they terme it, and thereupon wade a solemne longe dinner, the which perhaps began at aleuyn, and continued welnighe till sower in the after noone, at the which dinner this Bishop was: It so fortuneth that as they were sette, the Italian knockt at the Gate, vnto whom the Porter perceiuing his errande, answered, that my lord Bishop was at dinner. The Italian departed, and returned betwixt twelue and one, the Porter answered, they were yet at dinner, he came againe at two of the Clocke, the Porter tolde him, they had not halfe dined: he came at thre a clocke, vnto whom the Porter in a heate, answered neuer a worde, but churlishly did shutt the gates vpon him. Whereupon others

others tolde the Italian, that there was no speaking with my Lorde, almoſte all that date, for the ſolemne dinner ſake. The Gentleman Italian, wonderynge moche at ſuche a long ſitting, and greatlie grieved, becauſe he could not then ſpeak with the Biſhoppes grace, departed ſtreight towarde London, and leauynge the diſpatche of his matters, with a dere frende of his, toke his iourney towarde Italie. Thre yeres after, it happened ſo an Engliſheman came to Rome, with whoſe this Italian by chaunce falling acquainted, aſked him if he knewe the Biſhop of Poſke. The Engliſheman ſaid, he knewe him right well. I praye you tell me (ſayd the Italian) hath that Biſhoppe yet dined? The Engliſheman moche maruellynge at his queſtion, could not tell what to ſay. The Italian by and tolde him all, as I haue ſaid befoze, where at they bothe laughed hartely.

Examples bee innumerable that ſerue for this purpoſe.

A man may by hearing a loud lye, pretelye mocke the lye by reportynge a greater lye. When one beynge of a lowe degree & his father of meane welthe, had vaunted much of the good houſe that his father kepte, of two Beefes ſpent weeklye, and halfe a ſcore Tunne of wyne dronke in a yeare, another good fellowe hearynge him lye ſo ſhamefully: in dedde (ſayd he) Beefe is ſo plentiful at my maſter your fathers houſe that an Ore in one date is nothyng, and as for wyne, Beggers that come to the dooze are ſerued by whole gallondes. And as I remember your father hath a ſprynge of wyne in the middeſt of his Court, God continue his good houſe keepynge.

A lye mocked  
with a lye.

Oftentymes wee may graunt to another, the ſame that they will not graunt to vs. When a baſe bozne fellowe whoſe parentes were not honeſte, had charged Lellus that he dyd not liue, accoꝝdyng to his auncesters: yea, but thou doelt liue (ſayd Lellus) accoꝝdyng to thy elders,

Gratifying to  
other the ſame  
that they will  
not graunt  
to vs.

One beynge a Gentleman in byrthe, and an vntyrſte in condicions, called another man in reproche begger and ſlaue. In dedde Sir (ſayd the pooze mā) you are no begger bozne, but I feare me ye will dye one.

Better bee  
bozne a begger,  
than dye  
a begger.

An other lykewiſe called Diogenes barlet and caſſif, to whom Diogenes aunſwered in this wyſe. In dedde ſuche a one haue I been as thou now art, but ſuche a one as I now am, ſhalt thou neuer be.

Salus

Salust.

Salust beeyng a gentleman bozne, and a man of muche welth, and yet rather by birth, noble: than by true dealing honeste: enuied muche the estimation, whiche Tullie had among all men, and said to hym befoze his face: Thou art no gentleman bozne, and therefore not mette to beare Office in this commune weale: In dede (¶ Tullie) my nobilitie be- ginnes in me, and thine doeth ends in thee. Meanyng there- by that though Salust were bozne noble, yet he were lyke to die wretched, whereas Tullie beeyng bozne both pooze, and base, was lyke to dye with honour, because of his vertue, wherein chiefly consisteth nobilitie.

Pleasant dis-  
sembling in  
outwarde be-  
haviour.

There is a pleasaunte kinde of dissemblinge when twoo meetes together, and the one can not well abyde the other: and yet they bothe outwardely strue to vse pleasaunt beha- uioure, and to show muche courtesie: yea to cotende on both partes, whiche shoulde passe other in vsing of faire wordes, and makyng lively countenaunces: sekyng by dissembling, the one to deceiue the other.

Checkyng a  
spar, with an  
open moche.

When we see a notable lye vtterde, we checke the offen- dour openly with a pleasaunt moche. As when one Tibius Curius did speake muche of his yeares, and made hym selfe to be much youger then he was (¶ Tullie) why than master Tibius as farre as I can gather by my reckenyng, when you and I declamed together last, you were not then bozne by all lykelyhoode, if that bee true whiche you saie.

When Fabia Dolobella said to thesame Tullie that she was but thirtie yeres of age: as women by their good wil- les woulde neuer be olde: I thynke so (¶ Tullie) for I haue heard you saie no lesse, xx. yeres ago.

A Souldiour that thought his estimation stode moche in the vertue of his hand gunne, made a merueilofe brag- gue of it, and said he was able to showte leauel a great deale farther, than any one there would beleue hym to say truth: whereupon he called for his man, to beare witness of the same, and asked him whether it were so, or no. In dede, ¶ his man, you saie truth, but then you must remember sir, you had the wynd with you when you shotte so farre.

Welske he thought, there would neuer come  
suche a wynde againe.

Of disposicion and apte ordering  
of thynges.



Haue trauailed hether to in teaching the right way to synde meete matter for euery cause, by synng Arte as my slender wit coulde best yelde. And now, next and immediatly after inuencion I thinke meete to speake of framyng and placing an Oracion in order, that the matter beeyng aptely satelde, and couched together: might better please the hearers, and with moze ease be learned of all men. And the rather I am earnest in this behaulse, because I knowe that all thinges stande by order, and without order nothyng can be. For by an order we are bozne, by an order we lyue, and by an order we make our ende. By an order one ruleth as head, and other obey as members. By an order Realmes stande, and lawes take force. Yea, by an order the whole worke of nature, and the perfite state of all the elementes haue their appointed course. By an order we deuise, we learne, and frame our doynge to good purpose. By an order the Carpenter hath his Squyre, his Rule, and his Plummert. The Tailour his mette Parde, and his measure: The Mason his Former, and his Plame; and euery one according to his calling, frameth thinges thereafter. For though matter be had, and that in great plentie: yet all is to no purpose, if an order be not vled. As for example: What auaileth Stone, if Masons doee not worke it: What good dothe clothe, if Tailours take no measure, or do not cutte it out: Though Tymber be had for making a Shippe, and al other thynges necessarye, yet the shippe shall neuer be perfite, tyll worke men begynne to set to their hanes, and ioyne it together. In what a comely order hath God made man, whose shape is not thought perfite, if any parte be altered: yea al folke would take hym for a monster, whose fete shoulde occupie the place of his handes. An army neuer getteth victorie, that is not in arase, and sette in good order of battaill. So an Oracion hath little force with it, and doeth smally profite, whiche is vtterde without all order. And needes muste hee wander, that knowes not howe to goe, neither can he otherwise chouse, but stumbl: that groping

Order of  
what force it  
is.

16.

## The art of Rhetorique.

In the darke, can not tel wher he is: Pea he must nedes both leaue muche vnspoken, reapeate often thynges spokē befoze, not knowing what, not wher to speake best: that geues him selfe rather to take the chaunce of foztune, than to folowe the right waye of aduised counsell. What should a man doo with a weapon, that knoweth not howe to vse it? What though one haue mountaines of golde, what auailleth him to haue suche heapes if he cannot tell how to bestow them? It is not enoug to haue learnynge, but it is all to vse learning. Therefore because this parte of bestowynng matter, and placynng it in good order, is so necessarie: I will shewe what the learned haue saied in this behaulfe, so muche as I shall thynke nedefull.

Disposition what it is.

**D**isposition: as Tullie doeth definite it: is a certain bestowynng of thynges, and an apte declarynge, what is meete for euery parte, as tyme and place do beste require.

Diuidynng of Disposition.

**T**here are two kindes of disposynng, and placynng of matter. The one is when we folow the appointed rule of Rhetorique, the whiche nature doth almost teache vs: The other is wholly fashioned by the discretion of him that makes the Oracion.

Rhetorique  
what it teacheth,  
for orderynge of  
thynges.

Rhetorique doeth teache vs, and nature also leadeth vs therunto, firste to speake somewhat befoze we open our matter, after that to tell the cause of our entente, settynng forth the matter plainly that all may vnderstand it, then to proue our owne cause by good reason, and to confute all suche thynges as are contrarie to our purpose: last of all to gather the whole in a somme, concludynng the matter briefely, and so to make an ende. Nowe to place those reasons, whiche shoulde both serue to confirme and to confute, and to tell, in what part of the Oracion it were beste to vse this reason, and that reason, that the rather wee mighte proue, teache, and perswade: a right wyle man had nede to take this matter in hande. For euen as the tyme, the place, the iudge, and the matter it self shall geue cause: so muste a wyle body take his aduantage. Sometymes it shall be expedient to vse no preface at all, or ells when the matter is wel knowne, it will  
be

be good to leaue the matter vntolde, and straight to seke the confirmacion, vsyng some stronge reason, for the same purpose. Yea, sometymes it maie doe good, to neglecte the naturall order, and begin first to proue the cause, and afterwarde to tell it better, then it was tolde before.

If the iudge, or the hearers, shalbe wearied with other re-  
poytes before, it is beste to go to the matter, and proue it out  
of hande, with as bzief reasons, and as strong as can bee ga-  
thered possible. And in prouing of our matters, we had nede  
euer moze, rather to weye our reasons, then to number them  
and thinke not, that then we shall doe best, whē we haue the  
moste, but then loke to doe best, when we haue the strongest.  
And first of all, the strongest should be vsed, and thother pla-  
ced in the middesse of the Oracion, the whiche beyng heaped  
together, will make a good mustar. And yet this also would  
be learned, whereas we vsed the best reasons at the first, we  
should also reserue some that were like good, for the latter  
ende: that the hearers might haue them freshe in their remē-  
brance; when thei should giue iudgement. The slender rea-  
sons that can do lesse good, and yet not all (for some maie bet-  
ter be omitted) would be placed in the middell (as I said) that  
bothe thei might be lesse marked, or beyng heaped there to-  
gether, thei might dooe moze good; especially when bothe  
weightie reasons went before, and weightie reasons also fo-  
lowed after. Now, a wisseman that hath good experience in  
these affaires, and is hable to make himself a Rhetorique for  
enery matter, will not be bound to any precise rules, nor kepe  
any one order; but soche onely as by reason; he shall thinke  
best to vse, beyng maister ouer art; rather then art should be  
maister ouer him, rather makyng art by witte; then cōfoun-  
dyng wit by art. And vndoubtedly even in so doying, he shall  
dooe right well; and contente the hearers accordyngly. For  
what mattereth, whether we folowe our booke, or no; if we  
folowe wit, and appoint our self an order, soche as maie de-  
clare the truche moze plainly? Yea, some that be vnlearned;  
and yet haue right good wittes: will deusse with them selues  
without any booke learnyng, what thei will saie, and howe  
mothe thei will saie, appointyng their order, and parting it  
into thre or fouer partes, or moze, if nede bee, soche as thei  
shall thinke especiall poyntes, and moste mete to be touched.

Argumentes  
howe thei  
should be di-  
gested.

These of art.

Whose dooynge as I can well like, and moche commende them for the same: so I would thinke them moche moze hable to doe moche better: if thei either by learning, folowed a paterne, or els knowe the pzeceptes, whiche leade vs to righte order. Rules were therefore giuen, and by moche obseruatiō gathered together, that those, whiche could not se art his in an other mannes dooynge, should yet se the rules open, all in an order set together: and thereby iudge the rather of thei dooynge, and by earnestte imitation, seke to resemble soche thei inuencion. I can not denie, but that a right wise man vnlearned, shall doe moze good by his naturall wit, then .xx. of these comimon wittes, that wante nature to helpe arte. And I knowe that rules were made, firste by wise men, and not wise men made by rules. For these pzeceptes serue onely to helpe our nede, soche as by nature, haue not soche plentifull giftes. And as for other, vnto whom nature is moze favourable, thei are rather put, the soner in remembraunce, that soche lessons are, then so taught, as though thei neuer knewe theim, or els neuer would vse theim. And therefore, a certain learned man, and of moche excellencie, being asked, what was soche a figure, and soche a trope in Rhetorique: I can not tell (if he) but I am assured, if you looke in the booke of mine orations, you shall not faille but finde theim. So that though he knewe not the name of soche, and soche figures, yet the nature of the, was so familiar to his knowlege, that he had the vse of the, when soeuer he had nede. Now though this man could wel thus do, being of soche notable vnderstanding, yet if wot folke, that I should folowe his waie, whiche want so good a wit. And I thinke eue he himself, should not haue losse by it neithet; if he had seen that in a glasse, whitch he often vled to doe, without knowledge. Man is forgettfull, and there is none so wise, but counsaill mate doe hym good. yea, he shall doe moche better, that knoweth what art other men haue vled, what inuencion thei haue folowed, what order thei haue kepte, and how thei haue beste dooen in euery part. If he like not theis, he mate vse his own, and yet none doeth so euill (I thinke) but some good mate be got by hym.

The wise therefore, will not refuse to heare: and the vnlearned, as ignorant for wante, had nede to seke a willer.

The ende of the seconde Booke.



The thirde Booke: and the third Chapter  
 Of apt choyse and framyng of wordes and  
 sentences together, called Elocucion.



Now we are come to that part of Rhetor-  
 icke, the whiche aboue al other, is most  
 beautifull; whereby not onely wordes are  
 aptly vsed, but also sentences are in right  
 order framed. For whereas Inuencion, hel-  
 peth to finde matter, and Disposicion ser-  
 ueth to place argumentes: Elocucion get-  
 teth wordes to set foorth the Inuencion, and with soche beautie  
 commendeth the matter, that reason seemeth to bee cladde in  
 Purple, walkyng afoze, bothe bare and naked. Therefore,  
 Tullie saith well, to finde out reason, and aptly to frame it,  
 is the part of a wiseman, but to commend it by wordes, and  
 with gorgeous talk, to tell our conceipte, that is onely pro-  
 per to an Orator. Many are wise, but fewe haue the gifte,  
 to set foorth their wisdom. Many can tell their minde in  
 English, but fewe can vse mete termes, and apt order: soche  
 as all men should haue, and wisemen will vse: soche as nee-  
 des must be had, when matters should be vttered. Now then  
 what is he, at who all men wonder, and stande in a mase, at  
 the view of his witt: whose doinges are best esteemed: who  
 doe we mosse reuerence, and count half a God among men?  
 Euen soche a one assuredly, that can plainly, distinctly, plen-  
 tifully, and aptly, vtter bothe wordes and matter, and in his  
 talke can vse soche composition, that he mase appere to kepe  
 an vniformitie, and (as I might saie) a number in the vtte-  
 ring of his sentece. Now, an eloquent man being smally lear-  
 ned, can do moche moze good in perswading, by choyse of wo-  
 rdes, and mete placing of matter: then a great learned clerke  
 shalbe able, with great stoze of learning, watyng wordes to  
 set foorth his meanyng. Wherefoze I moche maruelle, that so  
 many seke thanly knowlege of thinges, without any minde  
 to commende o3 set foorth, their intendement: seying none can  
 knowe either what they are, o3 what they haue, without the  
 gift of vttraunce. Pearing them to speake their mind, and  
 enter in talke with soche, as are saied to be learned, and you  
 shall finde in them soche lacke of vttraunce, that if you iudge  
 them by their tong, and expressing of their minde: you must

eloquent  
 men mosse  
 esteemed.

Eloquent  
 men mosse  
 esteemed.

Barbarous  
Clerkes, no  
better then  
Louens.

nedes saie thei haue no learning. Wherein me thinkes thei doe, like some riche smudges, that hauyng greate wealth, go with their hose out at heeles, and their Showes out at toes, and their coates out at bothe elbowes. For who can tell, if soche men are worthe a grote, when their apparell is so homelie, and al their behauiour so base? I can call them by none other name, but Louens, that maie haue good gear, and neither can, no; yet will ones weare it clenly. What is a good thing to a man, if he neither knowe the vse of it, no; yet (though he knowe it) is hable at all to vse it: If we thinke it comelnesse and honestie, to set forth the body with handsome apparell, and thinke them worthe to haue money, that bothe can and will vse it accordingly: I can not other wise see, but that this parte deserueth praise, whiche standeth whollie in setting forth the matter, by apte woozdes and sentences together, and beautifieth the tongue, with greats chaunge of colours, and varietie of figures.

Of other partes belonging to Elocution.

I. Plainnesse.

II. Aptnesse.

III. Composition.

IIII. Croznacion.

Plainnesse,  
what it is.

**P**long all other lessons, this should first be learned, that we neuer affecte any straunge ynkeborne termes, but so speake as is commoly receiued: neither seeking to be ouer fine, no; yet liuing ouer carelesse, vsing our speache as molle men doe, and orderyng our wittes, as the selwest haue doen. Some seke so farre for outlandishe Englishe, that thei sogette altogether their mothers language. And I dare sweare this, if some of their mothers were alieue, thei wer not hable to tell, what thei saie, and yet these fine Englishe clerkes, will saie thei speake in their mother tonge, if a man should charge them, for counterfetting the kynges Englishe. Some farre iournied gentleman, at their retourne home, like as thei loue to go in so;rein apparell, so thei will ponder their talke, with ouersea language. He that commeth lately out of Fraunce, will talke Frenche Englishe, and neuer blushe at the matter. And other chops in with Englishe Itallanated, and applieth the Itallian phrase, to our Englishe speaking, the whiche is, as if an Orator

raſour, that profeſſeth to vtter his mynde in plaine Latine, would needes ſpeake Poetrie, and farre fetched colours of ſtraunge antiquitie. The Lawſer will ſtoze his ſtomacke with the prating of Pedlers. The Auditour, in making his account and rekening, cometh in with liſe ſould, and cater denere, ſoz. vj. s. liij. d. The fine Courtie, will talke nothyng but Chaucer. The miſticall wiſemen, and Poeticall Clerkes, will ſpeake nothyng but quainte pꝛouerbes, and blinde Alle goztes, deſtꝛyng moche in their owne darkeneſſe, eſpect allie, when none can tell what thei doe ſaie. The vnlearned oz fooliſhe phantaſticall, that ſmeiles but of learnyng (ſoche felowes as haue ſeen learned men in theſe daies) will ſo Latine their toungues, that the ſimple can not but wonder at their talke, and thinke ſurely, thei ſpeake by ſome reuelaciõ. I knowe them that thinke Rhetorique, to ſtande whollie vpon darke woordes, and he that can cathe an ynke hozne terme by the taile, hym thei coumpt to be a fine Engliſh mā, and a good Rhetorician. And the rather to ſet out this ſolie, I will adde ſoche a letter, as Willyam Sommer hymſelf, could not make a better ſoz that purpoſe. Some will thynke and ſweare it to, that there was neuer any ſoche thing wꝛitten; well, I will not ſozce any manne to beleue it, but I will ſaie thus moche, and abide by it to, the like haue been made heretofore; and pꝛaiſed aboute the Doone:

A letter diuſed by a Lincolneſhire man, ſoz a boide benefice, to a genttman, that then waited vꝑo the lozde Chauncellour, ſoz the tyme beyng.

Wonderyng, expꝛyng, and reuoluting with my ſelf, your ingent affabilitie, and ingenious capacitie, ſoz mundane affaires: I can not but celebꝛate and extolle your magnificalle dexteritie, aboute all other. For how could you haue adepted ſoche illuſtrate pꝛerogatiue, and domeſticall ſuperioritie, if the ſecunditie of your ingente, had not been ſo fertile, and wonderfull pꝛegnaunt. How therfore, beyng accerſited, to ſoche ſplendent renoume, and dignitie ſplendidious: I doubt not but you will aduꝛgate ſoche pooze aduꝛchilate ozphanes, as whilome ware condisciples with you, and of antique ſarmilitarie in Lincolne ſhire. Among whom, I beyng a ſcho-laſticall panſon, obteſtate your ſublinitie, to extoll myne infirmitie. There is a ſacerdotall dignitie, in my natius court.

An ynke-  
hozne terme.

trep, contiguate to me, where I nowe contemplate: whiche your woꝛshipfull benignitte, could sone impetrate foꝛ me, if it would like you, to extende your sedules, and collaude me in theim, to the right honourable loꝛde Chauncellour, oꝛ rather Archigrammaclan of Englande. You knowe my literature, you knowe the pastorall pꝛomocion, I obtestate your clemencie, to inuigilate thus moche foꝛ me, accoꝛdyng to my confidẽce, and as you knowe my condigne merites, foꝛ soche a compendious liuyng. But nowe a relinquishe, to fatigate your in telligence, with any moze frivulous verbotite, and therfoꝛe, he that rules the climates, be euer moze your beau- treur, your foꝛtresse, and your bulwarke. Amen.

Dated at my Dome, oꝛ rather Mansion place, in Lincoln- shire, the penulte of the moneth Hertile. *Anno Millmo, qꝛuillimo, trillimo.* Per me Iohannes Octo.

What wiseman reading this letter, will not take him foꝛ a very Cause, that made it in good earnest, and thought by his ynkepot termes, to get a good Parsonage. Doth wit rest in strange woꝛdes; oꝛ els standeth it in wholsome matter, and apt declaring of a mannes minde: Do we not speake, because wee would haue other to vnderstande vs, oꝛ is not the tongue giuen foꝛ this ende, that one might knowe, what an other meaneth: And what vnlearned man cã tel, what halfe this letter signifieth: Therfoꝛe, either we must make a difference of English, and saie some is learned English, and other some is rude English, oꝛ thone is court talke, thother is countrie speache, oꝛ els we muste of necessitie, banishe all soche affected Rhetorique, and vse altogether one maner of language. When I was in Cãbrige, and student in the Kinges College, there came a man out of the toune, with a pint of wine in a pottle pot, to welcome the pꝛoost of that hous, that lately came frõ the court. And because he would bestow his pꝛesente like a clerke, dwelling among the Scholers: he made hũbly his thꝛee cartesies, and saied in this maner. Cha good euen my good loꝛde, and well might your loꝛdshipp vare vnderstandyng that your loꝛdshipp was come, and knowyng that you are a woꝛshipfull Pilate, and keepes a bominable hous: I thought it my duetic to come incantiuante, & byyng you a pottell of wine, the whiche I beseeche your Loꝛdshipp take in good woꝛthe. Here the simple man, beyng desirous to

to amende his mothers tongue, shewyng hymself not to bee the wisest man, that euer spake with tongue.

