Roger Ascham
The
Scholemaster

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ROGER ASCHAM

The Scholemaster
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THE SCHOLEMASTER.

INTRODUCTION.

It is part of the Divine Providence of the World, that the Strong shall influence the Weak: not only on the Battlefield and in Diplomacy, but also in Learning and Literature. Thus the Nations of Modern Europe have been influenced by the Writings of Greece and Rome; and they have influenced each other, in turn, with their own Power and Beauty in Thought and Expression. Thus, Modern English has been subject in succession to the influence of Classical Literature in the time of Ascham; to the literary fascination of Italy, in the age of Elizabeth; of France, at the Restoration; and of Germany, in more recent times: without at all ceasing in the natural progression of its innate capabilities, all the fashions and forms which, for a time, is pleased to adopt. In like manner, English Literature has allured the German, the Frenchman, and the Italian; thereby restoring benefit for benefit in the commerce and free trade of the Mind.

2. The stream of Ancient Literature and Cultivation, which, after the fall of Constantinople, advanced from East to West; at length reached our shores in the reign of Henry the Eighth. In the planting and engratment of Classical learning in England at that time, St. John's College, Cambridge,—founded on 9th April 1511—had a most distinguished share. Its Master and Fellows—whether they adhered to the older or the newer 'faith'—strove alike most earnestly to promote the new 'learning.'

THOMAS NASHE, writing—twenty years after Ascham's death—somewhat severely on our triuall translators, in his address To the Gentlemen Students, prefixed to R. Greene's Menaphon, 1580: bears honourable testimony to the worthiness of this College. ... I will propound to your learned imitation, those men of import, that haue laboured with credit in this laudable kinde of Translation; In the forefront of whom, I cannot but place that aged Father Erasmus, that inuested most of our Greeke Writers, in the roabes of the auncient Romanes. In whose traces, Philip Melancthon, Sadolet, Plantine, and manie other reverent Germaines insisting, have redyfied the ruines of our decayed Libraries, and merueilouslie in-riched the Latino tongue with the expence of their toyle. Not long after, their emulation being transported into England, euery private Scholler, William Turner, and who not, beganne to vaunt the smattering of Latine, in English Impressions. But amongst others in that age, Sir Thomas Eliot's elegance did sever it selfe from all equalls, although Sir Thomas Moore with his Comical wit, at that instant was not altogether idle; yet was not Knowledge fullie confirmed in his Monarchie amongst vs, till that most famous and fortunate Nurse of all learning, Saint Johns in Cambridge, that at that time was an Vniuersitie within it selfe; shining so farre above all other Houses, Halls, and Hospitalls whatsoever, that no College in the Towne, was able to compare with the tythe of her Students; hauing (as I have hearde graue men of credite report) more candles light in it, euerie Winter Morning before fowre of the clocke, than the fowre of clocke bell gaue stroakes; till Shee (I saie) as a pitying Mother, put too her helping hande, and sent from her fruitfull wombe, sufficient Schollers, both to support her owne weale, as also to supplie all other inferior foundations defects, and namelee that royall erection of Trinitie College, which the Vniversity Orator, in an Epistle to the Duke of Somerset, aptlie termed Colonia diducta from the Suburbes of Saint Johns. In which extraordinarie conception, one partu in republicam prodiere, the Exchequer of eloquence Sir Ihon Cheeke, a man of men, supernaturally traded in al tongues, Sir John Mason, Doctor Watson, Redman, Aschame, Grindall, Lener, Pilkington; all which, haue either by their priuate readings, or publique workes, repurged the errors of Artes, expelde from their puritie, and set before our eyes, a more perfect Methode of Studie.
3. THOMAS BAKER in his History of the College of St. John the Evangelist, Ed. by J. E. B., Mayor, 1869; tells us that about 1520-30, £12 per week was allowed in commons to a fellow, and only 7d to a scholar. These were times when £100 was sufficient to found a fellowship (for the private foundations usually ran thereabouts), and when £6 per an. was enough to maintain a fellow, p. 91. "as £3 per annum was enough to found a scholar," p. 99.

Baker also gives us a statement of the finances of the College when Doctor Metcalfe became its third master, about Dec. 1518, which fully corroborates Ascham’s account at p. 133: which statement may be thus summarized:

<table>
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<th>Description</th>
<th>Amount</th>
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<tr>
<td>Total revenues from lands</td>
<td>£234 14 4</td>
</tr>
<tr>
<td>Less value of private foundations</td>
<td>£48 0 0</td>
</tr>
<tr>
<td>Remaining to the sustentation of all such as be to be found of the said lands, i.e., for their only commons, stipend, and livery yearly</td>
<td>£186 14 4</td>
</tr>
<tr>
<td>The charges of these viz. of the master, twenty-eight fellows, six scholars and of several servants, is yearly</td>
<td>£125 9 9</td>
</tr>
<tr>
<td>Excess of Outgoings over Receipts</td>
<td>£61 4 6</td>
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Yet Doctor Metcalfe in ways like those described by Ascham, as well as by obtaining the property of the suppressed Nunneries of Higham and Bromehall, raised the finances of the College to a flourishing condition, until it was spending £1,000 a year (equal to £15,000 now) in the spread of knowledge.