An other good fellowe of the countrey, beyng an officer, and Maior of a towne, and desirous to speake like a fine lea-  
ned man, hauyng iust occasion, to rebuke a ronnegate fel-  
lowe, saied after this wise, in a greate heate. Thou yngrant  
and bacacion knaue, if I take thee any moze, within the cir-  
cumcission of my dampnacion: I will so cozrupt thee, that all  
bacacion knaues, shall take ilsample by thee.

Operitq  
chdyng.

An other standyng in moche nede of money, and desirous  
to haue some helpe, at a gentlemannes hand, made his com-  
plainte in this wise. I praye you sir, bee so good vnto me, as  
fozbeare this halfe yeres rent. Foz so helpe me God and ha-  
lidomz, we are so taken on, with contrary Bishops, with re-  
uines, and with Southsides to the kyng, that all our money  
is cleane gone. These wordes he spake foz contribucion, re-  
lief, and Subsidie. And thus we see, that pooze simple men  
are moche troubled, and talke ostentymes, thei knowe not  
what, foz lacke of witte, and wante of Latine and Frenche,  
wherof many of our straunge wordes, full often are deriued  
Whose therfoze, that will eschue this folie, and acquaint thē  
selues with the best kinde of speache, must seke from tyme to  
tyme, soche wordes as are commonly receiued, and soche as  
pproperly maie expresse in plaine maner, the whole conceipte  
of their minde. And loke what wordes we best vnderstande,  
and knowe what thei meane: thesame should sonest bee spo-  
ken, and first applied, to the vtteraunce of our purpose.

Now, whereas wordes be receiued, as well Greke as La-  
tine, to set fozthe our meanyng in the Englische tong, either  
foz lacke of Noze, oz els bicause wee would enriche the lan-  
guage: it is well doen to vse theim, and no man therein can  
be charged foz any affectacion, when all other are agreed to  
followe thesame wase. There is no man agreed, when he  
heareth (letters patentes) and yet patentes is Latine, and si-  
gnifieth open to all men. The Communion is a fellowship,  
oz a commyng together, rather Latine, then Englische: The  
kynges prerogatiue, declareth his powler rosall aboue all o-  
ther, & yet I know no man greued foz these termes, being vs-  
sed in their place, noz yet any one suspected foz affectacio, whē  
soche generall wordes are spoken. The folie is espied, when

either we will vse soche woordes, as selwe men doe vse, or vse them out of place, when an other might serue moche better. Therfoze, to auoide soche folie, we maie learne of that moste excellente Oratour Cullie, who in his thirde booke, where he speaketh of a perfecte Oratour, declareth vnder the name of Crassus, that soz the choise of woordes, folwer thynges should chieftly bee obserued. Firsk, that soche woordes as we vse, should bee pzooper vnto the tongue, wherein we speake, again, that thei be plain, soz al men to perceiue: thirde, that thei be apte and mete, mooste pzooperly to set out the matter. Fowerthly, that woordes translated, from one significacion to an other (called of the Grecians, Tropes) be vsed to beautifie the sentence, as pzecious stons ar set in a ring, to comende the golde.

Fower thinges obserued, for choise of woordes.

Captnesse what it is.



Some are thought apt woordes, that pzooperly agre vnto that thyng, whiche thei signifie, and plainlie expresse the nature of the same. Therfoze, thei that haue regard of their estimacio, doe swarely speake, and with choise, vtter woordes mooste apt for their purpose. In walghtie causes, graue woordes are thought mooste nedefull, that the greatnes of the matter, make the rather appere in the behemencie of their talke. So like wise of other, like order must be taken. Albeit some, not onely doe not obserue this kinde of aptnesse, but also thei fall into moche fondnes, by vsyng woordes out of place, and applyng theim to diuers matters, without all discrecion. As thus. An ignozaunt fellowe, commyng to a gentlemannes place, and seyng a great flocke of Shepe in his pasture, sated to the ołwner of theim, now by my trathe sir, here is as goodly an audience of shepe as euer I saue in all my life. Who will not take this fellowe meter to talke with shepe, then to speake emong menne?

Aptnesse.

Unapt vsyng of apt woords

An other like wise, seyng a hous faire builded, sated to his fellowe thus: Good Lozde, what a handsome phzase of buildyng is this: There are good woordes euill vsed, when thei are not well applied, and spoken to good purpose. Therfoze, I wishe that soche vntowarde speakyng, maie giue vs a good lesson, to vse our tounge swarely, that our woordes and matter, maie still agree together.

Of Compassion.

When

**W**hen wee haue learned, vsuall and accustomed woordes, to set foꝛthe our meanyng, we ought to ioyne them together in apte order, that the eare maie delite, in hearyng the harmonie. I knowe some Englishemen, that in this poynce haue soche a gifte in the Englische, as fewe in Latine haue the like, and therfoze, delite the wise and learned so moche, with their pleasaunte composition: that many reioyce, when thei maie heare soche, and thinke moche learnyng is gotte, when thei maie talke with them. *Composition what it is.* Composition therfoze, is an apte toyning together of woordes, in soche order, that neither the eare shall elspe any gerre, noꝛ yet any man shall be dulled, with ouerlong dꝛawynge out of a sentence, noꝛ yet moche counfounded with mingeling of clauses, soche as are nedelesse, being heaped together without reason, and vsed without number. Foꝛ by soche meanes the hearers will be foꝛced, to foꝛget full oft, what was saied firste, befoꝛe the sentence bee halfe ended: oꝛ els be blinded with confounding of many thinges together. Some again will be so shoꝛte, and in soche wise curtall their sentences, that thei had nede to make a commentary, immediately of their meanyng, oꝛ els the moſte that heare theim, shall be foꝛced to kepe counsaill. *Faultes in composition.*

Some will speake Oracles, that a manne can not telle, whiche wase to take theim, some will be so fine, and so poeticall with all, that to their senyng, there shall not stand one heire a misse, and yet euery body els, shall thinke theim meter foꝛ a Ladies chamber, then foꝛ an earnest matter, in any open assemble.

Some will roue so moche, and bable so farre without order, that a man would thinke, thei had a great loue, to heare theim selues speake.

Some repeate one woorde so often, that if soche woordes could be eate, and chopt in so oft, as thei are vttered out, thei would choke the widest thꝛote in all Englands. As thus. If a man knewe, what a mannes life wer, no man foꝛ any mannes sake, would kill any manne, but one man would rather help an other man, cōsideryng man is boꝛne foꝛ man, to help man, and not to hate man. What man would not be choked if he chopt all these men at ones into his mouth, and neuer dꝛonke after it: Some vs overmoche repeticion, of some one letter,

letter, as pittfull pouertie praieth for a penie, but puffed presumption, passeth not a point, pampering his panche, with pesillente pleasure, pzocuryng his pastie porste, to posse it to helle pitte, there to bee punished, with paines perpetuall. Some will so sette their woozdes, that thei must be faine, to gape after euery woozde spoken, endyng one woozde with a no well, and beginnyng the nexte with an other, whiche vndoubtedly, maketh the talke to seme mosse vnpleasaunte. As thus. Equitie assuredlie, euery iniurie auoideth. Some will set the Cart befoze the hozse, as thus. My mother and my father, are bothe at home, euen as though the good man of the house, did weare no bzeaches, oz that the graie Mare, were the better Hozse. And what though, it often so happeneth (God wotte the moze pitte) yet in speakyng at the least, lette vs kepe a naturall ozder, and set the man befoze the woman for maners sake.

An other commyng home in haste, after a longe iourney, salet to his man: Come hether sir knaue, helpe me of with my bootes and my spures. I pzase you sir, giue hym leaue first, to plucke of your spures, ere he meddle with your bootes, oz els your man is like, to haue a madde plucking. Who is so foolish as to safe, the Counsaile, and the kyng, but rather the kyng, and his Counsaile, the father, and the sonne, and not contrary. And so likewise in all other, as thei are in degree first, euer moze to set them soz mozte.

The wise therefore, talking of diuers wo:thie men together, will first name the wo:thiest, and kepe a decent ozder, in repozyng of their tale. Some ende their sentences all alike, making their talke, rather to appere rimed Metre, then to seme plain speache, the whiche as it moche deliteth, being measurably bled, so it moche offendeth, when no meane is regarded. I heard a Pzeacher, delityng moche in this kynde of composition, who bled so often to ende his sentences, with woozdes like vnto that, whiche went befoze, that in my iudgement, there was not a dosen sentences, in his whole Sermon, but thei ended all in rime, for the mosse part. Some not beste disposed, wished the Pzeacher a Lute, that with his rimed Sermon, he might vse some pleasaunte melodie, and so the people might take pleasure diuers waies, and daunce if thei like. Certes there is a meane, and no reason to vse any



one thyng at all tymes, seying nothyng deliteth (bee it neuer so good) that is alwaies vsed.

Quintillan likeneth the colours of Rhetorique, to a mannes eye sight. And now (¶ he) I would not haue all the bodie to be full of eyes, or nothyng but eyes: for then the other partes should want, their due place and pporcion. Some ouerthwartly sette their woozdes, placyng some one a mile from his fellowes, not contented with a plaine and easie composition, but seeke to sette woozdes, thei can not tell how, and therefore, one not likyng to be called, and by print published Doctor of Whisicke, would nedes be named a Whisicke doctor, wherein appered a wonderfull composition (as he thought) strange vndoubtedly, but whether wise or no, let the learned sitte in iudgement vpon that matter.

Another. As I rose in a moynyng (¶ one) I met a Carte full of stones emptye. Belike the man was falling, when the Carte was full, and yet we se that, though strange composition, his sentence appereth darke.

Some will tell one thyng twentie times, now in, now out and when a man would thinke, thei had almoste ended, thei are ready to begin again, as freshe as euer thei were. Soche balne repetitions declare, bothe wante of witte, and lacke of learnyng. Some are so homely in all their dooynges, and so grosse for their inuencion, that thei vse altogether one manner of trade, and seke no varietie, to eschue tediousnesse.

Some burden their talke with needelesse copse, and will seme plentifull, when thei should be short. Another is so curious, and so fine of his tongue, that he can not tell in all the worlde, what to speake. Euery sentence semeth common, and euery woзде generally vsed, is thought to bee foolishhe, in his wise iudgemente. Some vse so many interposicions, bothe in their talke, and in their wrytyng, that thei make their saynges as darke as hell. Thus when faultes be knownen, thei maie bee auoided: and vertue the soner maie take place, when vice is sozseen, and eschued as suill.

#### ¶ Of Epoznacion,



When we haue learned apte woozdes, and vsuall phrascs, to sette foorth the our meanyng, and can order the place theim, without offence to the eare, we maie boldly

boldly commende, and beautifie our talke, with diuers goodly colours, and delitefull translacions, that our speache may seme as bzight and pꛛecious, as a riche stone is saire & ozent

Exornacion.



Exornacion, is a gorgious beautifuyng of the tongue with bozowed woꝝdes, and chaunge of sentence oꝝ speache, with moche varietie. Firſte therefore (as Cullie ſaſeth) an ozacion is made to ſeme right excellente, by the kinde ſelf, by the colour and ſuice of ſpeache.

The maner of ſtilles oꝝ endituynges.

There are thꝛee maner of ſtilles oꝝ endituynges, the greate oꝝ mightie kinde, when we uſe greate woꝝdes, oꝝ behement figures.

The ſmall kinde, when we moderate our heate, by meaner woꝝdes, and uſe not the moſte ſtirryng ſentences.

The lowe kinde, when we uſe no Metaphozes, noꝝ tranſlated woꝝdes, noꝝ yet uſe any amplifcations, but go plainly to woꝝke, and ſpeake altogether in common woꝝdes.

Now in all theſe thꝛee kindes, the Ozacion is moche commended, and appereth notable, when we kepe vs ſtill to that ſtile, whiche we firſt pꝛoſſed, and uſe ſoche woꝝdes, as ſeme ſoꝝ that kind of wyting moſte conuenient. Yea, if we minde to encrease, oꝝ diminifhe: to bee in a heate, oꝝ to uſe moderation. To ſpeake pleaſauntly, oꝝ grauely: To bee ſharpe, oꝝ ſoft: to talke loꝝdly, oꝝ to ſpeake finelle: to ware auncient, oꝝ familiare (whiche all are compꝛehended, vnder one of the other thꝛee:) we muſt euer make our woꝝdes apte, and agreeable to that kinde of ſtile, whiche we firſt began to uſe. For as French hodes doe not become loꝝdes: ſo Parliament robes are vnſittuyng ſoꝝ Ladies. Comelineſſe therefore, muſt euer bee uſed, and all thꝛinges obſerued, that are moſte mete ſoꝝ e uery cauſe, if we looke by attemptes, to haue our deſire.

Exornacion by colours of Rhetorique.

There is an other kinde of Exornacion, that is not agally ſparpled, thꝛoughout the whole ozacion, but is ſo diſtuered and parted, as ſtarres ſtande in the firmament, oꝝ ſlowers in a garde, oꝝ pꝛetic deuifed antiques in a cloth of araiſe.

What a figure is.



Figure is a certaine kynde, either of ſentence, Ozacion, oꝝ woꝝde, uſed after ſome new oꝝ ſtraunge wiſe, moche vnlike to that, whiche men commonly uſe to ſpeake.

The

## The deuision of Figures.

**H**ere are thzee kindes of figures, the one is, when the nature of woordes is chaunged, from one signification to an other, called a Trope of the Grecians: The other serueth for woordes, when they are not chaunged by nature, but onely altered by speakyng, called of the Grecians a Scheme: The third is, when by diuersitie of inuencion, a sentēce is many waies spoken, and also matters are amplified, by heapyng examples, by dilatyng argumentes, by comparvyng of thynges together, by similitudes, by contraries, and by diuers other like, called by Tullie Exornacion of sentences, or colours of Rhetorique.

By all whiche Figures, euery Oracion maie bee moche beautified, and without thesame, not one can attaine to bee counted an Orator, though his learnyng other wise bee neuer so greate.

## Of the first vse of Tropes.



When learned and wise menne, gan first to enlarge their tonguc, and sought with greate vtterance of speache, to commende causes: they found full oft moche want of woordes, to set out their meaning.

Tropes how they were first founded.

And therefore, remembryng thynges of like nature, vnto those whereof they speake: they vsed suche woordes, to expresse their mynde, as were mooste like vnto other. As for example. If I should speake againste some notable Pharisee. I might vse translation of woordes in this wise: Ponder manne is of a crooked iudgement, his wittes are cloudie, he liueth in deepe darkenesse, dusked altogether with blinde ignozaunce, and drouned in the ragyng Sea, of bottomelesse Supersticion. Thus is the ignozaunte set out, by calling him crooked, cloudie, darcke, blinde, and drounde in supersticion. All whiche woordes are not proper vnto ignozaunce, but borrowed of other thynges, that are of like nature vnto ignozaunce. For, the vnskilfull manne, hath his witte sette out of order, as a mannes bodie is set out of toynte, and thereupon it maie be safed to be crooked. Likewise he maie bee called cloudie, for as the cloudes kepe the Sonne thynyng from vs, so doeth his ignozaunce kepe hym byndfolde, from the true vnderstandyng of thynges. And as when the eyes are out, no manne can see any thing: So, when perfecte iudgement is wanting

the

the truth can not bee known. And so likewise of all other. Thus as necessitie hath forced vs, to bozowe woordes translated: So hath tyme and practise, made them to seme mosse pleasaunt, and therefore, they are moche the rather bled. Yea when a thyng full oft, can not be exprest, by an apt and mete woorde, we doe perceiue (when it is spoken by a woorde translated) that the likenesse of that thyng, whiche appereth in an other woorde, moche lightneth that, whiche we would mosse gladly haue perceiued.

And not onely doe men vse, translation of woordes (called Tropes) for nede sake, when they can not finde other: but also when they maye haue mosse apt woordes at hand, yet will they of a purpose, vse translated woordes. And the reason is this. Menne conuict it a poynce of witte, to passe ouer soche woordes as are at hande, and to vse soche as are farre fetcht, and translated: or els it is, because the bearer is ledde by cogitacion, vpon rehearsal of a Metaphoze, and thinketh moze by remembraunce of a woorde translated, then is there exprestly spoken: or els because the whole matter, seemeth by a similitude to be opened: or last of all, because euery translation is commonly, and for the mosse parte referred, to the senses of the bodie, and especially to the sense of seeyng, whiche is the sharpest and quickest aboue all other. For, when I shall saie that an angrie man someth at the mouthe, I am bzought in remembraunce by this translation, to remember a Boze, that in fightyng, vseth moche somyng, the whiche is a foule and a lothly sight. And I cause other to thinke, that he bzake patience wonderfully, when I set out his rage, comparable to a Bozes somyng.

An other beyng offended with checkes giuen, will saie, I maruaile fir what you meane, to bee euer snarryng at me, wherein is declared a bzutifynes, considering he speaketh bityng woordes, and moche without reason, and as vncomely as a dogge doeth, when he snarreth, the whiche we se is nothyng semely. Where is nothyng in all the woorde, but the same maye haue the name of some other woorde, the whiche by some similitude is like vnto it. Not withstanding, there ought moche warrenesse to bee bled, in chosyng of woordes translated, that the same be not vnlike that thyng, whereunto it is applied, noz yet that the translation bee vncomely, or soche

scche as wate giue occasion, of any vncleane meanyng.

¶ Tropes.

**A** Trope, is an alteration of a woꝝde oꝝ sentence, from the proper signification, to that, whiche is not proper.

Trope what it is.

¶ The diuision of Tropes.

**T**ropes, are either of a woꝝde, oꝝ a long continued speach oꝝ sentence.

Diuision of Tropes.

Tropes of a woꝝde are these.

- ¶ A Metaphoze oꝝ translatiō of woꝝdes.
- ¶ A woꝝde makyng.
- ¶ Intellectiō.
- ¶ Abusiō.
- ¶ Transmutatiō of a woꝝde.
- ¶ Transumptiō.
- ¶ Change of a name.
- ¶ Circumlocutiō.

Tropes of a long continued speache oꝝ sentences, are these.

- ¶ An Allegoze, oꝝ inueriō of woꝝdes.
- ¶ Mountyng.
- ¶ Resemblyng of thynges.
- ¶ Similitude.
- ¶ Crample.

¶ What is a Metaphoze.



**M**etaphoze, is an alteration of a woꝝde, from the proper and naturall meanyng, to that, whiche is not proper, and yet agreeth thereunto, by some likeness, that appereth to be in it.

Metaphora.

An oration is wonderfullly enriched, when apt Metaphores are got, and applyed to the matter. Neither can any one perswade affectuouly, and winne men, by waight of his oration, without the helpe of woꝝdes, altered and translated.

¶ The diueritie of translatiōs.



**F**irst, we alter a woꝝde from that, whiche is in the minde, to that, whiche is in the body. As when we perceiue one that hath begiled vs, we vse to saie: Ab sirra, I am gladd I haue smelled you out.

Byyng greued with a matter, we saie commonlie, we can not digest it. The Lawler receiuyng money, moze then nedeth

## The arte of Rhetorique.

deeth oftentymes, will saie to his Client, without any translation. I feele you well, when the pooze man thinketh, that he dooeth well vnderstande his cause, and will helpe hym to some good ende. For, so commonly we saie, when we know a mannes mynde in any thyng. This kinde of mutacion is moche vsed, when we talke earnestly of any matter.

¶ From the creature without reason, to that, whiche hath reason.

**T**he second kinde of translation is, when we go from the creature without reason, to that, whiche hath reason, or contrarie from that, whiche hath reason, to that, whiche hath no reason. As if I should saie, soche an vnreasonable byauler, did nothyng els but barke like a dog, or like a Fore. Women are said to chatter, churles to grunt boies to whine, and young men to yelle. Contrariwise, we call a Fore false, a Lion proude, and a Dogge flatteryng.

¶ From the liuyng, to that, whiche hath no life.

**F**rom the liuyng, to the not liuyng, wee vse many translations. As thus. You shall prate for all men, dispersed throughout the face of the yearth. The arme of a Tree. The side of a bancke. The lande crieth for vengeance. From the liuyng, to the not liuyng. Hatred buddeth emong malicious men, his woordes flue out of his mouth. I haue a whole worlde of businesse.

In obseruing the worke of nature, in al severall substances, we make kinde translations at will, then the whiche, nothing is moze profitable for any one, that mindeth by his vnterance, to stirre the hartes of men, either one waie or other.

A woorde making, called of the Grecians *Onomatopœia*, is when we make woordes of our owne mynde, soche as bee deriued from the nature of thynges. As to call one Patche, or Cowlson, whom we se to dooe a thyng foolishly, because these two in their time, were notable fooles. Or when one is lustie, to saie Taratauntara, declaring thereby that he is as lustie, as a Trumpeete is delitefull, and stirring: or when one would seme galaunte, to crie hoigh, whereby also is declared courage. Boies bying greued, will saie some one to an other: Sir, I will cappe you, if you vse me thus, and with holde that from me, whiche is myne owne: meaning that he will take his cap from him. Again, when we se one gais and galaunt, we vse to saie, he courtes it (¶ one that reasoned in diuinitie

woorde making.

Diuinitie with his fellowe, I like well to reason, but I can not chappe these tertes in Scripture, if I would die for it: meanyng that he could not tell in what Chapter, thynges wer contined, although he knewe full well, that ther were soche saynges.

## Intellection.



Intellection, called of the Grecians, *Synecdoche*, is a Trope, whē we gather or iudge, the whole by the part, or part, by the whole. As thus: The king is come to London, meanyng therby that other also be come with him. The Frenche manne is good to kepe a fozt, or to skirmiſhe on hozſbacke, whereby we declare the Frenchmen generally. By the whole, the part, thus. All Cambydge sorowed for the death of Bucer, meanyng the moſte parte. All England reioiſeth that Pilgrimage is baniſhed, and Idolatrie for euer aboliſhed: and yet al England is not gladdē but the moſte parte.

Intellection.

The like phraſes are in the ſcripture, as when the Paſtōrs came to Hieruſalem, and asked where he was, that was bozne kyng of the Jewes. Herode ſtarte by, being grealie troubled, and all the Citee of Hieruſalem with him, and yet all the citee was not troubled, but the moſte parte. By the ſigne we vnderſtande the thing ſignified, as by an Iute garland, we iudge there is wine to ſell. By the ſigne of a Bear, Bull, Lion, or any ſoche, we take any hous to bee an Inne. By eating bzeade at the Communion, we remember Chriſtes death, and by ſaiſthe receiue him ſpirituallic.

## Abuſion.



Abuſion, called of the Grecians *Catechresis*, is when for a certaine proper woorde, wee vſe that whiche is moſte nigh vnto it: As in calling ſome water, a fiſhe Pond, though there be no fiſhe in it at al: or els when we ſaie, here is long talke, and ſmall matter. Whiche are ſpoken vnproperlie, for we can not meaſure, either talke, or matter by length, or bzeadth.