4. But the College was not more fortunate in wealth than in learning when, in 1530, Roger Ascham, a Yorkshire lad of 15, entered it. John Cheke had been elected Fellow on the 30th of March in that year; and John Redman became a fellow on 3d of November following. Ascham thus distinctly attributes the race of scholars that were bred up in St. John’s College to the unwearying efforts of these two men.

“At Cambridge also, in St. Johns Colledge, in my tyme, I do know, that, not so much the good statutes, as two Gentlemen, of worthie memorie, Sir John Cheke, and Doctor Redman, by their onely example of excellency in learning, of godnes in liuynge, of diligence in studying, of counsell in exhorting, of good order in all thyng, did breed vp so many learned men in that one College of St. Johns, as one time, as I beleue, the whole Universitie of Louaine, in many yeares was neuer able to affourd,” p. 67.

As Redman became Master of King’s College in 1542, and Cheke went to Court on 10 July 1544 to be Tutor to Prince Edward; the period of study to which Ascham so gladly and so often reverts in this his last work, ‘my sweete tyme spent at Cambridge,’ would not exceed fifteen years, at the longest; so far at least as the time during which Cheke and Redman gave so mighty an impulse to classical learning.

5. These Planters of the ancient Literature in England hoped well of their Mother Tongue. The more they learnt of the subtlety of Greek eloquence or the cunning elegance of Roman prose: the more they desired that English might be kept pure, the more they believed it to be capable of a worthy literature.

ROGER ASCHAM while a Fellow of St. John’s, deliberately wrote his Toxophilus, published in 1545, in plain and pure English; thus, how strangely to us, defends himself. "If any man would blame me, eyther for takynge such a matter in hande, or els for writing it in the Englyshe tongue, this anwser may make hym that, when the beste of the realme thynke it honest for them to use, I one of the meanest sorte, ought not to suppose it vyle for me to write: And though to haue written it in an other tonge, had bene bothe more profitable for my study, and also more honest for my name, yet I can thinke my laoour wel bestowed, yf with a little hynderance of my profyte and name, maye come any fourtheraunce, to the pleasure or commoditie, of the gentlemen and yeomen of Englyshe, for whose sake I tooke this matter in hande. And as
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for ye Latin or greke tonge, every thing is so excellently done in them, that none can do better: In the Englysh tonge contrary, every thinge in a maner so meanly, bothe for the matter and handelynge, that no man can do worse. For therein the least learned for the moste parte, haue ben alwayes moost redye to wyte. And they whiche had leaste hope in latin, haue bene mooste boulde in englyshe: when surelye every man that is mooste ready to taulke, is not mooste able to wyte. He that wyll wyte well in any tongue, muste folowe thys counsell of Aristotle, to speake as the common people do, to thinke as wise men do; and so shoule every man understand hym, and the judgement of wyse men alowe him. Many English writers haue not done so, but vying strange wordes as latin, french and Italian, do make all thinges darke and hardere. 18.

THOMAS HOBY, afterwards knighted, having, after many delays, finished his translation of Baldassare Castiglione's work, spoken of so highly by Ascham at p. 66: in his Epistle, has the following. "As I therefore haue to nur smal skil bestowed some labour about this piece of woorke, euen so coulde I wishe with al my hart, profounde learned men in the Greeke and Latin shoulde make the lyke proofe, and euerye manne store the tunge accordinge to hys knowledge and delite aboue other men, in some piece of learmynge, that we stone of the worlde may not bee styll counted barbarous in oure tunge, as in time out of minde we haue bee in our maners. And so shall we perchaunce in time become as famous in Englande, as the learned men of other nations haue ben and presently are."

While the work was yet in MS., Hoby sent it to Sir JOHN CHEKE to look over. Cheke wrote the following letter in reply; which is important as coming from one who, Sir T. Wilson says, had "better skill in our English speache to iudge of the Phrases and properties of wordes and to diuide sentences: than any one else had that I haue knowne." It is also interesting as showing that uniform spelling had nothing to do with clean English. This letter was written while Sir John was fading out of life; for shame at his recantation of the Protestant faith at his pardon, for having acted—out of zeal for that faith—as Secretary of State to Lady Jane Grey. He died in the Sept. following of that year, 1557, at the house of his friend Peter Osborne, in Woodstreet. The letter is printed verbatim at the end of the first edition of The Courtier, 1561.

To his louing frind Mayster Thomas Hoby.

For your opinion of my good will vnto you as you writ, you can not be deceiued: for submitting your doynges to mi iudgement, I thanke you: for taking this paine of your translation, you worthilie deseru great thankes of all sortes. I haue taken sum pain at your request cheflie in your preface, not in the reading of it for that was pleasauent vnto me both for the roundnes of your saienges and welspeakinges of the saam, but in changing certein wordes which might verie well be let aloan, but that i am verie curious in mi freendes matters, not to determijn, but to debaat what is best. Whearin, I seek not the bestnes hapliebi truth, but bi mijn own phansie, and shew of goodnes. I am of this opinion that our own tung shold be written cleane and pure, vnmixt and vnmangeled with borowing of other tunges, wherein if we take not heed bi tijm, euer borowing  and neuer payeng, she shall be fain to keep her house as bankrupt. For then doth our tung naturallie and praisablie utter her meaning, when she boroweth no counterfeitnes of other tunges to attire her self withall, but vseth plainlie her own with such shift, as nature craft, experiens, and following of other excellent doth lead her vnto, and if she want at ani tijm (as being vnperfite she must) yet let her borow with suche bashfulnes, that it mai appeer, that if either the mould of our own tung could serve us to fascion a woord of our own, or if the old denisoned wordes could content and ease this neede we wold not boldly venture of vnknowen wordes. This I say not for reproof of you, who haue scarslie and necessarily vsed whear occasion serveth a strange word so, as it seemeth to grow out of the matter and not to be sought for; but for mijn own defens, who might be counted overstraight a deemer of things, if I gauie not thys accoount to you, mi freend and wijs, of mi marring this your handiwork. But I am callet
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...I pray you pardon me shortness, the rest of my sayings should be but praise and exhortation in this your doing, which at no better a letter I should do better. From my house in Woodstreet the 16 of July, 1557.

Yours assured IOAN CHEEK.

These three instances may suffice to show the close connection between their study of the ancient Literature and their care over their native speech. Some of these Classical Students were the best Prose Writers of their time; just as the best Poets then, were those who drew their inspiration from Italy. The two literary influences prepared a way, by creating a favourable literary atmosphere, for our Master Writers in Elizabeth's reign, Spenser and Shakespeare; Bacon and Hooker.

Of these Classical Pioneers, Sir JOHN CHEKE was the chief. His influence on the English Literature of that and the next age has hardly been adequately recognized: partly because his principal work was Oral Teaching; and partly because only three or four of his thirty to forty known writings (many now lost) are in English. Sir Richard Sackville calls him 'the best Master... in our time,' at p. 91. Ascham quotes him ever and anon in this work as an authority from whom there was hardly any appeal, and in particular, relates at pp. 154-159, with a fresh memory, Cheke's criticism of Sallust, made to him about twenty-five years before. Cheke was a Teacher of Teachers. The influence of simply Oral Teachers rests chiefly in the hearts and minds of the Taught, and it shows itself most in their after Lives and Works. Cheke taught Edward VI.; Sir W. Cecil; W. Bill, 7th Master of St. Johns; R. Ascham; Sir T. Wilson; and many more celebrities of that time; and their characters and careers reflect his teaching.

T. afterwards Sir T. WILSON, in his Epistle, dated to 10 June 1579, to Sir W. Cecil [It would be an interesting list, if English books were grouped according to their dedicatees: as showing the influence of the Nobility and Gentry on Literature], prefixed to his translation of the Olynthiacs of Demosthenes into English; thus ably conveys to us a conception of the surpassing abilities and character of Sir John Cheke.

"Great is the force of virtue (Right Honorable Counseller) to winne Ioue and good will univerally, in whose minde soever it is perfitely knowne, to have once gotte a dwelling. I speake it for this ende, that beiing solitarie of late time from my other studies, and musinge on this world, in the middest of my bookes; I did then (as I have oftentimes else done) deepliey thinke of Sir John Cheeke Knyght, that rare learned man, and singular ornament of this lande. And as the remembrance of him was deare vnto me, for his manifolde great gifts and wonderfull vertues; so did I thinke of his most gentle nature and godly disposed minde, to helpe all those with his knowledge and understanding, that any waye mademeanes vnto him, and sought hisfavour. And to say for my selfe amongest others, I founde him such a friende to me, for communicating the skill and giftes of hys minde, as I cannot but during my life speake reuerently of so worthie a man, and honor in my hart the heavenly remembrance of him. And thinking of my being with him in Italie in that famous Vniuersitie of Padua: I did cal to minde his care that he had ouer all the Englishe men there, to go to their bokes: and how gladly he did reade to me and others, certaine Orations of Demosthenes in Greeke, the interpretation wherof, I and they had then from his mouth. And sorely remembrance the rather this world by the very argument of those actions: I did then seeke out amongst my other writings for the translation of them, and happily finding some, although not all: I was caried straightways (I trust by Gods good motion) to make certaine of them to be acquainted so nigh as I coulde with our Englishe tongue, aswell for the aptnesse of the matter, and needefuil knowledge now at this time to be had: as also for the right notable, and most excellent handling of the same. And here must I saye, confessing mine owne weakenesse and imperfection, that I never founde in my life any thing so harde for me to doe.