Abuſion.

## Transmutation of a woorde.



Transmutation helpeth moche for bartette, the whiche is, when a woorde hath a proper ſignification of the own, and being referred to an other thing, hath an other meanyng, the Grecians call it *Metonymia*, the whiche is diuers waies vſed. When we vſe the authoz of a thyng,

Transmutaciō

for the thing self. As thus. Put vpon you the lorde Iesus Christe, that is to saie, be in liuyng soche a one, as he was. The Pope is banished Englande, that is to saie, all his superstition, and Hypocrisie, either is, or should be gone to the Deuill, by the kynges expresse will, and commaundement.

- ii. Againe, when that whiche dooeth containe, is bled for that, whiche is cōteined. As thus. I haue donke an Hoggethead this weeke: Heauen maie reioice, and Helle maie lamente,
- iii. When olde men are not ceucteous. Contrarywise, when the thing contēined, is bled for the thing contēnyng. As thus. I praye you come to me, that is to saie, come to my hous.
- iiii. Fowerthly, when by the efficiēt cause, the effecte is streight gathered thereupon. As thus. The Sunne is by, that is to saie, it is date. This selowe is good, with a long bowe, that is to saie, he shuteth well.

Transumptcion.



ransumptcion is, when by degrees we goe to that, whiche is to be shewed. As thus: Soche a one lieth in a darke doungeon, nowe in speakyng of darkenesse, we vnderstande closenesse, by closenesse, wee gather blacknesse, and by blacknesse, we iudge dependēce.

Chaunge of name.

Antonomasia.



Chaunge of name, is whē for the proper name, some name of an Office, or other calling is vsed. As thus: the Prophete of God saie th: Blessed are they, whose sinnes be not imputed vnto them, meaning Dauid. The Poeta saie th: It is a vertue, to eschue vice, wherein I vnderstande Hozae.

Circumlocucion.

Periphrasis.



Circumlocucion is, a large description, either to sette for the a thing moze gorgeously, or els to hide it, if the eares can not beare the opē speaking: or when with fewe wordes, we can not open our meaninge, to spake it moze largelye. Of the firste thus. The valiaunt courage of mighty Scipio, subdued the force of Carthage and Spania. Henry the sixth, the moste puissaunt king of England, with seuen thousande men, toke the Frenche king prisoner with all the flower of nobilitie in Fraunce. Of the seconde. When Saule was eading himself vpon the grounde, Dauid tooke a perce of his garment, toke his weapon that late



by him, and might haue slaine him. Soche a one defiled his bodie wth soche an euill woman. For the thirde parte, the large commentaries witten, and the Paraphrasis of Erasmus Englished: are sufficient to shewe the vse thereof.

what is an Allegorie.

**A**n Allegory is none other thing, but a Metaphor, vſed throughout a whole ſentence, or Oracion. As in ſpeaking againſte a wicked offendour, I might ſaie thus. Oh Lord, his nature was ſo euill, and his wit ſo wickedlie bent, that he meant to bouge the ſhip, where he himſelf ſailed, meaning that he purpoſed the deſtruction of his own coutry. It is euill putting ſtrong wine into weake beſſelles, that is to ſaie, it is euill truſting ſome women w weightie matters. The Engliſhe Proverbs gathered by Iohn Helwoode, helpe well in this behaulſe, the whiche commonlie are nothing els but Allegories, & darcke deuſed ſentences. Now for the other ſower figures, becauſe I miſde hereafter to ſpeake moze largelie of them, & Quinſillan thinketh them moze meete to be placed, emong the figures of Croznacion, I will not trouble the reader wth double inculcacion, and twiſe telling of one tale.

Of Schemes, called otherwiſe ſentences of a woorde and ſentence.

**M**ight tary a longe time, in declaring the nature of diuers Schemes, whiche are woordes or ſentencies altered, either by ſpeaking, or witting, contrarie to the vulgare cuſtome of our ſpeache, without chaunging their nature at all: but becauſe I knowe the vſe of the figures in woorde, is not ſo greate in this our tongue, I will run them ouer, wth as moche haſte as I can.

Scheme,  
what it is.

The deuſion of Schemes.

**T**raunge vſyng of any woorde, or ſentence, contrarie to our daily went, is either when we adde, or take a waie a ſyllable, or a woorde, or encrease a ſentence by chaunge of ſpeache, contrarie to the common manner of ſpeaking.

Figures of a woord.

**THE**ſe be called figures of a woord, when we chāge a woorde, & ſpeake it contrary to our vulgare, and daicly ſpeache. Of the whiche ſozte, there are ſixe in number.

The art of Rhetorique.

- I. Addition at the first.
- II. Abstraction from the first.
- III. Interlacing in the middelt.
- IIII. Cutting from the middelt.
- V. Adding at the ende.
- VI. Cutting from the ende.

*Prosthesis.*



**F** Addition. As thus: He did all to berattle hym.  
**W** herein appeareth that a sillable is added to this  
 word (rattle.) Here is good nale to sel, for good ale.

*Apheresis.*

**O**f Abstraction from the first, thus. As I romed all alone,  
 I gan to thinke of matters greate. In which sentence (gan)  
 is used, for began.

*Epanthesis.*

**I**nterlacing in the middelt. As. Religion, for Religion.

*Syncope.*

**C**utting from the middelt. Idolatrye, for Idolatris.

*Proparalepsis*

**A**dding at the ende. Hasten your businesse, for, Hast your  
 businesse.

*Apocope.*

**C**utting from the ende. A faire maie, for maide.

**T**hus these figures are thortie set out, & as for the other  
 Schemes, which are vttered in whole sentences, and expres-  
 sed by battette of speache: I will set them forth at large enoug  
 the colours and ornantes of Elocucion, that folowe.

**O**f colours and ornantes, to commende  
 and sette forth an Oracion.

*Colours of  
 Rhetorique.*



**W**hen, when we are able to frame a sentence hand-  
 somelie together, obsetuyng number, and kepyng  
 composition, soche as shall like best the care, and doe  
 knowe the vse of Tropes, and can applie them to our pur-  
 pose: then the ornantes are necessary in an Oracion, and  
 sentences would be furnished with most beautifull figures.  
**T**herefore, to the ende that they maye be knowen, soche as  
 mosse commende and beautifie an Oracion: I will set them  
 forth here in soche wise, as I shall beste bee able, folowing  
 thorder, whiche Tullie hath used in his boke, made of a per-  
 fecte Oratour.

Restyng vpon a pointe.

*Memoratio.*



**W**hen we are earnest in a matter, & feele the weight  
 of our cause, we rest vpon some reason, whiche ser-  
 ueth best for our purpose. **W** herein this figure ap-  
 pereth mosse, and helpeth moch to set forth our matter. For  
 if we still kepe vs to our strongest holde, and make offer re-  
 courts

course thither, though we be bzinen through bitalke to goo from it now and then: we shall force the at length, either to auoide our strong defence, oꝛ els to yeld into our handes.

An euident, oꝛ plain setting foꝛ the of a thing as though it were presently doen.

**T**his figure is called a discription, oꝛ an euidente declaration of a thing, as though we sawe it euē now doen. An example: If our enemies shall invade, & by treason win the victorie, we all shall die every mothers sonne of vs, and our citee shall be bestrofed with stone. Ife our children made slaues, our daughters rauished our wiues caried awate; the father forced to kill his owne sonne, the mother her daughter, the sonne his father, the sucking child staine in y mothers bosome, one standing to the knees in an others blood, Churches spoiled, houses plucked doune, and all set in fire round about vs, every one cursyng the date of their birch, children cryyng, women wailing, and olde men passing foꝛ verie thought, and every one thinking himselfe moste happie, that is first rid out of this world, soche will the crueltie be of our enemies; and with soche horrible hatred, will they seke to dispatche vs. Thus, where I might haue saied, we shall all be destroyed, and saie no more, I haue by description set the euill foꝛth at large. It moche auaileth to vse this figure in diuers matters, the whiche whosoever can doe, with any excellent gift, vndoubtedly he shall moche delite the hearers. The circumstances well considered in every cause, giue moche matter, foꝛ the plain opening of the thinge. Also similitudes, examples, comparisons, from one thing to an other, apte translations, and heaping of allegories and all soche figures, as serue foꝛ amplifying, do moche commend the liuely setting foꝛth of any matter. The miseries of the courtiers life, might well bee described by this kinde of figure. The commoditie of learning, the pleasure of plowe men, and the care that a kyng hath. And not onely are matters set out by description, but men are painted out in their colours; yea, buildinges are set foꝛth, kingdomes, and realmes are portured, places, and times are described. The Englishman foꝛ feeding, and changyng foꝛ apparel: The Ducheman foꝛ drinking: The Frencheman foꝛ pride and inconstance: The Spaniard foꝛ nimblenes of body, and

*Illustris explanatio.*

*Descriptio outrage, post battaille.*

*Diversitate nature.*

moche disoain: the Italian foꝛ great witte and pollicie: The Scottes foꝛ boldnesse, and the Boeme foꝛ stubboꝛnesse.

Many people are described by their degree, as a man of good yeres, is coumpted sober, wise, and circumspect: a yong man wilde, and carelesse: a woman bablyng, inconstaunte, and readie to beleue all that is tolde her.

By vocacion of life; a Souldiour is coumpted a greate bragger, and a vaunter of himself: a Scholer simple: a Kulsset roate, sadde; and sometymes craftie: a Courtier, flatterring: a Citezein sentle.

Descriptio of persones.

In describyng of persones, there ought allwates a comeliness to be vsed, so that nothing be spoken, whiche may be thought is not in them. As if one shall describe Henry the sixth, he might call him sentle, milde of nature, ledde by persuasion, and readie to foꝛgiue, carelesse foꝛ wealth, suspecting none, mercifull to all, fearfull in aduersitie, and without foꝛecast to espie his misfortune. Again, foꝛ Richard the thirde, I might byyng hym in, cruell of harte, ambitious by nature, envious of minde, a deepe dissembler, a close manne foꝛ weightie matters, hardie to reuenge, and fearfull to lose his high estate, truste to none, liberalle foꝛ a purpose, taunting still the worst, and hoping euer the beste. By this figure also wee imagine a talke, foꝛ some one to speake, and accordyng to his persone, wee frame the Oracion. As if one should byyng in noble Henry the eight, of moste famous memorye to enueigh against rebelles; thus he might order his Oracion. What if Henry the eight were a liue, and sawe soche rebellion in this Realme, would not he saie thus, and thus? Yea, me thinkes I heare him speake euen now. And so set foꝛ the soche wordes, as we would haue him to saie.

Sometimes it is good to make **GD**, the Countrey, or some one Woune to speake, and looke what wee would saie in our owne persone, to frame the whole tale to them. Soch varietie dooeth moche good to auoide tediousnesse, foꝛ he that speaketh all in one soꝛte, though he speake thinges neuer so wittelke, shall sone wearie his hearers. Figures therefore were inuented, to auoide facietie, and cause delste: to refresh the with pleasure, and gutchen with grace, the dulnesse of mannes bzaine. What ho will loke of a whitt waull, an houre together, where no wooꝛke manshipp is at all: Or who will

The vse of figures,

eate still one kinde of meate, and neuer desire change: Certes as the mouthe is daintie: so the witte is tickle, and will sone lothe an vnsauery thing.

*A stop, or hauile tellyng of a tale.*

**A** Stop is, whē we byeake of our tale, befoze we haue tolde it. As thus. Thou that art a young man of soche to wardnes, hauing soche frends, to play me soche a parte, well, I will saie no moze, God amēd all that is a misse. Or thus. Doeth it become thee to be, shall I tell all: Pate, I will not fo: verte thame.

*A close vnderstandpog.*

**A** Close vnderstandyng is, when moze mate be gathered, then is openlie expresse. A naughtie fellow that vsed moche robberie, founde hymself greued, that the greate Oratour Demosthenes, spente so moche Pyle, whereby he watched from tyme to tyme, in compassyng matters fo: the common weale: In dedde (for Demosthenes, darcke nightes are best fo: thy purpose, meanyng that he was a greate robber in the night.

One also beyng set in a heate, bicause an other had contraried him, fo: the choise of meates, was moche moze greued, when he gaue him this taunt. You mate boldlie (for he) speake fo: the eating, fo: my maister your father, hath many a tyme and ofte, wipte his nose vpon his sleeue: meaning that his father was a Flehemonger.

*Shorte sentences.*

**T**hen thozte clauses, or sentences are vsed, when wee speake at a woorde, parte of our mynde, and next after speake as byelle agayne, vlyng to make almoste eury woorde a perfecte sentence. As thus. The manne is soze wounded, I feare me he will die. The Phylitions mistrust him: the partie is fledde, none persueth: God sende vs good lucke.

*Abatpog, or lessenyng of a thyng.*

**W**e make our dooynges appeare lesse, when with woordes wee extenuate and lessen the same. As whē one had giuen his fellowe a sounde blowe, beyng rebuked fo: the same, said he scant touched hym. Like wise, whē twoo haue fought together, to saie, that the one had his leg pynt w a sword, when perchauce he had a greate wounde.

*Wittie tellyng.*

*Illusio,*

**M**any pleasaunte gentlemen are well practised in merse  
 conceited iesses, and haue bothe soche grace and delite  
 therein, that they are wonderfull to behold, and bet-  
 ter wix it to be sharply chid of diuers other then pleasaunlie  
 taunted by any of the. When a gentleman of greate landes  
 and small witte, had talked largelie at a supper, and spake  
 wordes scant worth the hearing, an other being moch gre-  
 ued with his folie, saied to him: sir, I haue taken you for a  
 plain meaning gentleman, but I knowe now, there is not a  
 moze deceitful body in all England: w<sup>it</sup>h that, other being  
 greued with the yong gentlemannes folie, boldlie began to  
 excuse hym for deceipt, and therfore saied, he was to blame,  
 to charge hym with that fault, considering his nature was  
 simple; and se we can saye, that neuer he was craftie. Well (p  
 the other) I must needs saie, he is deceitfull, for I toke him  
 heretofore for a sober witty young mā, but now I perceiue,  
 he is a foolish babling selowe, & therfore I am sure he hath  
 deceiued me, like a false craftie childe, as he is: with that the  
 all laughed, and the gentleman was moche abashed. But as  
 touchyng sharpe tauntes, I haue largely declared them in  
 place, where I treated of laughter.

*Digression, or swaryng from the matter.*

*Digressio ab  
 re. non long.*

**W**e swaue sometimes from the matter, vpon iustie  
 consideracions, makyng the same to serue for ouer-  
 purpose, as well, as if we had kept the matter stil.  
 As in making an inuective against rebelles, and  
 largelie setting out the filthe of their office; I might declare  
 by the waie of digression, what a noble countrey Englande  
 is, howe greate comodities it hath, what traffique here is  
 vsed, and howe moche moze nede other Realmes haue of vs,  
 then we haue nede of them. Or when I shall giue euidence,  
 or rather declame against an hainous murtherer, I maye di-  
 gresse from the offence doen, and enter in praise of the dedde  
 manne, declaring his vertues in moche ample wise, that the  
 office doen, maye be thought so moche the greater, the moze  
 honest he was, that hath thus been slain. Notwithstanding,  
 this would be learned, that (whē we make any soche digres-  
 sion) the same maye well agree to the purpose, and bee so set  
 out, that it confunde not the cause, or darken the sense of the  
 matter deuised.

*Propo.*

## Proposition.

**P**roposition is a short rehearsal of that, whereof wee mynde to speake. I will tell you (y one) there is none hath a worse name then this fellowe, none hath been so often in trouble, he maie be faultlesse, but I can hardly beleue it, there are enowe that will testifie of his naughtynesse, and auouché his euill demeanour to be suche that the like hath not been hard heretofore.

*Propositio  
quid sit dis-  
tinctus.*

In ouer passage to an other matter.

**W**hen we go from one matter to an other, we vse this kinde of Phrase. I haue told you the cause of al this euill, now I will tell you a remedye for the same. You haue heard of iustificatiõ by faith onely, now you shall here of the dignitee of woorkes, and howe necessary they are for enery christian body.

*Seiunctio ab  
eo quod di-  
ctum est.*

Of commyng again to the matter.

**W**hen wee haue made a digression, wee maie declare our retarne, and shewe that wheras we haue roved a litle, wee will now kepe vs within our boundes. In this kynd of digression, it is wisdomé not to wander ouer farre, for feare wee shall werte the heares, befoze wee come to the matter againe. I knewe a preacher that was a whole houre out of his matter, and at lenght remembryng hymself, saied, well, now to the purpose, as though all that, whiche he had spoken befoze, had been litle to the purpose, wherat many laughed, and some for starke wearinesse were faine to go a waye.

*Reditus ad  
propositum.*

Iteratynge and repeatynge thinges said befoze.

**W**hen a man hath largely spoken his mynd, he may repeate in fewe wordes, the somme of his sayng. As if one should be charged with felonie, that is a man of welth and honestie, he might thus gather his mynd together after a long tale told. First, I will proue there is no cause that I should steale, againe, that I coulde not possible at suche a tyme steale, and last, that I stole not at all.

*Iteratio.*

The conclusion or lappynge vp of matter.

**T**he conclusion, is an apt knyttynge together of that, which we haue said befoze. As thus. If reason can perswade, if examples maie moue, if necessitee maie helpe, if pitee may prouoke, if daungers sozelesen,

*Rationis ap-  
ta conclusio.*

m. b.

maie

## The art of Rhetorique.

may stirre vs to be wise: I doubt not but you will rather vse sharpe lawes, to repressse offendours, the with dissolute negligence, suffer all to perishe.

Mountyng aboute the truthe.

*Veritatis superlatio, atque traiectio.*

**M**ountyng aboute the truthe, is when wee doe sette forth things excedyngly & aboute all mennes expectation, meanyng onely that they are very great. As thus, god promised to Abraham, that he would make his posteritee, equal with the sandes of the yearth. Now it was not so said, that there should be so many in dede, but that the number should bee infinite. For whether we shal vnderstand those, to bee the children of Abraham, that came of his stocke in flesh, or els take the so; the childre of Abraham, that haue the faith of Abraham: we shall neuer proue the number of men, to bee equall with the sandes of sea, though we could reken all that haue been, from the beginnyng of the world. Therefore in this speache, wee muste vnderstande ther is a mountyng, called of the Grecians *hyperbole*, wee vse this figure much in English. As thus. He is as swift as a swalow, he hath a belly as bigge as a barrell, he is a giaunt in making. The whole Temese is little enough to serue hym, for walshyng his handes. In all whiche speaches we mounte euermore a greate deale, and not meane so as the wordes are spoken.

A sayng other, and answeryng our self.

*Requisio.*

**B**askyng other, and answeryng to the question our self, we much commende the matter, and make it appere verry pleasaunt. If I would rebuke one that hath committed a robbrie, I mighte saie thus, I wouder what you ment to commit suche felonie. Haue you not landes? I knowe you haue. Are not your frendes woorthypfull? Yes assuredly. Are you not beloued of them? No doubt you were. Could you haue wanted any thyng that they had? If you would haue eaten gold, you might haue had it. Did not they alwayes bid you seeke to them, and to none other? I knowe they did. What euill hadde you then to offende in suche sozte, not goyng to your frendes, which would not see you want, but sekynge so; that, whiche you should not haue, endangeryng your self by vnttrue dealyng, to sele the power and strength of a lawe, when other wise you might haue liued



ned in sauegarde:

The like kynd of wyltyng is also bled, when we make an other body to speake, and yet not aske them any questio at al. As when D. Haddon had comforted the Duches of Suffolkes grace for her childzen, & had said they wer happily gone, because they might haue fallen hereafter, and lost that woorthy name, whiche at their death they had: at last he bringeth in the mother, speaking motherlike, in her childzens behalfe of this sort, and answereth still to her sayngs. But al these euilles whercof you speake (p he) hadde not chaunced: Yet suche thinges doo chaunce. Yet not alwayes: Yet full ofte. Yet not to al: Yet to a great many. Yet thei had not chaunced to myne: Yet we knowe not. Yet I might haue hoped: Yet better it had been to haue feared.

Shappithe askyng.



We doe aske oftentimes, because we would knowe: *Percontatio.*  
 Wee doe aske also, because we would chide, and sette  
 fozthe our grief with moze' vehemencie, the one is  
 called *Interrogatio*, the other is called *Percontatio*. Tullie enuet  
 ghyng against Catiline, that Romaine rebel, beginneth his  
 oration chidyngly, questioning with Catiline of this sorte.  
 How long (Catiline) wilt thou abuse our sufferauce: How  
 long wil this rage and madnesse of thine goo aboute to de  
 ceiue vs?

Dissembling or close telyng.

When we tely close, and with dissembling means, *Disimulatio*  
 grigge our selow, when in woordes we speake one *alra dicente*  
 thyng, & meane in hart an other thyng, declaring *ac significan*  
 either by our countenaunce, or by vtterauce, or by some o  
 ther wate, what our whole meaning is. As when we se one  
 boasting himself, and vain glouious, to hold him by with ye  
 and nate, and euer to ad moze to that, which he salet. As I  
 knowe one that saled hymself, to be in his awn iudgemente  
 one of the best in all England, for tryng of metalles, & that  
 the counsaill hath often called for his helpe, & cannot want  
 hym for nothing. In deede (p another) Englande had a soze  
 losse, if God should call you. Thei are al Bungelers in com  
 parallon of you, and I thinke the best of theim; may Thank  
 you for all that he hath: but yet sir your cunningg was such,  
 that you bzought a thillyng to myne pence, nay to sire pence  
 and

and agrote to two pence, and so gaue him a frumpe, euen to his face, bicause he saue him so foolishly. A glozious ientlemā that had twoo seruauntes, and belike would be knowen not onely to haue them, but also to haue mo, said in the pzenence of a woꝛthypfull man, I meruaile moche where all my seruauntes are: Marie sir (y one) that thoughte to hitte hym home: thei wer here al two, euē now. Thus he closly mockt hym, and woꝛthely. For, the number is not great, that standeth byō, y. and (all) is to much, when we speake of so fewe.

Doubtfulnesse.

*Dubitatio.*

**D**oubtfulnesse is then vsed, whē we make the hearers beleue that the weight of our matter causeth vs to doubt, what were beste to speake. As when a kyng findeth his people vnfaithful, he maie speake in this wise. Before I begin, I doubt what to name ye. Shall I call you subiectes: You deserue it not. My frendes ye are not. To cal you enemies wer ouer litle, because your offence is so great. Rebelles you are, and yet that name doeth not fully vtter your folle. Traitoꝛs I maye cal you, and yet you are woꝛse then traitoꝛs, for you seke his death, who hath giuen you life. The offence is so great, that no man can comprehend it. Eherfoze I doubt what to call you, except I should call you by the name of them all. An other. Whether shall I speake, or holde my peace: If I speake, you will not heare, if I hold my peace, my conscience condempnethe my silence.