Maister Cheeke (whome I dare match with any one before named for his knowledge in the Greeke tongue,) havinge traslyed in Demosthenes as much as any one of them all, and famous for his learning throughout Europe: yet was he neuer so passing in his translations that no exception could be made against him. And then what shall I thinke of my selfe, after the naming of
so manye excellent learned men, but onely submit my doings to the favor of others, and desire men to beare with my weaknesses. For this must I needss confesse, that I am altogethere vnable to doe so in Englishe, as the excellencie of this Orator deserueth in Greeke. And yet the cunning is no lesse, and the prayse as great in my judgement, to translate any thing excellently into Englishe, as into any other language. And I thinke (although there be many doers) yet scant one is to be found worthy amongst vs, for translating into our Countrie speach. Such a hard thing it is to bring matter out of any one language into another. And perhaps it may be that euens those who take themselves to bee much better learned than I am (as what is he that is not, hauing any name for learning at all?) will finde it an harder peecce of worke then they thinke, even to make Greeke speake Englishe, if they will make proffe thereof as I haue done. Whose labor and travaile I woulde as gladly see, as they are lyke now to see mine, that such an Orator as this is, might bee so framed to speake our tongue, as none were able to amend him, and that he might be found to be most like himselfe. The which enterprise if any might haue bene more holde to haue taken upon him, Sir John Cheeke was the man, of all that euer I knew, or doe yet know in Englane. Such acquaintance had he with this notable Orator, so gladly did he reade him, and so often: that I thinke there was neuer olde Priest more perfite in his Portreise, nor supersticious Monke in our Ladies Psalter as they call it, nor yet good Preacher in the Bible or testament, than this man was in Demosthenes. And great cause moused him so to be, for that he saw him to be the perfitest Orator that euer wrahte for these two thousand yeares almost by past (for so long it is since he was) and also for that he perceyued him to haue before his eyes in all his Orations the aduancement of vertue as a thing chiefly to be sought, together with the honor and welfare of his countrey. Besides this, maister Cheekes judgement was great in translating out of one tongue into an other, and better skill he had in our English speach to judge of the Phrases and properties of worde, and to diuide sentences: than any else had that I haue knowne. And often he woulde englishe his matters out of the Latine or Greeke vpon the sodaine, by looking through the booke onely without reading or construing any thing at all: An usuage right worthie and verie profitable for all men, aswell for the understanding of the booke, as also for the aptnesse of framming the Authors meaning and bettering thereby their judgement, and therewithall perfiting their tongue and vterance of speach. Moreover he was moused greatly to like Demosthenes aboue all others, for that he sawe him so familiarly applying himselfe to the sense and understanding of the common people, that he sticked not to say, that none euer was more fitte to make an English man tell his tale praise worthily in an open hearing, either in Parliament or in Pulpit, or otherwise, than this onely Orator was...

And although your honour hath no neede of these my doings, for that the Greeke is so familiar unto you, and that you also, as well as I, haue hearde Sir John Cheeke read the same Orations at other times: yet I thinke for diuers causes I should in right present unto your honour this my travaile the rather to haue it through your good liking and allowance, to be made common to many. First the sayd Sir John Cheeke whom I doe often name, for the honour and reuerence due of so worthie a man was your brother in lawe [Sir W. Cecil's first wife was Cheeke's sister], your deare friende, your good admonisher, and teacher in your yonger yeares, to take that way of vertue, the fruite whereof you doe feel and taste to your great ioy at this day, and shall for euer be remembered therefore... Ed. 1570.

We may not wonder then; if Ascham so affectionately refers to Cheke in this work: as 'that gentleman of worthie memorie, my dearest friend and teacher of all the poore learning I haue,' p. 138. [We would here add, out of the same Rostaile, by way of parenthesis, Wilson's defence of Translations, which was insually provoked by Ascham's remarks, at p. 129. "But such as are grieved with translated booke, are lyke to them that eating fine Manchet, are angry with others that feede on Chaste breade."]
Introduction.

7. We have noticed a few of the influences on Ascham in his earlier life: in order to understand his outlook on the Literature of his day; while—as he was growing from 48 to 53 years of age—he wrote this book. The Italian influence had come in like a flood after the publication of Tottel's Miscellany in June 1557. In his rejection of this influence, while he kept up with the classical learning of the time, we judge him to be a Scholar of Henry's time, surviving into the reign of Elizabeth. We do not allude to his Invective against Italianated Englishmen, for which he had doubtless adequate grounds: but to his shunning the airy lightsomeness of Italian poesy, which so much characterizes English Verse for the next forty years. Every one is entitled to a preference in such matters, and Ascham with others. Though he contended for English Iambics, he confessed he never had a "poetical head." He owned to loving the Italian language next after Greek and Latin: but Fiction and Rhyme he could not abide. So we realize him as the strong plain Englishman of Henry's day, with his love for all field sports and for cock-fighting, his warm generous heart, his tolerant spirit, his thorough scholarship, his beautiful penmanship: a man to be loved and honoured.

8. Ascham's special craft was teaching the young, Latin and Greek. He had taught the Queen, as he tells us at p. 96: and now read Greek with her, as she desired. Being thus about the Court, and the Court resting at Windsor on the 10th Dec. 1563: the officers in attendance dined together under the presidency of the Secretary of State. Of the Table Talk on that occasion and its results: Ascham's own account is the best: and need not be repeated here.

9. Looking within the book: we see that begun in December 1563, it was prosecuted off and on for two years and a half, until Sir Richard Sackville's death in July 1566. It was then, for sorrow's sake, flung aside. "Almost two years together, this booke lay scattered, and neglected," and then finished, so far as we now possess it, by the encouragement of Cecil, in the last six or eight months of Ascham's life. Ascham died 30 Dec: 1568.

If a guess might be hazarded: it would seem that the Author had just gathered the materials together, up to Sir Richard Sackville's death: and that he wove them together in their present form, after he resumed the book again. The allusion at p. 137, to the Queen's visit to Cambridge, in August 1564, as "in these being there," would show that that part was written about 1565: while the phrase at p. 71, "Syr Richard Sackuille, that worthy gentilman, of worthie memorie, as I sayd in the begynnynge," would much confirm that at least The Preface and the Invective against Italianated Englishmen were written after the resumption of the book in 1568: and consequently that it was after then, that the work was finally planned. The first book was then completed, and the second far proceeded with, when Death parted for ever, the busy worker from his Book. This is also confirmed by Ascham's last letter to Sturm: which proves him to have been intent on the work just before his decease.

10. Thanks to the editions of Upton and Bennet, The Scholemaster (which, like so many of the books of Elizabeth's time, had been quite forgotten in the previous sixteenth century) has obtained, for a hundred years or more, the reputation of an historic English work of general as well as of professional interest. With it, more than with any other of his works, is Ascham's name usually associated. As Toxophilus was the gift of his manhood towards the cultivation of the Body: so in this work—the legacy almost of his last hours—we inherit his riperst, his most anxious thought upon the Education of the Mind and Heart.

11. Among that first race of modern learned Englishmen, who fed and carried aloft the Lamp of Knowledge through all those changing and tempestuous times into the peaceful days of Elizabeth: none has become more famous than Roger Ascham: who, taught by the greatest English Teacher of his youth-tide, Sir John Cheeke: in due time became, to his undying delight, the Instructor of the most noble Scholar within the realm:—the Virgin Queen herself.
ROGER ASCHAM'S METHOD OF TEACHING LATIN.

1. That part of The Scholemaster which describes English life and manners of that age, is for us an heritage of authentic information: his Criticism of Ancient and Contemporary Latin writers, establishes a test of the Classical acumen of his time: but his system of teaching Latin—and mutatis mutandis other languages—deserves our study as a contribution in aid of Education, for all time.

2. We would wish to associate with this Reprint, an excellent book, Essays on Educational Reformers, by the Rev. R. H. Quick, M.A., London, 1868: 7s. 6d, but worthy of being perpetually sold at a shilling as a companion volume to this reprint; inasmuch as it is in some measure a continuation and completion of The Scholemaster. For in these Essays, Mr. Quick ably analyses and compares the successive systems of Instruction adopted by The Jesuits, Ascham, Montaigne, Ratich, Milton, Comenius, Locke, Rousseau, Basdev, Pestalozzi, Jacotot, and Herbert Spencer. We cannot therefore too strongly recommend the work to the attention of all those who desire to acquaint themselves with Modern Thought and Experiment in the Science and Art of Teaching.

3. Ascham's Method is avowedly based upon B.I. c. 34 of Cicero's De Oratore, of which the following is a translation: and more especially upon the latter portion of it. "But in my daily exercises I used, when a youth, to adopt chiefly that method which I knew that Caius Carbo, my adversary, generally practised; which was, that, having selected some nervous piece of poetry, or read over such a portion of a speech as I could retain in my memory, I used to declaim upon what I had been reading in other words, chosen with all the judgment that I possessed. But at length I perceived that in that method there was this inconvenience, that Ennius, if I exercised myself on his verses, or Gracchus, if I laid one of his orations before me, had forestalled such words as were peculiarly appropriate to the subject, and such as were the most elegant and altogether the best; so that, if I used the same words, it profited nothing; if others, it was even prejudicial to me, as I habituated myself to use such as were less eligible. Afterwards I thought proper, and continued the practice at a rather more advanced age, to translate the orations of the best Greek orators; by fixing upon which I gained this advantage, that while I rendered into Latin what I had read in Greek, I not only used the best words, and yet such as were of common occurrence, but also formed some words by imitation, which would be new to our countrymen, taking care, however, that they were unobjectionable." Ed. 1855.

4. Upon these hints, Ascham—after considering all possible means of teaching languages, which he there discusses in the second book—insisted upon the exhaustive study of one or two books, each to be of the highest excellence in its way. In fact his system might be labelled as THE DOUBLE TRANSLATION OF A MODEL BOOK.

5. Ascham, at p. 94, quotes Pliny and Dionysius Halicarnensive in support of his Method, in a passage we have not space to quote, but which is the key to his system. In the brief space that remains to us, we can but outline the process of study he laid down, commending the method to the careful consideration of all teachers.

PREPARATORY.

LEARNER. After the child hath learned perfectly the eight parts of speech: let him then learn the right joining together of substantives with adjectives, the noun with the verb, the relative with the antecedent, p. 35.

A. DOUBLE TRANSLATION.

The Model Book, to begin with, which Ascham recommended in his time was John Sturm's selection of Cicero's letters, for the capacity of children.
ROGER ASCHAM'S METHOD OF TEACHING LATIN.

This work was first published at Strasburg in 1539, under the title οί Ciceronis Epistola Libri iv, puerili educationi confecti; and again in 1572.

I. Master.

a. Let him teach the child, cheerfully and plainly, the cause and matter of the letter, p. 26.

b. Then let him construe it into English, so often, as the child may easily carry away the understanding of it, p. 26.


II. Learner.

a. Let the child, by and bye, both combine [i.e. combine] and parse it over again. So that it may appear, that the child doubteth in nothing that his master taught him before, p. 26.

b. Then the child must take a paper book, and sitting in some place where no one shall prompt him, by himself, let him translate into English his former lesson, p. 26.

c. Then shewing it to his master: let his master take from him his Latin book.