Distribution.

*Distributio.*

**D**istribution, is whē we apply to euery body, suche thinges as are due vnto them, declaringe what euery one is in his vocatton. It is the duette of a kyng, to haue an especiall care ouer his whole realme. It is thoffice of his nobles, to cause the kynges will to be fulfilled, and with all diligence to further his Lawes, and to se iustice doen euery where.

It is the parte of a subiecte, faithfully to dooe his pꝛinces commaundement, and wyth a willynge hart to serue hym at all nedes.

It is the office of a bishop to setfurthe Gods woꝛde, and with all diligēce to exhort men to al godlinesse. It is an husbands duette to loue his wiffe, and with ientle meanes to rule her. It is the wifes office, bably to submit her self to her husbands

husbands wil. Seruauntes should be faithfull to their masters, not onely for feare of a law, but also for conscience sake. Masters should vse their seruants accordingly, payng them that, whiche is due vnto them. A father should be byng by his childzen in the feare of God. Childzen should reuerence their fathers with all submission. It is also called a distribution, when we diuide the whole, into seuerall partes, & saie we haue solwer pointes, wherof we purpose to speake. comprehending our whole talke within compasse of thesame.

## Correccion.

**C**orreccion, is when we alter a woorde or sentence, other wise then we haue spoken befoze, purposyng therby to augment the matter, and to make it appere moze vehement. Tullie against Verres, geueth a good example. We haue broughte befoze you my Lordes, into this place of iudgement, not a thefe, but an extortioner and vniuersal robber, not an aduocater, but a rafter of malices, not a stealer of church goods, but an errant traitor, bothe to God & al godlinesse: not a common ruffin, but a most cruel cut throte, suche as if a man should rake hell for one, he could not find the like. Again, if one woulde enueigh against backbiters, after this sort. Thou hast not robbed hym of his money, but thou hast taken awate his good name, which passeth al woordly goods, neither hast thou slayndered thine enemy, but thine awne brother, & frende, that meant the wel, and hath doen thee pleasures: nay thou hast not slayndered him, but thou hast slain him. For a man is halfe hanged, that hath lost his good name. Neither hast thou killed him with the sword, but poisoned hym with thy tongue, so that I maie call it rather an enchaunting, then a murder. Neither hast thou killed one man alone, but so many as thou haste brought out of charite, with thy moste venemous backbiting. Yea, & last of all thou hast not slain a man, but thou hast slain Christ in his members, so muche as late in the to doo. But of this figure I haue spoken heretofore, where I wrote of amplification.

## Reiection.

**R**eiection is then vsed, when we lay suche faultes fro vs, as our enemies would charge vs with al, sayng it is seely to thinke any such thyng, muche moze to speake.

## The art of Rhetorique.

speake it: or els to saie, suche a mannes word is no slander, or it nedeth not to talke of suche toies. Or thus. Who wold thinke that I woulde do suche a deede? Or is it like that I woulde do such a deede: Antony charged Tully, that he was the occasion of ciuill battaill. Nay (o Tullie) it is thou, it is thou manne and none other, that settes Cesar on worke, to seke the slaughter of his countrey.

A Buttresse.

Premunio.

**A** Buttresse is a sense made so, that, which we purpose to hold vp, or go about to compasse. As thus. I hope my lordes, bothe to perswade this man by reason, and to haue your iudgemente in this matter. For whereas it is a soze thng to be iustly accused, so, by breakyng frendship, then assuredly if one be wrongfully slandered, a man had neede to loke about hym.

A familiar talke, or communicacion vsed.

Communicacio.

**C**ommunicacion is then vsed, when wee debate with other, and aske questions, as though we looked for an answer, and so go thzough with our matter, leauyng the iudgement therof to their discrecion. As thus:

What thinke you in this matter? Is there any other better meanes to dispatch the thing? What would you haue doen, if you were in thesame case? Here I appeale to your awne conscience, whether you would suffer this unpunished, if a man should doe you the like displeasure.

Description of a mannes nature or maners.

Descriptio.

**D**escribe the maners of men, when we set them furthe in their kind what they are. As in speaking against a couetous mā, thus. Ther is no suche pinch penye on liue, as this good felowe is. He will not lose the parryng of his nailles. His helre is neuer runded, so, sparyng of money, one paire of shoen serueth hym a. xij. moneth, he is shod with nailles like a horse. He hath been knowen by his coate this. xxx. winter. He spent ones a grote at good ale, beyng forced thozow company, and taken hozt at his word, whero vpon he hath taken suche cōcept sins that tyme, that it hath almost cost him his life. Tullie describeth Piso so, his naughtines of life, wonderfully to heare, yea, worse then haue set furthe this coueteous man. Read the Oracion against Piso, suche as he learned.

Error.

Error

**E**rror is, when we thinke muche otherwise then the truth is. As when we haue conceiued a good opinion of some one man, and are often deceiued, to saie, who would haue thought, that he euer would haue doen so. Now of all men vpo yearth, I would haue least suspected him. But such is the worlde. Or thus. You thinke such a man a worthy personage, and of muche honestie, but I will proue that he is much otherwise: a man would not thinke it, but if I do not proue it, I will geue you my hedde.

By the makynge.

**I** haue heretofore largely declared, the wals of mirth makynge, and therefore I little nede to reuew them here in this place.

Anticipation or Preuencion.

**A**nticipation is, when we preuent those wordes, that another would saie, and disproue theim as vntreue, or at least wise answere vnto them. A Godly Preacher enueighed earnestly against those, that would not haue the Bible to bee in English, and after earnest probation of his cause, saied thus, but we thynkes I heare one saie. Sir, you make muche a dooe, aboute a litle matter, what were we the worse, if we had no scripture at all? To whom he answered: the scripture is left vnto vs by Goddes awne will, that the rather we might knowe his commaundementes, and liue thereafter all the daies of our life. Sometymes this figure is vled when we saie, we will not speake this or that, and yet doo not withstandyng. As thus. Soche a one is an Officer, I will not saie a byber. Righte is hyndered throughe mighte, I will not saie, ouerwhelmed. Thus in sayng we will not speake, we speake, our mynde after a sort, not withstandyng.

A similitude.

**S**imilitude is a likenesse whē .ij. thinges, or mo then two, ar so copared and resembled together, that they bothe in some one propertie seme like. Oftentymes byate beastes, and thinges that haue no life, minister greate matter in this behalfe. Therefore those that delite to proue thynge by similitudes, must learne to knowe the nature of diuerse beastes, of metalles, of stoness and al soche, as haue any vertue in them, & be applied to mannes life. Sometymes

## The art of Rhetorique.

Similitude,  
enlarged.

times in a woꝛde appereth a similitude, which being dilated helpeth wel foꝛ amplificatio. As thus. Pou strue againſt the ſtreme, better bowe then bꝛeake. It is entl runnyng againſte a ſtone wall. A man maie loue his houſe well, & yet not ride vpon the ridge. By alwhiche, any one maie gather a ſimilitude, and enlarge it at pleaſure. The pꝛouerbes of He woꝛde helpe wonderfull well foꝛ this purpoſe. In comparinge a thynge from the leſſe to the greater. Similitudes helpe well to ſet out the matter. That if we purpoſe to dilate our cauſe hereby with poſes and ſentences, we maie with eaſe talke at large. This ſhall ſerue foꝛ an ex ample. The moꝛe pꝛecious a thynge is, the moꝛe diligently ſhoulde it bee kepte, and better hede taken to it. Therefoꝛe tyme (coſideryng, nothing is moꝛe pꝛecious) ſhould warily bee vſed, and good care taken, that no tyme be loſt, without ſome pꝛoſite gotten. Foꝛ if they are to be puniſhed, that ſpend their money, and waſt their landes, what folte is it, not to thynke theim woꝛthie moche moꝛe blame, that ſpend their tyme) whiche is the chiefteſt treaſure that God geueth) either idly, oꝛ els vngodly? Foꝛ what other thynge doeth manne loſe, when he loſeth his tyme, but his liſe? And what can be moꝛe deare to man, then his liſe? If wee loſe a litle money, oꝛ a ryng of golde with a ſtone in it, we compt that greate loſſe. And I pꝛate you, whē we loſe a whole daſe, whiche is a good poꝛcion of a mannes liſe, ſhall wee not compte that a loſſe, conſideryng though our money be gone, wee maye recouer the ſame again, but tyme loſt can neuer be called backe again. Again, when we loſe our money, ſome bodye getteth good by it, but the loſſe of time turneth to no mannes auaille. There is no man that loſeth in anye other thynge, but ſome bodye gaynethe by it ſauynge onelye in the loſſe of tyme. Pea, it hath ſaued the lyſe of ſome, to loſe all that they hadde. Foꝛ riches be the occaſion ſometymes of muche miſchiefe in this lyſe, ſo that it were better ſometymes waſtefully to ſpende, then warily to kepe: by the loſſe of tyme, no man hath pꝛoſited him ſelſe any thing at all. Beſides this, the better & moꝛe pꝛecious a thynge is, the moꝛe ſhame to ſped it ſondly. Though mē kepe their goodes neuer ſo cloſe, and locke them by neuer ſo faſt, yet often tymes, either by ſome miſchaunce of ſyꝛe, oꝛ other thynge, they are loſt, oꝛ els deſperate Dickes boꝛowes nowe  
and

and then against the owners will, all that euer he hath. And now, though the owner be vndoed, yet is he not therfore dishonest, considering honestie standeth not in wealth, nor heapes of money: but the losse of tyme, seying it happeneth through our owne folie, not onely doeth it make vs wretches, but also causeth men to thinke, that we are past all grace. A wonderfull kinde of infamie, when the whole blame shall rest vpon none other mannes necke, but vpon his onely, that suffereth al the harme. With money a man may buy lande, but none can get honestie of that price: and yet with well vsing of time, a man not onely might get hym moche worship, but also might purchase himself a name for euer. Yea, in a small time a man might get great fame, and liue in moche estimation. By losing of money, we lose little els: but losing of time we lose all the goodnesse and giftes of God, whiche by laboꝝ might be had. Thus similitudes might be enlarged, by heaping good sentences, when one thyng is compared with another, and conclusion made thereupon. Among the learned menne of the Church, no one useth this figure, moze then Chrysostome, whose writings, the rather seeme moze pleasant and swete. For similitudes are not onely used to amplify a matter, but also to beautifie the same, to delite the hearers, to make the matter plaine, and to shewe a certaine matter, with the report of soche resembled thinges, but because I haue spoken of similitudes heretofore, in the booke of Logique, I will surcesse to talke any further of this matter.

¶ Example.



That mindeth to perswade, must needs be well stored with examples. And therfore, moche are they to be commended, whiche searche Chronicles of al ages, and compare the state of our elders, with this present tyme. The hystoꝝ of Gods booke, to the chistian is infallible, and therfore, the rehearsall of soche good thinges, as are therein contened, moue the faithfull to all byright doynge, & amendment of their life. The Ethnicke authoꝝ stirre the hearers being well applied to the purpose. For when it shall be reported that they, whiche had no knowlege of God, liued in a brotherly loue, one to wardes another, detested aduouerie, banished perurtes, hanged the vnthankfull, kepte the idle without meate, till they laboured for their liuyng: suffered

Exemplum.

none excoꝛtion, exempted bribes, from bearyng rule in the  
 commoꝛ weale: the chꝛistians must needs be ashamed of their  
 enill behauiour, and studie moche to passe those, whiche are  
 in call yng moche vnder theim, and not suffre that the igno-  
 raunt and Paganes life, shall counteruaile the taught chil-  
 dꝛen of God, and passe the chꝛistians, so moche in good liuing  
 as the chꝛistians passe them in good learn yng. Enogall ex-  
 ples, commende moche the matter. I call them vnegall, whē  
 the weaker is bzought in against the stronger, as if children  
 bee faithfull, moche moze ought men to bee faithfull. If wo-  
 menne bee chaste, and vndefiled: men should moche moze bee  
 cleane, and without fault. If an vnlearned man will doe no  
 wrong, and a learned man and a pꝛeacher, must moche moze bee  
 vpright, and thus without blame. If an housholder wil deale  
 iustly with his seruauntes: a kyng must moche the rather,  
 deale iustly with his subiectes. Exam ples gathered out of his-  
 stozes, and vsed in this sort, helpe moche to wardes perswa-  
 sion. Pea, byste beastes minister greate occasiō of right good  
 matter, considering many of them haue the wen vnto vs, the  
 paternes and Images of diuers vertues.

Doves.

Doves scyng an Hauke, gather all together, teaching vs  
 none other thyng, but in aduersitie, to sticke one to an other.

Craines.

Craines in the night haue their watche, watyng vs neuer  
 to bee carelesse, so if their watche faile theim, thei all neuer  
 leaue, till thei haue killed that one Craine, teaching vs that  
 no traitours are woꝛthie to liue vpon yearth. Thei watche  
 for his saufegarde, and bicause he would not sleepe: holbeth a  
 stone in his foote, the whiche falleth from hym, when he be-  
 ginneth to wane beaule, and so kepeth hymself still waking.

Whereby wee may learne, that all men in their vocacion,  
 should bee right ware and watchfull. The Henne cloketh  
 her Chickens, sedeth them, and kepeth them from the Ralte.

Women muste clocke their children, byng theim by well,  
 and kepe them from enill happe. Now I might in speak yng  
 of some obfous vice, largely set out some example, belonging  
 to thesame, and compare it with other, by bearyng of Chꝛo-  
 nicles, and match yng of thynges together. The vntanke-  
 full in this age (wherof there is no smalle number) can not  
 haue enough saied against them. And therefore, I am myn-  
 ded, to saie some what against theim, to the vtter abꝛyng

Unthankfull-  
 nesse, howe e-  
 uill it is.



of all soche vnkinde dealing. For he that is vnthankfull, and for hartse loue, sheweth cankarde hatred: wanteth all other vertues, that are required to be in man. The chief perfection, and the absolute fulfilling of the Lawe, standeth in the lone, whiche manne oweth first to God, and nexte to his neighbour. Let a man haue faith, that he maie bee hable to translate Mountaignes (as saint Paule saith): yea, let hym haue neuer so good qualittes, or bee he neuer so politike a man, for the sauegard of his countrie, be he neuer so wise, so ware, and so watchfull: yet if he want loue, he is nothing els but as a soundyng basse, or a tinklyng Cimball. Now, he that is churlishe and vnthankfull, muste nedes wante lone, and therefore, wanteth he all other goodnes. The Persians therefore, seeing the greatnesse of this offence, and that where it rested, all bices for euer were banished: prouided by a law, that soche should suffer death as Felons, whiche wer found faultie with vnthankfulnesse. And yet I can not se, but they deserue rather an exquisite kind of death (soche as fewe haue seen, or fewe haue felte) then to suffer like death with other, that haue not like offended with them. But nowe because this offence, is an euill mooste odious, and the principall occasion of all other mischief: I will sette forth the three notable examples, the one of a Dragon, the seconde of a Dogge, and the third of a Lion (whiche all three in thankfulness, if that be true, whiche is reported of them, wonderfully exceeded) and the rather I seke to set them out, that the wicked hereby maie well knowe, what they them selues are, when brute beastes shall set them all to schoole.

There was a man (as Plinie writeth) whiche fostered by a young Dragon, who seeing the same beaste to wane wonderfull greate, feared to kepe his Dragon any longer, with in his house, and therefore he put him oue, into a wilde forest. It happened afterwarde, that the same man trauallyng on his journey, throught the Forest, was beset with Thieues. And now being in this distresse, and loking for none other ende but death, made (as lothe to departe) a greate shout, and outcrie: straight vpon whose noise, and at the knowlege of his voice, the Dragon came to hym in all the hast possible. Whereupon the Thieues being greatly afrayed, ran cleane awaie, to saue them selues harmelesse. Thus, throught the

Unthankful  
nes punished  
by the Persi-  
ans death.

Thankful-  
nesse of a  
Dragon.

thankfulnesse of a Dogge, this mannes life was saued.

Thankful-  
nesse of a dog.

The Dogge of the Romaine Fululus, is more woderfull. This Fululus trauallyng by the wate, was slaine with slaues, that laie in waite for him. His Dogge seying his master dedde, late by hym for the space of two daies. Whereupon, when the man was missyng, and searche made for hym: the found him dedde, with his Dogge lying by him. Some maruellling to se the Dogge lie there, by his dedde maister. Broke him, & would haue dyuen hym fro the dedde corse, and could not: iome seing soche kindnes in the dogge, and pityng him that he should lye there without meate, two or thre daies before: cast hym a pece of fleshe, wherupon the dogge craite caried the meate to his masters mouthe, and would not eate any whilte hymself, though he had forborne meate so long before. And last of al, when the ded body should be cast into the riuier (accoording to the maner of the Romaines) the Dogge lept in after, and holding by his maister, so long as he could, did chuse rather to die with him, then to liue without hym.

Thankful-  
nesse of a Lion

The Lion (wherof Applan the Grammarian doth speak) is also straunge for his kindnesse, and almoste incredible. A seruauant, that had run awate from his maister, and hid hymself for feare in a caue, within a greate wodde, toke a thorne out of a Lions foote, whiche then came to hym for succoure, as he late there. Now when he had doen, the Lion to requite his good turne, brought soche meate to the caue, as he could kill in the wodde. The whiche meate, the seruauant resting against the Sunne (beyng in the moste hotte countrey of all Affrica) did eate from time to time. At length yet being wearie of soche a lothsome life, he left the caue, and came abroad, by meanes wherEOF, he was taken again, and beyng a slaue to his maister (who had power of life and death ouer hym) he was condemned to be caste to the wilde beastes at Roome, there to be deuoured of a Lion. The poore castife stood pittisfully, in the sight of thousandes, euer loking wher he should be deuoured. It happened at the same time, when this felow was thus adindged to dye: that the same Lion was taken, whose foote he healed in the woodde. When the Lion was putte to hym, he came firste verie terrible towar des this fellowe, and immediatly knowyng what he was, stood still, and at length faunsd gentils upon hym. The fellowe at first  
beyng

beyng amased, began to take harte vnto hym afterwardes, as halfe knowyng hym likewise, and thus thei began bothe to take acquaintaunce, the one of the other, and plased together a good space, without all daunger, whereupon the people beyng amased, moche wondered at the straungenesse of this thing. And standing thus astonied, thei sent to know of the cause, what this matter should meane. Vnto whom this pooze wretche opened, the whole thyng altogether, euen as it happened. When the people heard this, thei not onely reioysed moche at the sight thereof, but also thei made earnestte request to his maister for his life. His maister maruellling as moche as any of the, at soche an vnswont kindnes: gaue hym not onely his life, but also his fredome. And now to thend he might haue somwhat wherupō to liue, the people gaue him a fee for terme of his life. The fellowe by and by, got hym a lime and a coler, and caried the Lion by and doune the citie in soche sorte, as huntelmen cary a greihound, or a spaniell, the people still wonderyng, and sayng, euer as he came by: behold a mā, that hath cured a Lion, behold a Lion that hath saved a man. The whiche example, the moze straunge it is, the moze ashamed make thei bee, that are vnnaturall, & maie learn kindnes of a brute beast. For soche mē beyng ouercumt with kindnes of a beastes, ar worse then beastes, & moze mete rather to be tormented with deuils, then to liue with men.

¶ Of enlargyng examplies by copie.

**A**D now because examples enriched by copie, helpe moche for amplification: I will giue a tast, how these and soche like histories, maie bee increased. And for the better handling of them, nedefull it is to marke well the circumstances: that being well obserued, and compared together on bothe partes, thei maie the rather be enlarged. As thus. That which brute beastes haue doen, shalt thou being a man, seme not to haue doen? Thei shewed themselves naturall, and wilt thou appere vnnaturall? Pale, thei ouercame nature, and wilt thou be overcome of them? Thei became of beastes in bodie, men in nature, and wilt thou become of a man in bodie, a beast in nature? Thei being without reason, declared the pproperty of reasonable creatures, and wilt thou, beyng a man endued with reason, appere in thy doinges altogether vnrasonable? Shal dogges be thāk.

Example enlarged.

full: and men, yea, chylde men want soche a vertue: Shall woymes shewe soche kindnes: and men appere gracelesse: It had been no matter, if thei had been vnthankfull: but man can neuer escape blame, seyng God hath commaunded, and nature hath graffed this in all men: that thei should doe to o- ther, as thei would be doen vnto. Again, thei for meate onely shewed themselues so kind: and shall man for so many bene- fites receiued, and for soche goodnes shewed, requite for good will, euill dedes: for hartie loue, dedly hatred: for vertue, vice and for life giuen to hym, yelde death to other: Nature hath parted man and beaste: and shall man in nature be no man: Shamed be that wretch, that goeth against nature, that one- ly hath the shape of a man, & in nature is worse then a beast. Yea, worthis are all soche, rather to be tozned with deuilles, then to liue with men. Thus an exāple might most copiously be augmented, but thus moche for this tyme is sufficient.

The sayng of Poetes, and all their fables, are not to bee forgotten, for by them we maie talke at large, and win men by perswasō, if we declare before hand, that these tales were not fained of soche wisemen without cause, neither yet con- tinued vntill this tyme, and kepte in memoire without good consideracon, and therevpon declare the true meaning of al soche wyting. For vndoubtedly, there is no one tale among all the Poetes, but vnder the same is comprehended some thyng that pertaineth, either to the amendement of maners to the knowlege of truthe, to the settingt forth of natures woozke, or els to the vnderstandyng of some notable thyng doen. For what other is the painfull trauaile of Ulysses, di- scribed so largely by Homere, but a liuely picture of mannes misery in this life. And as Plutarcke saith: and like wise Ba- silios Magnus: in the Illiades are described strength, and ba- lliauntnesse of the bodie: In Odisea is set forth, a liuely pa- terne of the minde. The Poetes are wisemen, and wisshed in harte the redress of thynges, the whiche when for feare, thei durst not openly rebuke, thei did in colours painte them out, and tolde menne by shadowes, what thei should dooe in good soche, or els because the wicked were vnwozthy to hear the truthe, thei spake so, that none might vnderstande, but those vnto whom thei please to vtter their meanyng, and knewe them to be men of honest conuersacion.

Poeticall  
narracions  
profitable.

Poetes vnder  
colours,  
shewe moche  
wisedome.