III. Master.

a. When the child bringeth it, turned into Latin; let the Master, at the first, lead and teach his Scholer, to join the Rules of his Grammar Book, with the examples of his present lesson, until the Scholar, by himself, be able to fetch out of his Grammar, every Rule for every Example. So, as the Grammar book be ever in the Scholars hand, and also used of him as a Dictionary, for every present use, p. 26.


Praising him where he doth well, either in choosing or true placing of Cicero's words.

But if the child miss, either in forgetting a word, or in changing a good for a worse, or misordering the sentence, the master shall have good occasion to say. "N. [like M. or N. in the Catechism] Tully would have used such a word, not this. Tully would have placed this word here, not there: would have used this case, this number, this person, this degree, the gender: he would have used this mood, this tense, this simple rather than that compound; this verb here not there; he would have ended the sentence with this verb, not with that noun or participle, &c.

In these few lines, I have wrapped up the most tedious part of Grammar, and also the ground of almost all the Rules. Which after this sort, the master shall teach without all error, and the scholar shall learn without great pain; the Master being lead by so sure a guide and the Scholar being brought into so plain and easy a way.

Axiom. A child shall take more profit of two faults, gently warned of, than of four things rightly hit, p. 27.

All this while, the child shall use to speak no Latin, φ. 28.

With this way of good understanding the matter, plain construing, diligent parsing, daily translating, cheerfull admonishing, and heedfull amending of faults; never leaving behind just praise for well doing; I would have the Scholar brought up: while he had read and translated over the first book of Cicero's Epistles chosen out by Sturm; with a good piece of a Comedy of Terence [Terence at that time held a position in Latin Education, which has not since been maintained], p. 28.

B. ANALYSIS.

As you perceive your scholar to go better and better on away: first, with understanding his lesson more quickly, with passing more readily, with translating more speedily and perfectly than he was wont.

IV. Master.

a. After, give him longer lessons to translate.

b. Begin to teach him, both in Nouns and Verbs: what is Proper or Literal? what is Figurative? what is Synonymous, what is Diverse, which be Opposites: and which be the most notable Phrases in all his reading.

V. Learner.

a. Your scholar, after he hath done his Double translating, let him write in a third Paper Book four of the fore-named six, diligently marked out of every lesson. As
ROGER ASCHAM'S METHOD OF TEACHING LATIN. 11

If there be none Proper.

Froz or else Figures.

of these all

in some reading Synonymes.

yet omit not Differences.

the order Opposites.

&c.

This diligent translating, joined with this heedful marking, in the foresaid Epistles: and afterward in some plain Oration of Tully, as pro Lege Manilia pro Archaia Poeta, or in those three Ad Catim. Caiarem shall work such a right choice of words, so straight a framing of sentences, such a true judgement, both to write skilfully and speak witty, as wise men shall both praise and marvel at, pp. 29-31.

C. READING AND A SECOND KIND OF TRANSLATION.

After that your Scholar shall come indeed: first to a ready perfectness in translating, then to a ripe and skilful choice in marking out his six points, p. 87.

 VI. LEARNER. I would have him read now, a good deal now at every lecture, these books, p. 88.

[a.] Some book of Cicero, as the Third Book of Epistles chosen out by Sturm, de Amicit., de Senect.: or the first book Ad Quint, frat.

[b.] Some Comedy of Terence or Plautus (But in Plautus, skilful choice must be used by the Master to train his scholar to a judgement, in perfecting, and cutting out over old and improper words).

[c.] Caesar's Commentarii, in which is seen the unspotted propriety of the Latin tongue; even when it was at its acme.

[d.] Some Orations of Livy, such as he both longest and plainest.

b. He shall not now daily use translation: but only construe again and parse where ye suspect is any need. Yet let him not omit in these books, marking diligently and writing out orderly his six points.

VII. MASTER. For translating, use you yourself, every second and third day, to choose out some Epistle Ad Atticum, some notable commonplace out of Cicero's Orations, or some other part of Tully, by your discretion: which your Scholar may not know where to find.

Translate it you yourself into plain natural English, and then give it him to translate into Latin again: allowing him good space and time to do it: both with diligent heed and good advisement.

Here his wit will be new set on work: his judgment for right choice, truly tried; his memory for sure retaining, better exercised than by learning anything without the book. And here, how much he hath profited, shall plainly appear.

VIII. MASTER. When he bringeth it translated unto you, bring you forth the place of Cicero. Lay them together. Compare the one with the other. Commend his good choice and right placing of words. Show his faults gently, but blame them not over sharply. For of such missings gently admonished of, proceedeth Glad and Good Heed-taking. Of Good Heed-taking, springeth chiefly Knowledge, which after groweth to perfectness: if this Order be diligently used by the Scholar and gently handled by the Master, p. 88.

D. A THIRD KIND OF TRANSLATION.

When, by this diligent and speedy reading over those forenamed good books of Cicero, Terence, Caesar, and Livy: and by the second kind of translating out of your English, time shall breed skill, and use shall bring perfection: then you may try, if you will, your scholar, with the third kind of translation. Although the two first ways, by mine opinion, be not only sufficient of themselves, but also sureer both for the Master's teaching and Scholar's learning; than this third way is. Which is this.

IX. MASTER. Write you in English, some letter, as it were from him to his father or to some other friend; naturally, according to the disposition of the child: or some tale or fable, or plain narration. But yet use you yourself such discretion for choice therein as the matter may be within the compass, both for words and sentences, of his former learning.

X. LEARNER. Let him translate it into Latin again, sliding in such places where no other scholar may prompt him.

And now take heed, lest your Scholar do not better in some point than you yourself: except you have been diligently exercised in these kinds of translating before, pp. 80, 90.
BIBLIOGRAPHY.

THE SCHOLEMASTER.

* Editions not seen.

(a) Issues in the Author’s lifetime.

None.

(b) Issues since the Author’s death.

1. As a separate publication.


It was thus entered at Stationers Hall, early in 1570.

“Rd. of m* Daye for his lycense for printinge of a boke intituled The schole m* of Wynsore made by m* Ascham.”


2. 1571. London. The same title as No. 1, from which it differs in spelling and punctuation. Neither of these two first editions are to be preferred to the other, as regards accuracy in these respects.

There are stated to be editions in 4to of *1572, 1573, 1579,* but there are no copies either in the British Museum or the Bodleian; neither does Herbert quote them.


1. Then the work as it were goes out of memory for 126 years.

4. 1711. London. The Scholemaster: or a plain and perfect Way of teaching Children to Understand, Write, and speak the Latin Tongue. . . . . . Now Corrected, and Revised with an Addition of Explanatory Notes, by the Reverend Mr. JAMES UPTON, A.M., Rector of Brimpton in Somersetshire; and late Fellow of King’s College in Cambridge.

5. 1743. London. The Scholemaster: shewing a Plain and Perfect Way of Teaching the learned Languages. . . . . . Now revised a second time, and much improved, by JAMES UPTON, A.M., Rector of Monmouth in Somersetshire, and late Fellow of King’s College in Cambridge. [A second Edition of No 4].

6. 1771. London. The English Works of Roger Ascham, . . . . . With Notes and Observations, and the Author’s Life. By James Beverwyk, Master of the Roading-School at Hoddesdon in Hertfordshire. *The Schola Master* occupies pp. 187-347. [The Dedication, and Life were by Dr. Johnson, who states that Ascham “was scarcely known as an author in his own language till Mr. Upton published his Scholemaster,” p. xvi].

7. N. d. London. 1 vol. 4to. Another impression of No. 6.


This is therefore a Reprint of No. 8.

9. N. d. 1 vol. 8vo. A reissue with a new title and without a date of No. 8.


11. 10 June 1870. London. English Reprints: see title at/. 1. A reprint 1 vol. 8vo. of No. 1, collated by No. 2, the important variations appearing.

II. With other works.

6. 1771. London. The English Works of Roger Ascham, . . . . . With Notes and Observations, and the Author’s Life. By James Beverwyk, Master of the Roading-School at Hoddesdon in Hertfordshire. *The Schola Master* occupies pp. 187-347. [The Dedication, and Life were by Dr. Johnson, who states that Ascham “was scarcely known as an author in his own language till Mr. Upton published his Scholemaster,” p. xvi].

7. N. d. London. 1 vol. 4to. Another impression of No. 6.


This is therefore a Reprint of No. 8.

9. N. d. 1 vol. 8vo. A reissue with a new title and without a date of No. 8.

10. 1863, London. The whole works of Roger Ascham. Ed. by Rev. Dr. Giles, formerly Fellow of C.C.C. Oxford. *The Schola Master* occupies ii-000. It is strange that after the appearance of Mr. Mayor’s Edition of the previous year, that this edition should be a Reprint of 1815. [No. 8, which is itself a Reprint of 1743 No. 5] collated with the earlier Editions, and that it should not have been wholly based on the original editions.
THE
SCHOLEMASTER

Or plaine and perfect way of teaching children, to understand, write and speake, in Latin tongue, but specially purposed for the private bringing vp of youth in Gentle-men and Noble mens houses, and commodious also for all such, as have forgot the Latin tongue, and would, by themselves, without a Scholemaster, in short tyme, and with small pains, recover a sufficient habilitie, to understand, write, and speake Latin.

† By Roger Ascham.

An. 1570.

AT LONDON.

Printed by Iohn Daye, dwelling ouer Alderfgate.

Cum Gratia et Privilegio Regiae Maiestatis, per Decennium.
To the honorable Sir William
Cecill Knight, principall Secretarie to
the Quenes most excellent Maieflie.

Ondry and reasonable be the caufes wh marrying men haue used to offer and
dedicate fuch worke as they put
abrode, to some fuch porfonage as
they thinke fitteft, either in respect of
abilitie of defence, or skill for influ-
ment, or priuate regard of kindeneffe and dutie. Every
one of thofe considerations, Syr, moue me of right to offer
this my late hufbands M. Aschams worke vnto you. For
well remembryng how much all good learnyng oweth
unto you for defense thereof, as the Vniuerfitie of Cam-
brige, of which my faid late hufband was a member,
hau in chofing you their worthy Chaunceller acknow-
ledged, and how happily you haue fpent your time in fuch
fludies and caried the ufe thereof to the right ende, to
the good fervice of the Quenes Maielfie and your contrey
to all our benefites, thyrdy how much my faid hufband
was many wayes bound vnto you, and how gladly and
comfortably he ufed in hys lyfe to recognife and report
your goodneffe toward hym, leauyng with me then
hys poore widow and a great fort of orphans a good
comfort in the hope of your good continuance, which
I have truly found to me and myne, and therefore do
duely and dayly pray for you and yours: I could not
Preface.