We read of Danae the faire damosel, who Jupiter temp<sup>r</sup> Danae.  
 ted fall ofte, and could neuer haue his pleasure, till at length  
 he made it rain gold, and so as she sat in her chimney, a great  
 deale fell vpon her lappe, the whiche she tooke gladly, and  
 kept it there: within the whiche golde, Jupiter hymself was  
 cōprehended, whereby is none other thyng els signified, but  
 that women haue been, and will be overcome with money.

Like wise Jupiter satisfying the faire maide Iphis, could not Iphis.  
 haue his will, till he tourned hymself into a faire white bul,  
 whiche signified that beautie maye overcome the beste.

If a man could speake again<sup>t</sup> coueteous caltines, can he  
 better shewe what they are, then by setting forth the strange  
 plague of Tantalus, who is reported to be in hells, hauyng Tantalus.  
 Water commyng still to his chinne, and yet neuer hable to  
 drinke: and an Apple hangyng befoze his mouthe, and yet  
 neuer hable to eate:

Icarus would nedes haue winges, and flie cōtrary to na- Icarus.  
 ture, wherupon when he had set them together with ware,  
 and soined to his side, and moued by into thaire. But so sone  
 as the Sunne had somwhat heated him, and his ware began  
 to melt, he fell down into a great riuer, and was drouned out  
 of hand, the whiche water was euer after called by his name.

Now what other thing doeth this tale shew vs, but that eue-  
 ry man should not meddle with thynges, aboute his compasse  
 Midas desired, that whatsoeuer he touched, the same might Midas.  
 bee golde: wherupon when Jupiter had graunted hym his  
 bounde: his meate, drinke, and all other thynges tourned in-  
 to golde, and he choked with his owne desire, as all couete-  
 ous menne lightlie shall be, that can neuer be content when  
 they haue enough.

What other thyng are the wonderfull labours of Hercu- Hercules la-  
 les, but that reason should withstande affectiō, and the spi- bours, what  
 rite for euer should fight, againste the flesh: The Christians thei signified  
 had like Fables heretofore, of soille fellows, the Images  
 wherof were set by (in Gods name) euen in our Churches.  
 But is any man so mad to thinke, that euer there was soche  
 a one as S. Christofer was painted vnto vs: Marie God for  
 S. Christo-  
 bto. Assuredly when he liued vpon yearth, there were other fer, what he  
 houses builded for hym, then wee haue at this tyme, and I signified.  
 thinke Tailors wer moche troubled, to take measure of his

foz making his garmentes. He might be of kin to Gargateo if he were as bigge as he is set fozt in Antwerpt. But this was the meanyng of our elders (and the name self dooeth signifie none other) that euery man should beare Christ vpon his backe; that is to saie, he should loue his brother, as Christ loued vs, & gaue his bodie foz vs: he should trauaille throug hunger, cold, so:we, sicknes, death, and all daungers, with al suffraunce that might be. And whether should he trauaille To the euerliuyng God. But how: In darknes: No fozsoth by the light of his wo:de. And therefore S. Christofer being in the sea, and not well hable to get out (that is to saie) being almoste douned in Anne, and not knowing, which way best to escape) an Eremite appered vnto him with a lantern and a light therein, the whiche doeth signifie none other thyng to the christian, but the true wo:de of God, whiche lighteneth the hartes of men, and giueth vnderstadyng to the youglinges (as the Prophete doeth saie.) Again, S. George he is set on horsebacke, and killeth a Dragon with his speare, which Dragon would haue deuoured a vrgine, wher by is none other thing meant, but that a king and euery man, vnto whō thererucion of iustice is comitted, should defende thinnocent against the vngodly attemptes of the wicked, and rather kill soche deuills by marshall lawe, then suffer the innocentes to take any wo:rg. But who gaue our clergie, any soche authoritie, that those monsters should be in churches, as lay mentnes boke: God fozbad by expresse wo:de, to make any grauen Image, and shall we be so bold, to bpeake Gods will foz a good intent, and call these Idols late mēnes boke: I could talke largely of examples, and heape a nōber here together, aswell of Ethnike autho:rs, as of other here at home: but foz feare I should be tedious, these foz this tyme shall suffice.

Of fables.

Apologi.



He feined fables, soche as are attributed vnto byute beastes, would not bee fozgotten at any hande. Fo: not onely thei delite the rude and igno:ant, but also thei help moche foz perswasion. And because soche as speake in open audience, haue euer moe sooles to heare theim, then wisemen to giue iudgemente: I would thinke it not amisse, to speake moche, acco:dyng to the nature and phansie of the igno:ant, that the rather thei might be wonne throug fables,

bles, to learn more weightie and graue matters, for all men can not brooke sage causes, and aunient collacions: but will like earnest matters the rather, if some thing be spoken there among, agreeing to their natures. The multitude (as Horace doeth saie) is a beast, or rather a monster that hath many heads, & therfore like vnto the diuersitie of natures, varietie of inuention muste alwaies be vsed. Salke altogether of inmost graue matters, or depely searche out the ground of thynges or vse the quiddities of Dunces, to set forth the Gods misteries: and you shall see the ignorant (I warrant you) either fall asleep, or els bid you farewell. The multitude must needs be made merite: & the more foolishlye your talke is, the more wiselye they compt it to be. And yet it is no foolishnesse, but rather wisdom to win men, by tellyng of Fables, to heare of Gods goodnesse. Undoubtedly fables well sette forth, haue dooen moche good at diuers tymes, and in diuers common weales. The Romaine Penenius Agrippa, alledging vpon a tyme, a fable of y conlia, made betwixt the partes of a mannes body, and his belse: quieted a maruellous fire that was like to ensue, and pacified the bypoyse of sedicious rebelles, whiche els thought, for euer to destrote their countrie. Themistocles perswaded the Athenians, not to chaunge their officers, by rehearsyng the fable of a scabbed Fore, For (q he) when many flies stode sedyng vpon his rawe fleshe, and had well fedde them selues, he was contented at an others perswasion, to haue them stayt a waite: whereupon there ensued soche hungrie flies after wardes, that the sozy Fore beyng al alone, was eaten vp almoste to the harde bone, and therfore cursed the tyme, that euer he agreed to any soche euill counsaile. In like maner (q Themistocles) if you wil chaunge officers, the hungrie flies will eate you vp, one after an other, whereas now you liue, beyng but onely bitten, and like to haue no farther harme, but rather moche wealth and quietnesse hereafter, because they are filled, and haue enough, that heretofore sucked so moche of your blood.

Now likewise, as I gaue a lesson how to enlarge an exāple, so make fables also in like sort be set out, and augmented at large by amplification. Thus moche for the vse of fables. Againe, sometymes feigned Narracions, and bottle inuented matters (as though they were true in deede) helpe well to

Fables, how  
needfull they  
are to teache  
thing nozant

## The arte of Rhetorique.

set forward a cause, and haue greate grace in the, being aptly bled and well inuented. Luciane passeth in this point: and sir Thomas More for his Catoia, can soner be remembred of me, then worthely ppassed of any, according to ther celliecte of his inuencion in that behaulse, doeth mooste iustly require.

### Digestion.

Digestio.



Digestion, is an orderly placing of thynges, partynge euery matter seuerally. Tullie hath an example here of in his Oracion, whiche he made for Sertus Roscius Amarinus. There are thre thynges (of Tullie) whiche hinder Sertus Roscius at this tyme, the accusacion of his aduersaries, the boldnesse of theim, and the power that thei beare. Cruscus his accuser hath taken vpon hym, to sojge false matter, the Roscians kinsfolke haue boldly aduentured, and will face out their doynge, and Chyslogonus here, that mooste can doe, will presse vs with his power.

¶ A whisht, or a warnyng to speake no more.

Retioentia.



Whisht, is when we bid theim holde their peacc, that haue leass cause to speake, and can dooe little good with their talkyng. Diogenes beyng vpon the Sea, among a number of naughtie packes, in a greate storme of weather, when diuers of these wicked felowes, cried out for feare of drounyng, some with fained prayer to Iupiter, some to Neptune, and euery one as thei beste fantasied the goddess aboue: whisht (of Diogenes) for by goddes mother, if God hymself knowe you to be here, you were like to bee drouned euery mothers soune of you. Meanyng that thei were so nought, and so falgnedly made their prayer to false Goddess, without minde to amende their naughtie life, that the liuyng God would not leaue them vnpunished, though thei cried neuer so faste. We vse this figure likewise when in speakyng of any man: we saie, whisht, the woulfe is at hande, when the same manne cometh in the meane season, of whom we spake before.

### Contrarietie.

Contentio.



Contrarietie, is when our talke standeth by contrary wordes, or sentences together. As thus. Wee might dyspaise some one man, he is of a straunge nature as euer I sawe, for to his frende he is churlishe, to his foe he is gentle: giue hym faire wordes, and you offende hym: checke hym sharpely, and you winne hym. Let  
hym



him haue his Will, and he will ste in thy face: kepe him thort,  
and you shall haue hym at commaundement.

*Libera vox.*  
¶ Of frendesse of speache.

**F**rendesse of speache, is when we speake boldly, and  
without feare, euen to the proudest of them, what  
soeuer we please, or haue list to speake. Diogenes  
herein did excell, and feared no man, when he saw  
iust cause to save his minde. This world wanteth soche as he  
was, and hath ouer many soche, as neuer honeste man was,  
that is to saie; flatterers, fauners, and sothers of mennes  
satynges.

¶ Of stomacke grief.

**S**tomacke grief, is when we will take the matter  
as hotte as a tosse. We nede no examles for this  
matter, hotte menne haue to many, of whom thei  
maie be bolde and spare not, that finde themselues  
a colde. Sometymes we entreate earnestly, and make mea-  
nes by prayer to winne fauour. Sometymes we seke fauour  
by speaking well of the companie presente. As. Through  
your helpe my lordes, this good deede hath been doen. Som-  
tymes we speake to hurte our aduersaries, by setting forth  
their euill behauiour. Sometymes we excuse a fault, and ac-  
cuse the repozters. Sometymes we wishe vnto God, for re-  
dresse of euill. Sometymes we curse the extreme wickednes  
of some parte good roisters. In all whiche I thinke neither  
examles nede, or yet any rehearfall had been greatly neces-  
sarie, considering al these come without any greate learning,  
saying that for apt bestowing, iudgement is right nedefull.

¶ Of figures and sentences, called Schemes.

**W**hen any sentence, vpon the placynge or setting of  
woordes, is saied to be a figure: the saied is alwa-  
yes called a Scheme, the whiche woordes beynge  
altered, or displaced, the figure straight doeth lose  
his name, and is called no moze a Scheme. Of this sort ther  
is diuers, soche as hereafter followe.

¶ Of Doublettes.

**D**oublettes, is when we rehearse one and the same  
woorde twise together. Ah wretche, wretche, that  
I am. Tullie against Catiline, enueighyng soze  
against his traiterous attemptes, saith after a  
longe rehearsed matter, and yet notwithstanding all this  
notozious

*Geminatio,  
Verborum.*

notorious wickednesse: the man liueth still, liueth: pale Pa-  
rie, he cometh into the counsaile house, whiche is moze. An  
other: Darest thou shewe thy face, thou wretched thief, thou  
thief, I saie to thine owne father, darest thou looke abode?  
Thus the oft repeating of one woꝛde, doeth moche stirre the  
hearer, and makes the woꝛde seme greater, as though a  
swoꝛde were ofte digged and thꝛuste twice, oꝛ thise in one  
place of the bodie.

Alteryng parte of a woꝛde.

Paulum im-  
mutatum  
verbum.



Alteryng part of a woꝛde, is when we take a letter  
oꝛ sillable from some woꝛde, oꝛ els adde a letter, oꝛ  
sillable to a woꝛde. As thus. Wyllyam Somer se-  
yng moche a doe foꝛ accomptes making, and that  
the kynges maiestie, of moſte woꝛthle memoꝛie Henry the  
big, wanted money, soche as was due vnto hym: and please  
your grace (¶ he) you haue so many Frauditours, so many  
Conuictghers, and so many Decetuers to get by your money  
that thei get all to themselues. Whether he saied true, oꝛ no  
let God iudge that, it was vnhappely spoken of a foole, and  
I thinke he had some Schoolemaſter: he should haue saied  
Auditours, Surueighoꝛs, and Receiuers.

Repetition.

Repeticio  
primo.



Repetition, is whē we begin diuers sentences, one  
after an other, with one and the same woꝛde. As  
thus: When thou shalt appere at the terrible daie  
of Iudgemente, befoze the high maiestie of God,  
where is then thy riches? Where is then thy deintie saree?  
Where is then thy greate bande of men? Where are then  
thy faire houses? Where are then all thy landes, pastures,  
parkes, and foꝛesses: I might saie thus of our souerain loꝛde  
the kynges maiestie, that now is: kyng Edward hath ouer-  
thꝛowen idolatrie: kyng Edward hath banished supersticiꝛ:  
kyng Edward by Gods helpe, hath brought vs to the true  
knowledge of our creation: kyng Edward hath quieted our  
consciencs, and laboured that all his people should seeke  
health, by the death and passion of Christ alone.

Conuerſion.

Conuerſio  
eiusdem in  
extremum.



Conuerſion, is an oft repeating of the last woꝛde, and  
is contrary to that, whiche went befoze. When iuste  
dealyng is not vsed: wealthe goeth awaie, frendship  
goeth awaie, truthe goeth awaie, all goodnes (to speake at a  
woꝛde)

woorde) goeth a wale. Where affections beare rule, there reason is subdued, honestie is subdued, good wil is subdued, and all thinges els that withstande euill, for ever are subdued.

¶ **C**omprehension.

**C**omprehension, is when bothe the aboue rehearsed figures, are in one kinde of speakyng vsed, so that bothe one firste woorde, muste oft be rehearsed, and likewise all one laste woorde. What winneth the hartes of men: Liberalitie. What causeth men to aduenture their liues, and die willingly in defence of their maisters: Liberalitie. What continueth the estate of a king: Liberalitie. What becometh a woman beste, and firste of all: Silence. What seconde: Silence. What thirde: Silence. What fourth: Silence. Yea, if a man should aske me, till Doumes daie, I would still crie silence, silence: without the which, no woman hath any good gifte, but hauyng the same, no doubt she must haue many other notable giftes, as the which of necessitie; doe ever followe soche a vertue.

*Cenuersio in eadem.*

*Silence becometh a word.*

¶ **P**rogression.

**P**rogression, standeth bypon contrarie sentences, which answer one another. If we would rebuke a naughtie boie, wee might with commending a good boie, saie thus. What a boie art thou in comparison of this fellowe here. Thou sleapes: he wakes: thou plates: he studies: thou art euer abroade: he is euer at home: thou neuer waites: he stil doeth his attendaunce: thou carest for no bodie: he doeth his duettie to all men: thou doest what thou canst to hurte all, and please none: he doeth what he can, to hurte none, and please all.

*Progressio.*

¶ **L**ike endyng, and like fallyng.

**W**hen the sentences are saied to ende like, when those wordes dooe ende in like sillables, which dooe lacke cases. Thou liues wickedly, thou speakes naughtely. The rebelles of Northfolke (w<sup>ch</sup> a moste worthy manne, that made an inuettue against them) though flauerie, the we nobilitie: in drede miserably, in fashon cruelly, in cause deuillishly. Sentences also are saied to fall like, when diuers wordes in one sentence, ende in like cases, and that in rime. By greate trauaille, is gotte moche awails, by earnest affection, men learne discrecion.

*Similiter desinens, similiter cadens.*

These .ij. kindes of Comparison, are then moste delitefull,

where

When contrary thinges ar repeated together: whē that oncs  
 again is bettered, which befoze was spoken: when sentences  
 are turned, and letters are altered. Of the first, this maie be  
 an exāple: where learning is loued, there labour is esteemed:  
 but where sleuthe is thought solace, there radenesse taketh  
 place. A kyng is honoured, that is a kyng in dedde, wlll you  
 drinke or you go, or wil you go or you drinke. There is a dis-  
 crete betwixt an horse, and a milnehorse. He is a meter  
 man to drue the cartte, then to serue the court. Througħ la-  
 bour cometh honour, througħ idle liuing, soloweth bāgging.  
 Diners in this our tyme, delite moche in this kinde of wri-  
 ting, whiche being measurably used, deliteth moche the hear-  
 ers, otherwē it offendeth, and werieth mennes eares with  
 faciette. S. Augustine had al goodly gift in this behalfe, and  
 yet some thynkes he so; got measure, and used ouermoch this  
 kind of figure. Not withstāding, the people wer soche where  
 he lined, that thei tookē moche delite in rimed sentences, and  
 in Oracions made ballade wise. Pea, thei wer so nice and so  
 waitward to please, that except the preacher frō tyme to tyme,  
 could rime out his Sermon, thei would not longe abide the  
 hearyng. Tacitus also lye weth that in his tyme, the Judges  
 and Seriauntes at the lawe, wer druen to vse this kinde of  
 phrase, bothe in their wrytyng, and also in their speakyng.  
 Pea, greate lordes would thinke them selues contempned,  
 if learned men (when thei speake befoze them) sought not to  
 speake in this so;f. So that so; the flowing stile, and full sen-  
 tence, crept in minstrelles elocucion, talking matters altoge-  
 ther in rime, and so; weightines and grauitie of wordes suc-  
 cedyng nothyng els but wantonnesse of inuencion. Cullie  
 was so; taken, with Luse, Cesar, and other: and Apulcius,  
 Ausonius, with soche minstrell makers, were altogether so-  
 lowed. And I thinke the Popes heretboze (seing the peoples  
 folie to be soche) made all our Hymnes & Anthenies in rime,  
 that with the singyng of men, playng of organes, ringyng  
 of belles, and rymyng of Hymnes, and Sequences, the poe;  
 ignoraunt might thinke the harmonie to be heauenly, and  
 verely belcue, that the Angelles of God, made not a better  
 noyse in heauen. I speake thus moche of these twoo figures  
 not that I thinke foly to vse them (so; thei are pleasant and  
 praisse worthe) but my talke is to this ende, that thei should  
 neither

Augustine.

Tacitus.

Rimed sen-  
 tences, used  
 without mea-  
 sure.

Rimes made  
 to mocke the  
 simple.

neither onely, nor chiefly be used, as I knowe some in this our time, doe overmoche use them in their writings. And overmoche (as all men knowe) was never good yet. For a man may have overmoche of his mothers blessing, if he will not leave blessing. Therefore, a measure is best, yea, even in the best things. And thus farre for these two figures.

**E**gall members are soche, wher the one halfe of the sentence, answereth to the other, with iuste proportion of number, not that the sillables of necessity, should be of iuste number, but that the eare might iudge them to be so egall, that there maye appere small difference. As thus. I have without merite, is extreme power, yet men through folly, desire soche iustice. Learning is dangerous, if an evill man have it. The more noble a man is, the more gentle he should be. Socrates passeth in this behalfe, who is thought to write altogether in number, keeping iuste proportion, in framing of his sentence.

*Pariparib<sup>o</sup>  
relata.*

**L**ike among them selves. Sentences are called like, when contraries are set together, and the first taketh almoste as the other following: and the other following, taketh almoste a wate, as that did, whiche wente before. As thus. Luste hath overcome shamefastnesse, impudencie hath overcome feare, and madnesse hath overcome reason. Or els sentences are saied, to be like among them selves, when every parte of one sentence is egall, and of like waight one with an other. As thus. As it knowen, tried, proved, evident, open, and assured that I did soche a deede. Another. Soche rife, Dicing, Carding, picking, stealing, fightyng, Ruffins, queanes and harlots, must nedes byng hym to naught.

*Similia inter  
se.*

**G**radation, is when we rehearse the worde that goeth nexte before, and byng an other worde thereupon, that increaseth the matter, as though one should goe by a pale of Staires, and not leave till he come at the toppes. Or thus. Gradation, is when a sentence is dissevered by degrees, so that the worde, whiche endeth the sentence going before, doeth begin the nexte. Labour getteth learning, learning getteth fame, fame getteth honour, honour getteth blisse for ever. Another. If south cometh pleasure, of pleasure.

*Gradatio.*

*tura.*

The arte of Rhetorique.

sure cometh spending, of spending cometh whozing, of whozing cometh lacke, of lacke cometh theste, of theste cometh hangyng, and there an ende foꝛ this woꝛlde.

Regression.

Regressio.

**W**hat is called regression, when we repeate a woꝛde oftentimes; that hath been spoken, and rehearsed before, whether the same be in the beginnyng, in the middell, oꝛ in the latter ende of a sentence.

In the beginnyng, thus. Thou art ordeined to rule other and not other to rule thee.

In the middell, thus. He that hath money, hath not giuen it, and he that hath giuen money, hath not his money still: but he that hath giuen thankes, hath thankes still, and he that hath them still, hath giuen them not withstanding.

In the latter ende, thus. Manne must not liue to eate, but eate to liue. Man is not made foꝛ the Sabbath, but the Sabbath is made foꝛ man. If man doe any filthie thing, and take pleasure therein: the pleasure goeth awaie, but the shame tarrieth still. If man doe any good thyng with pain, the paines go awaie, but the honestie abideth still.

¶ Woꝛdes loose.

Dissolutum.

**W**oꝛdes loose are soche, whiche as are vttered without any addition of coniunctions, soche as knitte woꝛdes and sentences together. As thus. Obie the kyng, feare his lawes, kepe thy vocacion, dooe right, seke reske, like well a little, vse all men, as thou wouldest that should vse thee.

¶ Out crying.

Exclamatio.

**O**ut crying, is when with voice, we make an exclamation. Oh Loꝛde, O God, O woꝛlde, O life, O maners of men? O death, where is thy syng? O hell, where is thy victorie?

¶ Of vsyng of one woꝛde in diuers places.

**A**n he haue any mannes harte in hym, oꝛ deserueth he the name of a man, that cruellly killeth a pooꝛe innocent man, who neuer thought hym harme.

¶ A cause giuen to a sentence vttered.

**F**ear not myne aduersarie, bicause I am not glittie. I mistrust not the Iudges, bicause they are iuste, the queste will not caste me, the matter is so plain.

¶ A cause giuen to thynges contrary.

Better

**B**etter it were to rule, then to serue: For, he that ruleth, liueth: because he is free. But he that serueth, cannot be saied to liue. For where bondage is, there is no life properly.

Sufferaunce.

**T**Ake your pleasure for a tyme, & do what you like, *Permissio.*  
 A time will come when accopt shall be made. When thyngs cannot be, that we would haue, we should will that, which we can haue. Patience is a remedy for every disease.

A doubtyng.

**S**hall I call hym foole, or shall I call hym varlet, or bothe? Another. What made hym to cominit soche a robberie: Lacke of money, or lacke of wit, or lacke of honestie: I doubt whether to call hym a foolthe knave, or a knauthe foole. When moch matter was here in Englād, for calling the Pope, suprem hedde of the Church (of a Spanyarde, that whylome was of the Popes court in Rome) you doubt moche here in England, whether the Pope be hedde of the churche or no, and greate variaunce there is emonges you, at the which foly of yours I do moche maruail, for we doubt moche at Rome, whether he be a member of the Church at all, or no. *Dubitatio.*

Reckenyng.

**R**eckenyng, is when many thynges are nombzed together. There is no streate, no house, no man, no child, no shop, no lodgyng in all this toune, but he hath been in it. There is no stone, no Diamond, no Saphir, no Rubie, no Chrystall: no Turcasse, no Emerodee, but he knoweth thein perfectly. By this figure we may enlarge that, by reherfing of the partes, whiche was spoken generally, and in fewe woordes. This maie be an example. Suche a sentleman being an vnthyste, hath spent all that ever he had. Thus the sentece maie be amplified, if we shew partticularly what he had, and tell severally how he spent it. Like what enheritaunce came to hym (which was no smal thing) by the death of his awn kinne, & his wifes kinsfolke: What dowter soeuer he had by marriage of his wife, whiche by report was a very greate thyng: What soeuer he got by srecuto, ship: What soeuer the kinges Gracelie gaue hym. What booties soeuer he gotte in warrefare, looke what money he had, *Dinumeratio.*

Sentence amplified by several reherfing of thynges.

o. i. had,

hadde, what plate, what apparell, what householde stuffe, what lande and Lozeshippes, what shepe, goodes, Parkes, and Medowes, yea, what soeuer he hadde, moueable, or vnmoueable, his house, and all that ever he had: he hath so spent in fewe daies, so wasted it, and made soche haucke of all together, among the beastly companie of filthy queanes, among abhominable harlottes, with banqueting from daie to daie, with sumptuous reare suppers, with drincking in the nighte, with dainties and delicates, and all soche sweete delites, with Dicing, Carding, and al maner of gamenynge: that he hath nowe lefte neither crosse noz crucifixe, no not a bodkin in all the world, to blesse hym selfe with all. Thus these wordes (he hath spent al his goodes in riot) are dilated and set furth at large, by rehearsingh severally every thing one after another.

Reasoning a matter with our selves.

Disputatio.



When wee reason the matter with our selves, when we aske questions of our selves, and answers therevnto. As thus. Howe came this good felowe by all that he hath? Did his father leaue hym any land? Not a foot. Did his frendes geue hym any thyng? Not a grote. Hath he serued in any vocacion, to heape vp so moche wealth? None hath liued moze idley. Doeth he not leane to some noble man? Yea, but he neuer receiued moze then. sly. marke wayes. How then cometh he by all that ever he hath, liuyng without labour, hauyng no frendes to helpe him, hauyng so litle to take vnto by all outwarde apparaunce, and spending so liberally, and owyng no man a grote in all the world? Assuredly, it cannot be other wise, but that he cometh naughtly by mooste of that, which he hath. Another. Seyng thou art so basely bozne, so pooze in state, so smally learned, so hard fauoured, and hast no witte at all, what meanest thou to vaunte thy selfe so moche, and to make soche bragges as thou doest. What doeth make thee to ware so proude? Thy stocks wher of thou diddest come? Why man, they are verie base folke. Thyne aloue wealth: tushe, thou art as pooze as Job. Thy learning? Marie thou neuer canst yet whers any learning did growe. Thy beautie? Nowe in good sothe, a worse fauoured manne can there not be vpon yearth again. Thy witte? Nowe God he knoweth, it is as blouante as many be.

What:



What other thyng then, is all this thy bragging, but plain madnesse.

Assemblung of thynges.

**A**ssemblung of thynges, is a comparunge or likenyng of looke, with looke, shape, with shape, and one thyng with another. As when I see one in a greate heate, and fierseley set vpon his enemye, I might saie, he lette flee at hym like a Dragon. Or thus. He lokes like a Tiger, a man would thinke he would eate one, his countenance is so ougle. He speakes not, but he barks like a dogge: he whettes his tethe like a Boze, he beates the grounde with his foote, like a greate Horse: he is as raimpyng as a Lion. By this figure called in Latine *Imago*, that is to saie an Image, we mighte compare one manne with another, as Salust compareth Cesar and Cato together, or we mighte beape many men together, and proue by large reuerfall, any thyng that we woulde, the whiche of the Logicians is called Induccion.

Answering to our self.

**W**e are saied to answer our self, when wee seme to tell our self, what we will do, Phedra in Terence beyng moch troubled and out of quiet, because he was not receiued of his woman, but shutte out of doores, when he was most willyng to se her, made as though he would not come to her after wardes, nor yet se her at all, when she did mooste sently sende for him. And therfoze being in his anger, thus he saied: Well, what shall I dooe? Shall I not go, not euen now when she sendes for me, of her awn accorde: Or shall I be of soche a nature, that I cannot abide the despightfulnesse of harlottes? She hath shutte me out, she calles me again. Shal I go to her? Pale I will not, though she entreate me neuer so faire.

Order.

**O**der is of twoo sortes, the one is, when the word thier is preferred, and set befoze. As a man is sette befoze a woman. The seconde is, when in amplification, the weightiest wordes are sette last, & in diminishing, the same are sette for mooste. With what looke, with what face, with what harte dare thou do soche a dede?

Which describyng, or circumscription.

a. ij.

Circum.

Circumscri-  
ptio.



Circumscriptio, is a bziefe declaring of a thyng. As thus. He is free, that is subiect to no euill. It is a vertue to eschewe vice.

There are diuerse other colours of Rhetorique, to commend and set furthe a sentence, by chaunge of wordes, and moche varietee of speache, but I had rather offende in speaking to little, then deserue rebuke in sayng to moche. For almost as close silence may soner be pardoned, then immoderat babling can want iust blame, & therfoze thus an ende.

¶ Of Memorie.



So I haue labored to set out thother parts of Rhetorique, in soch ample wise as I thought most needfull, so it standeth me in hande, not to slacken myne endeuor, now that I am come to speake of memorie. For, though man haue vnderstanding & iudgemēt, which is one parte of wisdomē: yet wāting a remēbzauce to apply thynges aptly, when time & place shal best require: he shall doe but small good with al his vnderstandyng. And therfoze it is said not without reason, that the same is memorie to the mynde, that life is to the body. Howe then what rilles must they doe that esteeme reason, and loue knowlege, but cherishe the memorie from tyme to tyme, as an especial and soueraine preseruatiue, against this infection of cankerd obliuio. The Faulknors saie, it is the first point of haukyng to hold fast. And yet I cannot thinke other wise, but that in all good learnyng also, it is best & most expedient, euermoze to hold fast. For, what auaille good thynges, if we cannot kepe them, if we receiue them in at one eare, and let them out as fast again at the other eare? A good chrystie man will gather his gooddes together, in tyme of plentie, and laie them out agayne in tyme of nede: and shall not a Draught haue in soze good matter, in the chesse of his memorie, to vse and bestowe in tyme of necessitee: I doubt not, but all menne desire to haue a good remēbzauce of thynges, the whiche what it is, howe it is dyuided, and howe it maye be preserued, I will shewe in as fewe wordes as I can.

what is memorie.

¶ Memo-

**M**emozry is the powler retentive of the mynde, to kepe those thinges, whiche by mannes wit are conceiued, or thus. Memozie is the powler of the mind that containeth thynges receiued, that calleth to mynde thyngs past and reneweth of freshe, thinges forgotten.

The place of Memozie.

**T**he Physicians declare, that in the former parte of the hed, lieth the common sense, the which is therfoze so called, because it geueth iudgemēt, of al the fine outward sences, onely whē they are presently occupied about any thing. As when I heare a thyng, or see a thyng, my common sense iudgeth, that then I doe heare, or see the same. But the memozie called the Treasurie of the mynde, lieth in the hynder parte, the whiche is made moſte perfect by temperatnesse, and moderacion of qualitees in the brain. For wher humours excede or want, there must nedes ensue moche weakenesse of remembzaunce. Childzen therfoze beyng ouer moyſte, and olde men ouer drie, haue neuer good memozies. Again, where ouer moch cold is, & extreme moyſture, there is euer moche forgottenesse. Therfoze it auailleth greatly, what bodie we haue, and of what constitution they bee compact together. For soche as bee hotte and moyſte, do sone conceiue matters, but thei kepe not long. Again, thei that bee colde and drie, dooe hardely conceiue, but thei kepe it surely, when thei oues haue it. And the reason is this, heate beinge chief qualite, dooeth drawe thynges vnto it (as we may see by the Sonne) the which not withstanding are sone after dissipated & resolued. Again, who hath seen a print made in water of any earthly thing? Whā though heate and moyſture together, drawe thynges vnto them, yet (we see plainly) thei cannot long hold them. But when the brain is cold and drie, thinges are therfoze the faster holden, because it is the pꝛopertie of colde and droughte, to thicken all thynges, and to harden thei faste together, as we see the water thꝛough coldnesse, is congeled, and softe thynges are frozen oftentymes, almoste as harde as a stone. So that moyſture, thꝛough heate being chief qualitie, doth drawe: and drought thꝛough coldnesse, whiche is chief contrary to heate, doeth harden & make thynges faste together. But now how dooe wee knowe, that the memozie resteth in the latter parte of

Memozie  
what it is.

Childzen and  
olde mē haue  
but euill memozies.

Hot & moyſte  
bodies sone  
conceiue.  
Cold and drie  
kepe thynges  
sure.

Memorie in  
the latter part  
of the hedde.

the hedde: No doubt, experience hath proued, and confir-  
med this to be most true. For, there hath been some, that be-  
yng hurt in that parte, haue vtterly forgot their awn name.  
I do remember one man, that (beeyng hurte in that place, at  
the insurreccion of the Lincolne Shire men, xv. yeres past)  
could not deuise the makynge of some Letters, in his Crosse  
rowe, when he toke penne and ynke, to wyte to his frende,  
whereas befoze that tyme, he wrote bothe fast and faire, and  
was learned in the Latine. And therfoze when he wrote, he  
would stande musyng a greate while, befoze he could call to  
his remembraunce, howe he vsed to make a. P. a. C. or soche  
an other letter, whereupon diuerse moche maruailed what  
he would haue, or what he ment at the first tyme. For being  
grieved, and willing to aske help, he could not vtter his mea-  
nyng, for lacke of remembraunce, and yet his tongue serued  
hym well other wise, to vtter what soener came in his hedde.

The deuision of memorie.

Memorie di-  
uided;

**M**emorie is partely naturall, and partly artifficall.  
Naturall memorie, is when without any precep-  
tes or lessons, by the onely apteneſſe of nature, we  
beare a waile soche thinges as wee heare. Where  
in some heretofore, did moche excell, and greatly passe all o-  
ther. As the mistocles, who had so good a memorie, that whe  
one proffered to teache hym the arte of memorie, nate by  
sainte Barſe (q̄ he) teach me reather the arte of forgetting.  
Declar yng thereby that his memorie was passyng good, &  
that it was moze pain for hym, to forgette soche thynges, as  
he would not kepe, then hard to remember soche thinges as  
he would knowe.

Mithridates

Mithridates also hadde soche an excellent memorie, that  
whereas he was Lorde and ruler ouer. xviij. straunge coun-  
tries that speake diuers speeches, one from an other: he was  
able to talke with euerye one of them in their owne coun-  
treſe language.

Cyrus.

Lyke wise Cyrus kynge of the Persians, hauynge a  
greate armye of menne, knewe the names of all his Soul-  
diours.

Cyncas.

Cyncas Ambassadors for kynge Pyrrhus, called eue-  
ry one by his name that was in the Parlemeute house at  
Rome, the seconde daye after he came thither, the number

of them being foure times as many as they be, that belong vnto the Parliament here in Englande.

Julius Cesar is reported that he coulde reade, heare, and tell one what he should wryte, so fast as his penne could runne, and endite letters hym selfe altogether at one time. Julius cesar.

Thus we see that naturall ye wenne haue hadde wonderfull memoizies, as contrarywise there haue bene hearde of as straunge forgetfull wittes. Some haue not knowen his right hande from his lefte. An other hath forgotte his owne name. An other hath caried his knyfe in his mouthe: and hath runne rounde aboute the house sekynge for it. An other hath tolde a tale halfe an houre together, and immediately after hath forgotte what he spake all that while. Forgetfull wittes.

Cicero telleth of one Curio, that where as he woulde make a deuision of three partes, he woulde either forget the thirde, or make by a fourth, contrarie to his firste purpose and entente.

This I remember being a boye, that where as a preacher hadde taken vpon him to set forth the .xij. Articles of our bellesse, he coulde not in all the worlde finde oute pastenine. So that he was faine to say, he was assured there was twelue, where soeuer the other thyes were become; and he doubted not but the hearers knew them better then he did, and therefore he woulde for his parte saye no more, but comitt them all to God, & those nine (thought he) were enough for him at that time, to set forth and expounde for their vnderstandinge. Wellke thys man had the art of forgetting.

Now the beste meane bothe to mend an euill memoize, and to pzeferue a good, is firste to kepe a diet, and eschewe surfites, to slepe moderatlie, to accompanye with woman rarelye, and lasse of all to exercise the witte with cannyng of manye thinges without Booke, and euer to be occupied with one thinge or other. For euen as by labour the witte is whetted, so by lithernes the witte is blouted. Preseruation of Memoize.

But now concerning the other kinde of memoize called artificiall, I had nede to make a long discourse, considering the straungenesse of the thynge to the English eare, and the hardnes of the matter, to the ignozaunte & vnlearned. But firste I will shew from whence it hath beginning, and vpon what occasion it was first inuented, before I aduenture to  
o. iij. declare

declare the preceptes that belong vnto the same.

The firste founder of the art of Remembraunce.

Simonides  
first aucthour  
of the Arte of  
remembraunce



The inuention of this Arte, is fatherde vpon Simonides, for when the same man (as the fable recozeth) had made in behalfe of a triumphant Châpton called Scopas, for a certaint summe of money a Ballade, soche as was then wonte to be made for Conquerours: he was denied a piece of his rewarde, because he made a digression in his songe (whiche in those dates was customablye vsed) to the praise and comendacion of Castor & Pollux (who were then thoughte being Twinnes, and gotte by Iupiter to be Goddes) of whome the Champion willed hym to aske a porcion, because he hadde so larglie set for the their woorthie doynges. Nowe it chaunced, that where as there was made a great feast, to the honour of the same Victoie, and Simonides had bene placed there as a gesse, he was sodaine lye called from the table, and tolde that there was two yong men at the doze, & both one horsebacke, whiche desired moste earnestlye to speake with him oute of hande. But when he came out of the dozes, he saw none at all, notwithstanding, he was not so sone out, and his fote on the thershoulde, but the Parleur fel down immediatlye vpon theim al that were there, and so crushed their bodles together, & in soche sorte, that the kinsfolke of those whiche were dead, commyng in, & desirous to burie theim euery one accordyng to their calling, not onely could they not perceiue them by their faces, but also they coude not discern theim by any other marke of any parte in all their bodles. Then Simonides Well remembryng in what place euerye one of theim did sitte, tolde theim what euery one was, and gaue them their kinsfolkes carcases, so many as wer there. Thus the arte was first inuented. And yet (though this be but a fable) reason might beat thus moch into our heades, that if the like thing had bene doen, the like remembraunce might haue been vsed. For who is he that seeth a dosen sit at a table, whom he knoweth very well, can not tell, after they are all risen, where euery one of them did sitte befoze? And therfoze, be it that some man inuented this tale: the matter serueth wel our purpose, and what nede we any more?

What thinges are requisite to get the Arte of Memory.

They



Hel that will remēber many things, and rehearse them together out of hande: muste learne to haue places, and digest Images in them accordynglye.

A place what it is.

A place is called any roume, apt to receiue thynge.

An Image, what it is.

An Image is any picture or shape, to declare some certain thing thereby. And euen as in ware we make a printe with a seale, so we haue places where liuely pictures muste be set, The places must be greate, of smal distaunce, not one like an other, and euermoze the fytte place, must be made notable aboute the rest, hauing alwales some seuerall note frō the other, as some antique, or a hande poincyng, or soche like, that the rather hauing a greate number of places, we might the better knowe where we are, by the remēbraunce of soche notable and straunge places. And thus hauing the well appointed, we must kepe them freshe in our memoize, and neuer chaunge them, but vse them still, whatsoeuer we haue to saie. But the Images we make chaunge, as the matter shall giue iuste cause, vsing soche as shall serue beste for the knowlege of thynge. The whiche Images muste be set for the, as though thei were stirring, yea, thei must be some times made raumpyng, and lasse of all, thei must be made of thynge notable, soche as make cause earnestte impyression of thynge in our minde. As a notable euill fauoured man, or a monstrous horse, soche as saint Georges horse was wouente to be, or any soche like, helpe well for remēbraunce.

Places how they must be.

Images how they must be.

- i. The places of Memozy, ar resembled vnto Ware and Paper.
- ii. Images are comupted like vnto Letters, or a Seale.
- iii. The placyng of these Images, is like vnto wordes wrytten.
- iiii. The vtteraunce and vsing of them, is like vnto reading.



And therefore, as wee dooe reserue Paper, and yet chaunge our wryting, putting out wordes as occasiō shall serue, and setting other in their roume: so make we doe for the Images inuented, chaunge our picture oft, and reserue the papers still. Some gather their places and

ymages out of the crosse rowe, begynning enery letter with the name of some Beaste, and so go thozowe the whole, making in euery beast syue seuerall places, where the impression of thyngs shalbe made, that is to saie, in the Heade, the Bealpe, in the Talle; in the former parte of the legges, and also in the hinder part. So that by this meanes, there shall be gathered, and hundzeth and fiftene places.

Some again wil set their places in his head oz body, with whō they speake. As to make the nose, the eyes, the forehead, the beere, the eares, & other partes, to serue for places. And so; making places in any house, church, oz other rowm this lesson is also geuen, that we enter oure first places alwaies vpon the right hande, neuer returning backe: but going on styl as I might saye in a circuite, till we come to that place where we first beganne. But first befoze the Images be Inuented, the places must be learned perfitelys, & therfoze one geueth counsaill that wee shoulde go into some solitary place where no cōpany is, & there make our places, walking by & do wne four oz five times, & calling styl to our remēbzauce what, & where the places are. And not onely to do this once oz twice, but to laboz in it two oz thze dates at seueral times vntill we shal be able to tel our places vpo our fingers ends

An nowe to make this harde matter somewhat plaine, I will vse an exsample. My frende (whom I toke euer to be an honest mā) is accused of thefte, of aduouterie, of ryot, of man slaughter, & of treason, If I would kepe these wordes in my remēbzauce, & rehearse them in order as they were spoken, I must appointe five places, the whiche I hadde neede to haue so perfectly in my memozy, as could be possible. As for exsample, I wil make these in my chamber. A doze, a win dowe, a presse, a bestead, and a chimney. Nowe in the doze, I will set *Acas* the theft, oz some soche notable verlet. In the windowe I wil place *Venus*. In the presse I wil put *Apitius* that famous glutton. In the bestead I wil set *Richard* the thirde kinge of Englande, oz some like notable murtherer. In the chimneye I will place the blake Smythe, oz some other notable traitoure. What if one repeate these places, and these Images twice oz thzise together, no doubtte though he haue but a meane memozy, he shall carie away the wordes rehearsed with ease. And like as he maye do with these syue wordes



woydes, so may he do with five scoze, if he haue places fresh in his remembraunce, and do but vse hym selfe to this trade one fortnight together.

Therefore though it seeme strange and foolish to them that know it not, yet the learned haue taken this way, & doubt not but maruayles maye be done, if one haue places readye made for the purpose, & haue them fresh in his remembraunce. For what other thing els do they that appoint ymages in certain places made for that purpose but wyte (as man would saye) vpon Paper, that whiche is spoken vnto them: What maketh the olde manne (that for lacke of naturall heate and moisture, scant knoweth his right hand fro his left) remeber in the morning wher he laied his purse at nyght, but vpon the head which lyghtlye is the appointed place for al mennes purses, especiallie such as be wayfarrers, & haue but litle scoze. Shal some gentilman playe blindfold at the cheeke and can not a learned man be able to rehearse vpon a scoze or ij. of strange names together? A Netheherd hauing the charge and keeping of twentie scoze hed of beastes in a wyld Fenne, that belonge to diuers menne, will not onely tell who be the owners of al soch cattel, but also he wil shew a manne twise a weeke wher any one is seadyng, & if he want one among the whole, he will tel immediatly what it is, and whose it is that is wantinge. When sonde are they that counte the Art of Demozie so harde, seyng they wil neither proue the hardnes of it, nor yet blowly at the matter, when they se poze netheherdes go so farre beyonde them. Howe many thinges dothe Demozie containe maruellous to bebolde, and moche moze woulde, if we were not altogether slouthfull, and as carelesse to kepe, as we are to gette, good thinges I meane, nor goodes of this world. Euerie Artificer hath throught exercise and laboure, an artificiall memozye, sauyng the learned man onely, who hath moste vnde of it aboue all other.

When we come to a place wher we haue not bene many a daye befoze, we remembre not onely the place it selfe, but by the place, we call to remembraunce manye thinges done there. Yea sometimes a window maketh some remeber, that they haue stolen in their daies some thinge out of it. Sometimes a chimney telleth them of manie late drinckinges and sittinges by by the fire. Sometimes a beddestead putteth the

In remembraunce of many good mozoves, sometymes a dooze, and sometymes a parler. Thus wet see places euen without Images, helpe oft the memoze, moche moze then shall we remember, if we haue bothe places and Images.

But now, bicause I haue halfe worted the reader with a tedious matter, I will harten him again with a merie tale. At the tyme of rebellion in Northfolke, there was a Prieste among all other, adjudged to dye vpon a Gibet, in a greene place, a little from the high wale side. This priest seying the place at his last ende, Rode a while musing with himself, and saied to the companie there. Now Lozde God, what a thing is this. It comes to my remembraunce now, that about. xiiij. yeres passe, I was merie here vpon this bancke, with another Prieste, and wallowng me doune vpon the Grasse, I saied these woordes: *Hæc requies mea in seculum seculi, hic habitabo quoniam elegi eam.* The which Sentence beeyng a Psalm of David, is nothyng els in English: But this is my resting place for ever and ever, here shall bee my dwelling, bicause I haue chofen it. And noth (ye) I finde it to be ouer true, so that I thinke it be Gods will I should dye, and therefore I take it in good woorth, and thus I desire you all to prae for me. Thus we se that the place brought him in remembraunce of a sentence, spoken. xiiij. yeres befoze.

God graunt rebels like remembrance.

Therefore, this knowledge is not to bee neglected, no though we doe contempne it, yet we haue the ble of it. For, if we be fully disposed to remember a thing, we dooe call by the memoze, & sitre it to minde thinges like thereunto. As if one be called *Wingfeld*, and I fear to forget this name, I might remember the wing of a birde, & a grene feld to walk in. Sometimes we remember the whole, by keeping in mind some part of a wojde. As when one is called *Crowcrofte*, I might by remebzing of a Crow, the rather minde his name. Notwithstanding there be some (among whō is *Crasnus*) whiche like not this acte of Memoze, but saie it rather hindereth then helpeth a mannes wit. And yet *Tullie* the greatest Orator among the Romaines, did well allowe it, and pproved it good by a naturall reason. For wher as we know some thynge (saith he) onelic by vnderstandyng, and some by the sense of seying, those wee keepe best in our myndes, which we knowe by sight, and haue marked with our eyes.

Remembrance in things like

As for example. When I see a Lion, the Image thereof abideth faster in my minde, then if I should heare some reporte made of a Lion. Among all the senses, the eye sight is moste quicke, and conteineth the impession of things moze assuredly, then any of the other senses doe. And the rather when a man bothe heareth and seeth a thing (as by artificiall memorie, he doeth almost se things liuely) he doeth remember it moche the better. The sight printeth things in a mannes memorie, as a seale dooeth printe a mannes name in ware. And therefore, heretofore Images wer sette by for remembrance of saintes, to bee laie mennes bookes, that the rather by seying the pictures of soche men, they might be stirred to followe their good liuing. The whiche surely had been well dooen, if God had not forbidden it. But seying thynges must be dooen, not of a good entent, but euē as God hath commaunded, it is well dooen that soche Idols are cleane taken out of the churche. Marie for this purpose, whereof we now write, they would haue serued gailie well. Thus the arte is sone told, but the practise of it is all. And therefore, if one desire to excell herein, let him take paines to gather his places together, and kepe them wel in remembrance, pꝛouing by halfe a scoje, how he shall be able to vse a. C. And no doubt, but time and exercise shall make him perfect. For the best art of memorie that can bee, is to heare moche, to speake moche to reade moche, and to write moche. And exercise it is that doeth all, when we haue saied all that euer we can.

### ¶ Of Pronunciacion.

**P**ronunciacion is an apt ordering, bothe of the voice, Utterance,  
 countenaunce, and all the whole body accordyng to what it is.  
 the worthines of soche woordes and matter, as by speech are declared. The vse hereof is soche, for any one that liketh to haue praise, for telling his tale in open assembly, that hauinge a good tounge, and a comelie countenaunce, he shall be thought to passe al other, that haue the like utterance: though they haue moche better learning. The tounge giueth a certain grace to euer y matter, and beautifieth the cause in like maner, as a swete soundyng Lute, moche setteth forth a meane deuised Ballade. Or as the sounde of a good instrument, stirreth the hearers, and moueth moche  
 delite.

Demosthe-  
nes sayng of  
pronunciatio

Aeschines.

beste, so a cleare soundyng voice, coumfozteth moche eare deintie eares, with moche sweete melodie, and causeth vs to allowe the matter, rather for the repozters sake, then the repozter, for the matters sake. Demosthenes therfore, that famous Orator, being asked what was the chiefest pointe in all Oratorie, gaue the chief and onely praise to Pronunciacion, being demaunded, what was the second, and the third he still made answer, Pronunciacio, and would make none other aunswere, till they left asking, declaring hereby, that arte without vtterauce can doe nothing, vtterauce without arte, can doe right moche. And no doubt, that man is in outward apparaunce, halfe a good clarke, that hath a cleane tongue, and a comelle gesture of his bodie. Aeschines likewise, being banished his Countrie thzough Demosthenes, when he had red to the Rhodians his owne Oracion, & Demosthenes answer thereunto, by force whereof he was banished, and al they maruelled moch, at the excellencie of the same: then (& Aeschines) you would haue maruelled moche moze, if you had heard himself speake it. Thus being cast in miserie, and banished for ever, he could not but giue soche greate repozte of his moste dedlie and mortall enemye.

The partes of Pronunciacion.

**P**ronunciacion, standeth partlie in fashionyng the tongue, and partlie in framyng the gesture.

The tongue or voice, is praise worthy, if the vtterauce be audible, strong, and easie, and apt to order as wee like. Therfore, they that minde to get praise, in telling their minde in open audience, must at the first beginning, speake some what softlie, vse mete pausing and being some what heated, rise with their voice, as the time and cause shal best require. They that haue no good voices by nature, or can not well vtter their wordes, muste seke for help elswhere. Exercise of the bodie, fasting, moderation in meate, and drinke, gapping wide, or singing plaine song, and counterfeiting those that dooe speake distinctly, helpe moche to haue a good deliuerauce. Demosthenes being not able to pronounce the first letter of that Arte whiche he professed, but would saie, for, Rhetorique, Letolike, vsed to put little stones vnder his tong, and so pronounced, whereby he spake at length so plainlie, as any manne in the world could doe.

Musicians

Muskelans in England haue vsed, to put gaggess in childe's mouthes, that they might pronounce distynallyte, but nowe with the losse and lacke of Muske, the loue also is gone of bringing vp chyldren to speake plainly. Some there be that either naturally, or throught folie haue soche euill voyses, and soche lacke of vtterance, and soche euill gesture, that it moche defaceth al their dooynges. One pipes out his woordes soo small; throught defaulte of his wynde pipe, that ye would thinke he whistled. An other is hourse in his throte, that a manne would thinke, he came latelie from scouryng of harnesse. An other speakes, as though he had plummess in his mouth. And other speakes in his throte, as though a good Ale crumme stacke faste. An other rattles his woordes. An other choppes his woordes. An other speakes, as though his woordes had neede to be heaued out with leauers. An other speakes, as though his woordes should bee weighed in a ballaunce. An other gapes to fetch wind at euery thirde woorde. This manne barkes out his Engllishe Portzen-like, with I saie, and thou ladde. An other speakes so finely, as though he were brought vp in a Ladies Chamber. As I knewe a Priest that was as nice as a Ponnies Henne, when he would saie Masse, he would neuer saie *Dominus vobiscum* but *Dominus vobiscum*. In like maner as some now will saie the commendementes of GOD, Blacke Tellet; so Commaundementes, and blacke beluet. Some blotte at their nostrilles. Some sighes out their woordes. Some synge their sentences. Some laughes altogether, whē they speake to any bodie. Some gruntes like a Hogge. Some cackles like a henne, or a Jacke Dalwe. Some speakes as though they should tell a tale in their sleue. Some cries out so loude, that they would make a mannes eares ake to heare theim. Some couches at euery word. Some hemmes it out. Some spittes fire, they talke so hotely. Some makes a wylde mouth and so they wyeste out their woordes. Some whines like a Pigge. Some suppes their woordes vp, as a poore man doth his porage. Some noddess their hed at euery sentence. An other winckes with one eye, and some with bothe. This man frowneth alwaies whan he speakes. Another lokes euer as though he wer mad. Some can not speake, but they must go vp and downe, or at the least be stirring their sete, as though they

Felles in pzo  
nunciacion.

they

they stode in a cockeryng Boate. An other will plate with his cappe in his hande, and so tell his tale. Some when they speake in a greate companie, will looke all one wate, as I knewe a reader in my dales, who looked in like sozte; when he redde to Scolers, whom one thought to disappoincte of soche his constante lookes: and therefore againste the nexte date, he painted the Deuill with hornes vppon his hedde, in the self same place, where the Reader was wonte alwases to looke, the whiche straunge monster, when the Reader sawe, he was halfe abashed, and tourned his face an other wate. Some poyzes vpon the ground, as though thei sought for pinnes. Tulle tilles of one Theophrastus Tauriscus, who is saied to declaime arsee versee. Some swelles in the face, and filles their Chekes full of winde, as though they woulde blowe out their woozdes. Some setteth forthe their lippes, twoo ynches good beyonde their teeth. Some talkes as though their tongue wente of patines. Some shewes all their teeth. Some speakes in their teeth altogether. Some letteth their woozdes fall in their lippes, scant opening them when they speake. There are a thousande soche faultes among menne, bothe for their speache, and also for their gesture, the whiche if in their young yeres, they bee not remedied, they will hardlie bee forgotten, when they come to mannes state. But the rather that these faultes maie bee redressed: I haue partly declared heretofore, the right vse of utteraunce, and now I minde by Gods help, to shewe the righte vse of gesture.

what is gesture.

Gesture,  
what it is.

**G**esture is a certaine comely moderacion of the countenance, and all other partes of mannes bodye, aptlie agreeynge to those thinges, whiche are spoken. That if wee shall speake in a pleasaunt matter, it is meete that the looke also shoulde bee cherefull, and all the gesture stirring thereafter. The hedde to bee holden vpright, the forehead without frounyng, the browes without bending, the nose without blowyng, the eyes quicke and pleasaunt, the lippes not lated out, the teeth without gremnyng, the armes not moche caste abzoade, but comely sette out, as tyme, and cause shall beste require: the handes sometymes opened, and sometymes holden together, the fingers posning,


tyng, the beaſte laide out, and the whole bodie ſtrryng al together, with a ſemelie moderacton. By the whiche behauiour of our bodie, after ſoche a ſozte, we ſhall not onlie delite menne with the ſight, but perſwade them the rather the truthe of our cauſe.

**Q.** Hortenſius had ſoche delite to ſee comelie geſture, and had ſoche grace in that behalfe: that I doubt whether men had a greater deſier to ſee hym, then thei had to heare hym. His countenaunce ſo well agreed with his wordes, and his wordes were ſo meete ſo; his countenance: that not onelie he did pleaſe the iudgemente of his heartes, and contented their minde: but alſo he pleaſed their eyes, and delited their eares, ſo moche as could be wiſhed.

**Cullie** ſaith well: The geſture of manne, is the ſpeache of his bodie, and therfoze reaſon it is, that like as y ſpeache muſt agree to the matter, ſo muſte alſo the geſture agree to the minde, ſo; the eyes are not giuen to manne onlie to ſee, but alſo to ſhewe, and let ſozthe the weanyng of his minde, euen as vnto a Boze, are giuen byſelles: To a Lion, the taile: to a horſe, his eares: whereby their inclinacions and ſodaine affeccions are ſone eſpied. When wee ſee a manne looke redde in the eyes, his browes bente, his teethe bityng his vpper lippe, we iudge that he is out of patience. Thereſo;

ſo; as wee ought to haue good regarde, ſo; the vtterance of our wordes, ſo; we ought to take hede that oure geſture bee comelie, the whiche bothe beeyng well obſerued, ſhall encrease fame, and get eſtimation vniuerſallie.

But heare an ende. And now as my will hath been earneſte, to dooe my beſte: ſo; I wiſhe that my paines, maie be taken thereafter. And yet what needes wiſhyng, ſeing the good will not ſpeake euill: and the wicked can not ſpeake well. Therefore being ſtated vpon the good, and aſſured of their ſententle hearng with me: I feare none, bicauſe I ſtande vpon a ſauſe ground.

A		least.	lxxx.
 Batyng, or lessenyng of a thyng. rxi. i		Amplificatiō by examples. lxxii. ii	
Abbate being grosse & fatte mocked of a countrie man lxxi		Amplificatiō by contraries. lxxiii. i	
Abraham. rrb. i		Amplificatiō by lessenyng of great faultes to make other seme gre- ter lxxiii. ii	
Abraham howe hee is saled to bee the father of manye nations. rxi. ii		Amplification by passyng the br- wozthy the rather that an other may haue moze part. lrb. i	
Abusion what it is. lxxv. i		Amplificatiō by cōiectures. lrb. ii	
Aduersaries reasons when they shoud best be confuted v. i		Amplification by thinges increa- sed, and diminished. lrb. i	
Aegyptians what order they vsed to banishe Idelnesse rxi. ii		Anaragozas pacience rli. ii	
Aeschines cr. i		Anticipacion what it is. rcb. i	
Affections must be moued ii. ii		A Philosophers wittie sayng, to a young manne, that sought to speake darke language. ii. i	
Affections how they shoud be mo- ued lrb. ii		Aptenesse what it is. 84. 2. 89. 2. i	
Affections muste firste bee stirred in hym, that seeketh to stirre o- ther. lrb. iii. ii		Argumētes whē they shoud chief- ly be vsed. v. i	
Affectacion in speakinge Englishe sonde and straunge. lxxv. ii		Argumentes how they shoud bee digested. lxxi. i	
Allegorie what it is. r. i		Art sarer guide then nature. lii. i	
Alcestes wise. rxi. ii		Art to what stede it serueth. 81. ii	
After manne was made, the wo- mā was ioined vnto him. rxi. ii		Arthemisia. rxi. ii	
Alphonfus kyng of Naples, moc- ked by his Zeller. lxxv. ii		Assured truthe what it is. rbi. ii	
Alteryng parte of a worde, howe, and what it is. ii. ii		Askyng other, and aunswering our self. rxi. ii	
Ambiguitie. liii. i		Attemptes woorthie bli. i	
Amplification. lxx. ii		Athenians sozbad Prefaces, and Conclusions. lxx. ii	
Amplificatiō what it is, and howe it is deused. lxxi. i		Augmentyng, or diminishyng, to moue laughter lxxiii. ii	
Amplification by comparynge of thynges, and increasyng of the		Augustus sauourable to Haried folke that had childzen. rxi. i	
		Augustus abashed at a boles aun- swere. lxxv. ii	
		Augu	



Augustine. *l. ij. y.*

15

**B**achebtyng set forth by Am-  
plification. *l. i*  
Babbarous Clarkes, no bet-  
ter then flouens. *l. i. lxxij. y.*  
Beldames blinde answer. *l. xij. i*  
Begyynnynge of an Oration what  
it is. *l. i*  
Better bozne a begger, then dye a  
begger. *l. xix. i*

Better not to hurte a good matter  
by euill speach, then to further  
it by good talke. *l. i*

Wibulus patience for losse of his  
chyldezen. *l. xij. i*

Blaming other, how it is said. *l. y*

Bzute beastes nature for mour-  
nyng. *l. xix. y.*

Battresse what it is. *l. x. y*

**B** does satyng to hym that  
droke hym, and badde hym  
beware. *l. xviij. y.*

Cardinall answered pleaisantly  
by a souldiour. *l. xij. y.*

Causes not liked for thre causes.  
*l. ij. i*

Chalengyng, or refusyng, when  
they are vsed. *l. xix. y.*

Change of names, what it is. *89. 2*

Changyng part of a letter, word  
or sillable. *l. xij. y.*

Churlishe answers delite some-  
tymes. *l. xviij. y.*

Circumstances in p[er]suasynge. *l. x. y.*

Circumstances necessarye to bee  
noted in all causes. *l. xiiij. y.*

Circumstances in obseruyng pro-  
fite. *l. xij. y.*

Circumlocucion. *l. xix. y.*

Close vnderstandig what it is. *92. i*

Continens what it is. *l. xviij. i*

Composicion out of course. *85. i*

Commendynge. *l. xix. y.*

Comforyng the afflicted. *l. xix. y.*

Commodus theemperour. *l. y.*

Comparyng a fault doen, howe it  
is vsed. *l. y.*

Composicion. *l. xix. i*

Comprehension what it is. *l. xix. i*

Conclusion what it is. *l. xij. i. lviij. y.*

*l. xviij. ii.*

Confessyng what it is. *l. i*

Confirmation, what it is. *l. xiiij. i*

*l. xviij. ii.*

Confirmation to p[ro]ue matters

out of Logique. *l. xviij. i*

Confirmacio gathered of the p[er]-  
fome. *l. xviij. ii.*

Confutation what it is. *l. xiiij. i. 58. i.*

Coniectures. *l. xviij. lxxviiij. i*

Colours of Rhetorique what they  
are. *l. x. y.*

Colours of Rhetorique, likened to  
the eye sight. *l. x. y.*

Confecturall state or issue. *l. x. i*

Conuercion what it is. *l. x. i*

Constant truthe what it is. *l. xvii. i*

Contrarie lawes. *l. xviiij. i*

Continuance what it is. *l. xviiij. i*

Contrarietie. *l. xviiij. i*

Coznellars. *l. xviiij. i*

Correccon. *l. xviiij. i*

Counsaile and good adusse giuen  
by a counsailler. *l. xviij. i*

Craimes, what strange order they  
take. *l. xviiij. i*

Curio passing in forgetfulnes. *l. xviiij. i*

Custom without natures growd  
p. ii. *l. xviiij. i*

*l. xviiij. i*

*l. xviiij. i*

*l. xviiij. i*

*l. xviiij. i*

*l. xviiij. i*

*l. xviiij. i*

*l. xviiij. i*

*l. xviiij. i*

*l. xviiij. i*

*l. xviiij. i*

*l. xviiij. i*

*l. xviiij. i*

*l. xviiij. i*


The Table.

ungodly	rbij. ij	Diogenes whisht oz warnyng gl uyng.	ci. ij
Cyneas memozie, notable	cbij. ij	Diogenes.	lxxiij. i. lxxv. ij
Cyrus memozie how great it was	clij. i	Disposicion and apte orderyng of thynges.	lxxx. i
<b>D.</b>		Disposicion what it is	ij. ij
<b>D</b> Anac that faire Damosell howe she was deceiued	c. ij	Dissemblynge oz couerte Jestynge	lxxiij. ij
Dauid commended soz killynge Goliath	ix. ij	Dissemblyng pleasauntly	lxxxij. ij
Dauid bewailynge the sicknesse of his sonne	xl. i	Distribucion	xcij. ij
Death common to all	xxxvij. i	Diuisiōn	lxxij. i
Death purchaceth rest	xxxvij. ij	Diuisiōn of crample	xcvij. i
Definicion alwates nedeful to bee known.	xlviij. ij	Diuisiōn of figures	lxxxvij. i
Definicion how it should bee bled in causes crimnall	xlviij. ij	Diuisiōn of Tropes	lxxxvij. i
Desoyntie of body moueth mirth	lxxiij. i	Diuisiō of figures in a worde	xc. i
Delityng nedefull	ij. ij	Diuisiō of states oz issues in cau- ses of iudgement	lxxv. ij
Demosthenes tale of the Asses sha- dowe	lx. i	Diuisiō of causes iuridic.	l. ij
Demosthenes sayng of pronun- ciacion	cxl. ij	Diuisiō of howe many partes it maist be made	lxxv. ij
Demonides sayng, when he had lost his shooes	lxxvij. i	Diuisiō of ppozositions.	lxxij. i
Descriptiō of a mās nature.	xcv. ij	Dogge of a Remains, how thank- full he was	xcvij. ij
Description of person	xcv. ij	Doues	xcvij. ij
Description of an euil and wicked offence	lxxvij. ij	Doubtfulnes	xcviij. ij
Difference betwixt a cōmon tetter, and a pleasaunt wise man.	lxxv. i	Doublettes what they are	cx. i
Differēce betwixt a iest in a word and a longe tale	lxxv. i	Dragon howe thankfull he was.	xcvij. i
Digestiō what it is.	ci. ij	<b>D</b> uke of Suffolke and lord Chat- les his bzother	lxij. i. lxij. ij
Digestiōn oz sweruyng	xcij. ij	<b>D</b> uraciōn of a noble	lxij. i
Diminucion	lxij. i	<b>D</b> uall membez what they are.	clij. i
Diogenes beeyng called barlette, what he saied	lxxix. i	Eloquēce by what meanes it maie be atteigued.	lxij. ij
		Elocucion what it is	lxij. i
		Elocucion an apt chosyng of wo- des and sentences	lxij. i
		Eloquent	

The Table.


Eloquent men most esteemed. 82. l.  
 Enteraunce what it is. liij. l.  
 Enteraunce into any matter, two  
 waies diuided. li. l.  
 Enteraunce apt. liij. l.  
 Enteraunce apt for preachers. 54. l.  
 Endyng like, and fallyng like,  
 what thei are. ciiij. l.  
 Eremitte of Italie notable for his  
 leude life, and his aunswere vpon  
 his examinacon. lxxvi. ij.  
 Errour what it is. xv. ij.  
 Essens haters of marriage. xxx. l.  
 Cull to liue emong the cull. 37. l.  
 Euidente setting forthe of a mat-  
 ter. xci. l.  
 Example what it is. rcv. l.  
 Example, how it maie bee enlar-  
 ged by copie. rcix. l.  
 Example of commendyng a noble  
 personage. Ibidem.  
 Example in commendyng of Ju-  
 dice. xij. ij.  
 Erhortacon. xxiij. ij.  
 Erhortacon what it is. lxxvi. ij.

F.

 Abia Dolobella wittelle  
 mocked of Lullie lxxv. l.  
 Ables moſte nedefull some-  
 tymes to be tolde. c. ij.  
 Fables well tolde, are right pro-  
 fitable. Ibidem. l.  
 Fame foloweth woorthy feats. 33. l.  
 Familiare and pleaſaunte aduise  
 giuen. lxx. viij. l.  
 Familiare talke vsed. rcv. ij.  
 Fastyng set forth by diuifio. lvi. ij.  
 Favour winnyng, and affections  
 mouyng, when thei are mooste  
 necessarie. liij. ij.

Frende of mine ridyng to a Faire  
 to buye hoſe, mocked of an o-  
 ther manne. lxxi. l.  
 Faultes in compoſicion lxxv. l.  
 Frenesse of ſpeache. cii. l.  
 Frier how he was asked, when he  
 preached of mannes ſoule. 74. ij.  
 From the least to the moſte liii. ij.  
 Figure of Rhetorique what it is,  
 and diuifion of theſame. 86. ij.  
 Figure of a worde, what it is. xc. l.  
 Figures to what vse thei are. 95. ij.  
 Figures in ſentences called Schemes.  
 cii. l.  
 Five thynges to bee considered in  
 an Orator. li. ij.  
 Folie in many that go to the law  
 xix. ij.  
 Folle of them that lament the de-  
 parture of their frendes. lxxvi. ij.  
 Folle, and lacke of witte, giue oc-  
 caſion of paſtyme. lxxvij. ij.  
 Fortitude what it is. xviii. l.  
 Fowler thynges obserued for choiſe  
 of wordes. lxxviii. ij.


G.

 Gentleman beyng ſure to a  
 maide, and after loſyng  
 her, how he was anſwer-  
 ed by a noble man. lxxii. ij.  
 Geſture what it is. cxii. ij.  
 Gauntes fighting againſt nature  
 what thei ſignifie. xxi. l.  
 Good heede to be taken at the firſt  
 in handelyng a matter in Iud-  
 gemente. v. l.  
 Good to bee bolde in moſte daun-  
 ger, if otherwiſe wee can not  
 eſcape. Ibidem. l.


The Table.

Good will, makes greate burdones light.	xvi. i.	menne	xxix. ff.
Goodes lente, muste be restozed at the owners will.	xxxviii. i.	Tentlenesse what it is.	xxvii. ff.
Gozglas.	vi. ff.	Testyng, when it should be spared	Folio.
Gradacion what it is.	cii. ff.		lxxi. i.
Graunting to other, that thei will not graunt to vs.	lxxix. i.	Images how thei must be vsed foz remembzaunce.	cvi. i.
Grecians reuengemēt foz aduouerte.	xxv. i.	Imitacion o2 solowng the wales of wisemen, is nedefull	ty. i.


H.

 Carers howe thei should be made attentiuē.	li. ff.	Intellection what it is.	lxxix. i.
Carers good will, how it should be gotte.	lii. ff.	Interpretaciō of a lawe, called the state Legall, what it is.	xlviij. ff.
Hebzeus Lawe foz married folke.		Interpretacion of a worde.	lxxii. ff.
Folio.	xxij. ff.	Inuencion, what it is.	lii. ff.
Hebzeus stoned aduoutrers.	23. ff.	Jobs pacience in aduersitie.	38. ff.
Hebzeus curse.	xxvij. ff.	Italian pleasauntlie at kynge an	Englyshemanne a queston, in Rome toune.
Hercules labours, what thei signifie.	c. i.	Judgement giuen what it is.	18. i.
Hieromes pzaise bpō vtrgt.	xxvii. ff.	Jhis.	c. i.
Hysieratea.	xxix. ff.	Julia.	xxix. ff.
Heliogabalus.	vi. ff. lxxxi.	Justice commended.	xxij. ff.
Hollanders wittie deusse.	lxxxi. i.	Justice what it is, and how largely it extendeth.	xlvi. i.
Honestie comprehendeth all Vertues.	rb. ff.	Justice natural in every one of vs	Folio.
Honeste names giuen to an euill tkyng.	lxxv. j.		Ibidem. i.
Honozablenes what it is.	xxvij. i.	Justice necessarie fo2 all men.	13. ff.
Hope of reward maketh men take paines.	Ibidem. ff.	Justice easie to be obserued, it will be not wantyng.	xlii. ff.
Hozace Puluius pacience, fo2 the losse of his childe	xlvi. i.	Justice what it is.	xxi. ii.
Hotte and moiste bodles sone conctue.	cvi. i.	Julius Cesar.	xlvi. ff.
		Julius Cesar of what greate remembzaunce he was.	xx. ff.
		Jurisdiction, state, o2 Iūe.	xlvi. i.

I.

 Iacob.	xxv. ff. xxxvii. ff.
Carus.	c. i.
Jelouste bnknowē to wise	

L.

 Lughter mouyng, & howe many thynge are to be considered in that behalf.	Folio.
---	--------

The Table.

Folio.	lrblii. ij.	Marriage first ordeined by god. xxi. i
Lawes of Englande.	rvl. i.	Marriage beatified by mir. xxii. i
Lawes profitable for the purse. 18. 2		Marriage naturall. xxliii. ii
Lawes maintaine life.	rx. i	Marriage emög trees, and pzealous stones. xxliii. i
Lawfull among the Hebzeues, for the married to kill the aduouter.	rxlii. ii	Marriage betwene the armament and the yearth. xxliii. ii
Lawes contrari, haue foure lessons to be obserued	rxliii. ii	Marriage generally esteemed. 26. ii
Lawyers neuer dye beggers	rxv. ii	Marriage honozable. xxii. i
Lawyers readie to espte doubtles.	rxlii. ii	Matrimony renued after the flood
		rxv. ii
and pleasauntlye noted by their owne saynges.		Matte whereupon an Oratoure muste speake
Letter ful of ynke bozne termes.	lxxvii. ii	Matte in general, stande in. liii. i
		pointes. liii. ii
Lent goodes muste bee restozed at the owne will	lxxviii. ii	Matte honest.
Letter of comfozt to the Duches grace of Suffolke.	lxxliii. ii	Matte filthy. } liii. ii
Lisa beeyng barrein, thought to be out of Goddes fauour.	rxv. ii	Matte doubtfull.
Liberallitee, commended with heapes of sentences.	lxi. i	Matte driefelyng.
Liberallitee witnesseth mennes hartes.	cliii. i	Matte harde to auoyde, shoulde be past ouer asthough we sawe them not at all.
Lycurgus Law against vnmarried folke.	rxliii. ii	v. i
Lying pzetely mocked.	lxxix. i	Memozy, how it is pzeferued. 113. 2
Life, the right wale to death. 38. 1		Memozie, what it is. cxii. i
Likenesse of things among thein selves.	clii. i. cliii. i	Memozie, what it is. liii. ii
Lion, how thankfull he was. 98. ii		Menenius Agrippa pacified a rebellion by a fable. cx. i
Logique muste be learned for confirmation of causes.	rx. ii	Metall trier, kyndely moked, for his glozius vauntynge. cxliii. i
Lowlines, set out by amplif.	lxix. ii	Milo defended by Tullie, for kyl- ling of Clodius. li
		Miserie of this woorld, makes we- rinesse of life. xlii. ii
		Midas. cx. i
		Mirth makynge, good at the begin- nyng
		liii. ii
		Mirth, how many waies it is mo- ued.
		lxix. ii.
		Mirth, moued by openig a waighe- ty matter, and not fullpe kno- wen



An, what he is concernyng the body. xlii. ii

Anhode, what it is. rxviii. i

Wen. lxxiii. ff  
 Withydates woꝛthy memo. cxi. ff  
 Wocking pleasauntlye, by calling  
 a soule decessfull xcii. ff  
 Wodeſte, what it is. xviii. ff  
 Wouyng of pitee. xxxiii. ff  
 Wountyng aboute the truth. xciii. ff



**A**rratton. liii. f  
 Arratton, what it is, and  
 how it is diuided. liii. 2.  
 Parracton, in iudgc. lb. f  
 Parracton in pꝛaiſyng. and coun-  
 ſaill geuyng. lb. ff  
 Nature what it is. xvii. i  
 Naturall loue, what it is. xvii. f  
 Natures woꝛke allowed by God-  
 des woꝛde. xxi. ff  
 Nature of byzte beaſtes. xxxix. ff  
 Natica his pꝛetie answer to Enn-  
 us, when he asked foꝛ him at his  
 house. lxxvi. i  
 Neceſſarie, two waies taken. xvi. f  
 Neceſſitee enfoꝛceth mari. xxx. ff  
 Nero the Emperour. xl. ff  
 Noble personages, how thei ſhold  
 be pꝛaiſed. vi. f

D



**D**ious ſcurrillſtee. ii. ff  
 D tales reherſed, to make  
 ſpoꝛte. lxxiii. f  
 Dimius, pleaſauntly mocked by  
 one Egilius. lxxvi. ff  
 Order of what ſoꝛt. lxxx. f. cxi. f  
 Oꝛpheus the Muſician, how can-  
 ning he was in his calling, and  
 what is ment by his wöderous.  
 doꝛnges. xxi. ff  
 Oꝛacions in generall conſiſt vpon  
 ſeuen partes. liii. f

Oꝛacions, oꝛ cauſes of. 3. kind. vi. f.  
 Oꝛacion demonſtratiue. vi. ff  
 Oꝛacio demōſtratiue of a dede. lx. f  
 Oꝛacion deliberratiue. xvi. f  
 Oꝛacio iudicial what it is. lxxiii. ff  
 Oꝛacio cōiectural what it is. xvi. 2  
 Oꝛacion cōiecturall vpon a mar-  
 ther committed. xvii. f  
 Oꝛacion of right, oꝛ wꝛong, what  
 it is. xli. ff  
 Oꝛacion of righte oꝛ wꝛong vpon  
 manſlaughter. l. f  
 Oꝛatours bound to perfeꝛme theꝛe  
 thynges. i. ff  
 Oꝛatours muſte be deliſful woꝛ-  
 des and ſaiynges ii. i  
 Oꝛatours muſt haue ſiue thinges  
 to make them perfecte. iii. ff  
 Oꝛatours of neceſſitee, muſt haue  
 thꝛee eſpeciall thynges. li. ff  
 Oꝛatour that thought he had mo-  
 ued pitee, mocked lxxvii. ff  
 Ouermoche neuer yet good. c. f

P



**P**aciencie pꝛaiſe woꝛthy in  
 aduerſitee. xliii. ff  
 Artes of pꝛudence. xvi. ff  
 Paſſions. xxxiii. ff  
 Paulus Emilius moſte godly de-  
 ſire. xli. f  
 Paſſage to an other matter, what  
 it is. xciii. f  
 Pauſantias pleaſaunte ſaiyng to a  
 Phiſician. lxxviii. ff  
 Perſians had many wolſes. xv. f  
 Pericles paciencie. xli. ff  
 Perſones pleaſaunt answer, cari-  
 yng his woman behind. lxxii. 2  
 Phanoꝛinus. vi. ff  
 Philoſophers woꝛthy ſaiyng to a  
 yong

young man that sought to speak  
darke language . . . . . ij. f  
Philosophie diuided . . . . . lvi. y  
Pillorie men harde mocked lrrbi. f  
Pittie mouyng . . . . . rrrij. y  
Places of Logique, moſte nedefull  
to be knowen . . . . . lviij. f  
Places to increaſe & ſet furthe the  
euill of a wicked deede . . . . . lrvij. f  
Places of mentioze, how thei muſt  
be bleſed . . . . . cvij. f  
Places of praſſyng . . . . . lviij. f  
Places of exhortation . . . . . rrvij. y  
Places to confirme thynges, ga-  
thered by coniecture . . . . . lviij. f  
Places of confirmation in matters  
of right and wrong . . . . . lviij. y  
Plate of confirmation, when a fault  
is graunted . . . . . lviij. f  
Plain telling of the matter, moſte  
nedefull for an Orator . . . . . lb. y  
Plainneſſe how it might be. . . . . v. 54. y  
Plainneſſe what it is. . . . . lrrvij. y  
Plain words proper vnto an orator . . . . . l. 2  
Platoes ſayng to Antithe. . . . . lrr. f  
Pleaſauntneſſe in a ſayng . . . . . lrr. y  
Pleaſures largely ſette out . . . . . rv. y  
Pleaſaunt ſportyng twoo wayes  
bleſed . . . . . lrrv. y  
Pleaſaunt answeres contrarpe to  
our lokyng, delite moche . . . . . lrrf. f  
Plinius counſail for handelyng of  
cauſes . . . . . lrv. f  
Plutarch for increaſe of life. . . . . rrv. y  
Poeticall narracions proſita. . . . . rrv. y  
Pontidius howe he was mocked.  
. . . . . lrrf. f  
Poetes vnder colour the we moche  
wiſſedome. . . . . rrv. y  
Porcia . . . . . rrv. y

Praile worthy to mary . . . . . rrv. f  
Praiſyng, and therwithal diſprai-  
ſyng one & theſame man. . . . . lrvij. f  
Preachers what order they ble.  
. . . . . lrr. y  
Preachers . . . . . lb. y  
Preachers not ſo diſſigently heard  
as common plaiers . . . . . y. f  
Preachers muſt ſomtymes be me-  
ry when they ſpeake to the. . . . . y. y  
Preachers what order they bleſed.  
. . . . . lb. f  
Praſſing a deede . . . . . rrvij. y  
Practiſe maketh all thinges per-  
fecte . . . . . y. y  
Praiſes parted threſolde, in com-  
mendyng a man . . . . . lv. y  
Priettes woordes, goyng to his  
death . . . . . cr. f  
Priettes marriage . . . . . rrvf. y  
Preuencion what it is . . . . . rrvf. f  
Probable how it might be bl. . . . . lb. f  
Proſite of Juſtice . . . . . rrvij. f  
Proſite, how largely it exten. . . . . rv. y  
Proſite beareth the name of good-  
neſſe whiche is threſolde . . . . . rv. y  
Progreſſion what it is . . . . . rrvij. f  
Pronunciacion, what it is . . . . . ij. y  
Propoſicion. . . . . lrv. f. rrv. f  
Propoſicions, what they are . . . . . lrr. f  
Proverbes alledged, help amplifi-  
cacion. . . . . lrr. f  
Prudence, what it is. . . . . rrv. y

D.



Deſtions to be ſpoken  
Deſtions of. ij. ſortes } l. f  
Deſtions infinite }  
Deſtions diſſinite.  
Deſtions definite belong proper-  
ly to an Orator . . . . . l. f  
questions

Questions infinite proper to logicians. l. ii.

Quintus Martius sufferance. 42. l.

**R**asoning a matter, what it is. ch. ii.

Relection, what it is. xv. l.

Religion, what it is. xvii. l.

Remembraunce by thynge like. cx.

Repeatynge of thynges saied before. xciii. l.

Repetition, what it is. cii. l.

Restyng vpon a poynce, what it is. cxv.

Returning to the purpose, what it is. cxviii. l.

Reuengemente forbidden, and set out by amplificacion. lxx. l.

Reuerence. cxviii. l.

Right by custome, what it is. xvii. l.

Right and mete to mary. xxi. l.

Right by lawe, what it is. xviii. l.

Ripe thinges last not long. cxviii. l.

Rimed sentences vsed without reason. ciii. l.

Rimes made to mocke the simple. there.

Rhetorique what it is. l. i.

Rhetorique, occupied about all lawes. there.

Rhetorique, what ende it hath. l. ii.

Rhetorique, first made by wisemen and not wisemen made first by it. iii. l.

Rhetorique, for what purpose it is set furthe. iii. l.

Rhetorique, to what purpose it serueth. there.

Rhetorique, what it teacheth for ordering of thynges. lxx. l.

Romayne Lawes for Church dignities. xix. l.

Roperipe chiding. lxxviii. l.

Rouyng without reason. lxxviii. l.

**S**argentines howe saithfull they were. l. ii.

Sainte Christopher, what he signified. l. i.

Sainte George what he signified. l. i.

Salust sayng to Tullie, and his wittle answer to hym again. lxxix. l.

Saugard had by Justice. lxxviii. l.

Seruautes answer to his master comyng from a sermone. lxxxi. l.

Scurrilitie odious. lxxxi. l.

Shame what it is. xc. l.

Sentences gathered, helpe amplificacion. lxxxi. l.

Sergius Calba querthwarte and there. lxxxi. l.

Shadowe of an Ass, occasion of greate debate. lxxxi. l.

Shape euill fourmed maneth pastime. lxxxi. l.

Shame soloweth fearfulness, wher manhode is nedefull. lxxxi. l.

Shiftyng faultes frome vs, howe it is saied. lxxxi. l.

Similitude what it is. xviii. l.

Simentes first founder of the art of remembraunce. cxviii. l.

Slaunder proued by amplificacion a greater offence then Theft. lxxxi. l.

Snappthe askyng. lxxxi. l.



Snudging, wittesse rebuked. 73. l.

Sobrietee what it is. xviii. l.

Socra.



# The Table.

Socrates	rrrbii	Well for amplification	lxi. ff
Sozowe nedelesse, when necessitee ruleth	rrrbii. ii	Thyactans lamente at birthe, and refoyce at burfall	rrrbiii. ff
Sozowe immoderate, not natural	rrrxix. ff	Tobias patience	rli. ff
Shouldour mocked pleasauntly of his awne man	lxxix. ff	Transmutaciō of a word	lxxix. f
Spanyarde's doubt	cb. f	Transmutaciō what it is	lxxix. ff
Staggues helwe longe they lue	clii. ff	Tranall had to whom	rcvi. f
State generally, what it is	rlb. f	Trees not accursed, because Apples fall from them	rl. ff
State in iudgemente what it is	rlb. ff	Trees lue longer then men	rlii. ff
State why it is so called	rlb. ff	Tropes howe they were founde	lrrrbii. f
Stomacke grief	clii. f	Trop what it signifieth	lrrrbiii. f
Straunge thynges nedefull to bee colde	liii. ff	Turnyng of a worde	lxxiii. f
Straunge repoztes helpe for amplification.	rci.	Tiberius Cesar	rlii. f
Stozkes what nature thet.	lxxiii. f	Tyme must be obserued	v. ff
Stoutenesse what it is.	rbvii. ii	Tyme of departyng lyfe	vii. ff
Suffraunce what it is	rbviii. f	Time a remedy for fooles to putte awaie sozowe	xl. f
Surfeitng rebuked by am.	rlbvii. 2	Timon an hater of cōpa.	rrbviii. ff
<b>T</b>		<b>T</b>	
 Titus	cliii. ff	Tertues. liii. in nob.	rbv. ff
Tantalus	cl.	Tapte vsyng of apt wordes	lxxiii. ff
Temperaunce what it is	rbviii. ff	Terpianus	rrxiii. f
Thankefulnes what it is	lvii. f	Unnaturalnes in man	rxiii. f
The person befoze whō we speake must bee well marked	v. ff	Tibius Curtus pleasauntly mocked of Tullie.	lxxix. ff
The hous or auncestrie wherof, a noble personage cometh	vii. f	Virginitee	rbvi. ff.
Themistocles memozie	cbii. f	Unthankfulnes rebuked	rbvii. ff
Themistocles perswasio to the Atheniens, by a fable	cl. f	Unthankfulnes punished	rbviii. f
Thynges gathered by a mannes satyng, otherwise then he ment	lxxviii. f	Utteraunce what it is	cxv. f
Thynges notable or straung help		<b>U</b>	
		 Antyng of thynges, make paxyme	lxxviii. ff
		Unnesse in speaking, and forbearing to speake	v. ff
		Unpeyng eyes.	lrbviii. ff
		Unlight or warning geuen.	cl. ff
		Unllyam Somer.	clv. f

Unthyng

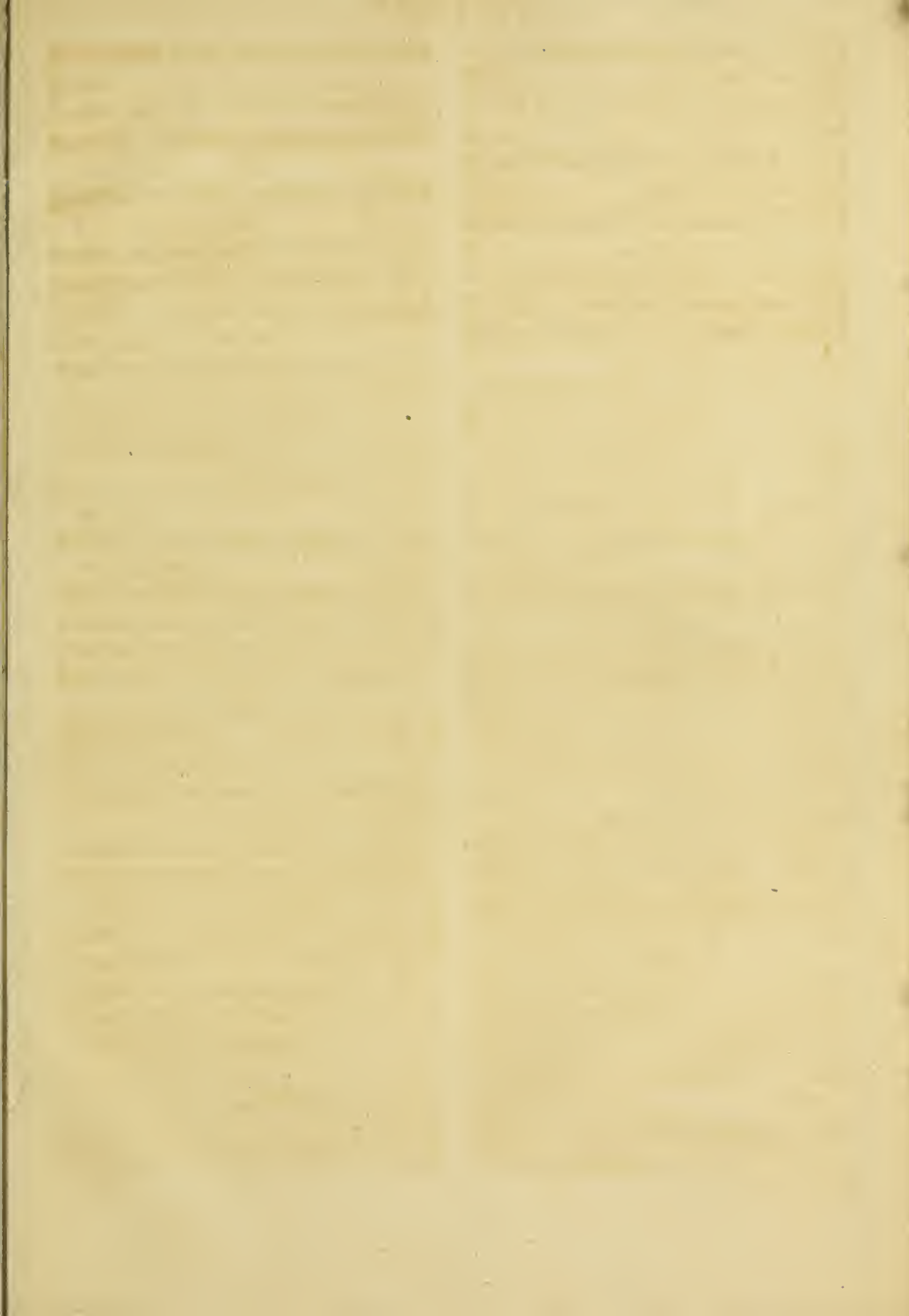
The thyng, right pleasaunt 77. y  
 The ittes sozgetfull cthy.  
 The ittle deuised tale lxxi. y  
 The ittle telsing xc. y  
 The o. of this wolp, declared xxx. vty.  
 The omen rebuked lvi. i  
 The omen by praicise iware eloquet  
 y. y  
 The ozdes doubtfully spoken lxxv. i  
 The ozdes taken, and not lxxv. i  
 The ozde making what it is 88. y

The yong dealyng deserueth death  
 rty. y  
 The yfes euil, happen to euil xxix. y  
 The ozdes ouerthwart lxxv. y  
 £.  
 Herres xxxi. i  
 Sue what it is rlv. y  
 Spe bozneletter lxxv. i  
 Dung Stozkes rty. y  
 Pints.



[Faint, mostly illegible text, likely bleed-through from the reverse side of the page.]

[Faint, mostly illegible text, likely bleed-through from the reverse side of the page.]









Accessions  
*153,452*

Shelf No.  
*G,4072,15*

*Barton Library.*



*Thomas Pennant Barton.*

**Boston Public Library.**

*Received, May, 1873.*

*Not to be taken from the Library.*