I finde any man for whose name this booke was more agreeable for hope of protection, more mete for submission to judgement, nor more due for respect of worthynesse of your part and thankesfulnesse of my husbandes and myne.

Good I trust it shall do, as I am put in great hope by many very well learned that can well judge thereof. Mete therefore I compt it that such good as my husband was able to doe and leave to the common weale, it should be received under your name, and that the world should owe thankes therof to you, to whom my husband the authour of it was for good receyued of you, most dutiefully bounden. And so befechyng you, to take on you the defense of this booke, to avance the good that may come of it by your allowance and furtherance to publike vse and benefite, and to accept the thankesfull recognition of me and my poore children, trulllyng of the continuance of your good memorie of M. Afcham and his, and dayly commendyng the prosperous estate of you and yours to God whom you serue and whose you are, I ref to trouble you.

Your humble Margaret Afcham.
A Praecace to the Reader.

When the great plague was at London, the yeare 1563. the Queene Maiestie Queene Elizabeth, lay at her Castle of Windfofe: Where, vpon the 10. day of December, it fortuned, that in Sir William Cecil's chamber, hir Highnesse Principall Secretarie, there dined together these personages, M. Secretarie him selfe, Syr William Peter, Syr J. Mason, D. Wotton, Syr Richard Sackuille Treasurer of the Exchequer, Syr Walter Mildmaye Chancellor of the Exchequer, M. Haddon Master of Requests, M. John Astley Master of the Jewell house, M. Bernard Hampton, M. Niclaus, and J. Of which number, the most part were of hir Maiesties most honourable priuie Counsell, and the reast serving hir in verie good place. I was glad than, and do rejoice yet to remember, that my chance was so happie, to be there that day, in the companie of so manie wise and good men together, as hardly than could have beene picked out againe, out of all England beside.

M. Secretarie hath this accustomed maner, though his head be neuer so full of moost weightie affaires of the Realme, yet, at diner time he doth feeme to lay them alwaies aside: and findeth euer fitte occasion to taulke pleafantlie of other matters, but moft gladlie of some matter of learning: wherein, he will curteflie heare the minde of the meanest at his Table.

Not long after our fitting doune, I haue strange
newes brought me, sayth M. Secretarie, this morning, that diuerse Scholers of Eaton, be runne awaie from the Schole, for feare of beating. Whereupon, M. Secretarie tooke occasion, to wishe, that some more discretion were in many Scholemasters, in using correction, than commonlie there is. Who many times, punifhe rather, the weakness of nature, than the fault of the Scholer. Whereby, many Scholers, that might else proue well, be druen to hate learning, before they knowe, what learning meaneth: and so, are made willing to forfake their booke, and be glad to be put to any other kinde of living.  

M. Peter. M. Peter, as one somewhat seuer of nature, faid plainlie, that the Rodde onelie, was the sworde, that must keepe, the Schole in obedience, and M. Wotton, a man milde of nature, with soft voice, and fewe wordes, inclined to M. Secretaries judgement, and faid, in mine opinion, the Scholehouse should be in deede, as it is called by name, the house of playe and pleasure, and not of feare and bondage: and as I do remember, so faith Socrates in one place of Plato. And therefore, if a Rodde carie the feare of a Sworde, it is no marvell, if thole that be fearefull of nature, chofe rather to forfaie the Plaie, than to fland alwaies within the feare of a Sworde in a fonde mans handling. M. M. Mason. Mason, after his maner, was verie merie with both parties, pleafantlie playing, both, with the shrewde touches of many courte boyes, and with the small discretion of many leude Scholemasters. M. M. Haddon. Haddon was fullie of M. Peters opinion, and faid, that the best Scholemater of our time, was the greatest beater, and named the Perfon. Though, quoth I, it was his good fortune, to fend from his Schole, vnto the Univerfitie, one of the best Scholers in deede of all our time, yet wise men do thinke, that that came so to passe, rather, by
the great towardnes of the Scholer, than by the great beating of the Master: and whether this be true or no, you your selfe are best witnes. I said somewhat farder in the matter, how, and whie, yong children, were soner allured by loue, than driuen by beating, to atteyne good learning: wherein I was the bolder to say my minde, because M. Secretarie prouoked me thereunto: or else, in such a companie, and namelie in his præfence, my wonte is, to be more willing, to vfe mine eares, than to occupie my tonge.

Syr Walter Mildmaye, M. Astley, and the reft, faid verie litle: onelie Syr Rich. Sackuill, faid nothing at all. After dinner I went vp to read with the Queenes Maiestie. We red than together in the Greke tonge, as I well remember, that noble Oration of Demosthenes againft Aëschines, for his faffe dealing in his Ambaffage to king Philip of Macedonie. Syr Rich. Sackuile came vp fone after: and finding me in hir Maiesties priiue chamber, he tooke me by the hand, and carying me to a windoe, faid, M. Aëcham, I would not for a good deale of monie, haue bene, this daie, abfent from diner. Where, though I faid nothing, yet I gaue a good eare, and do confider as well the taulke, that pafted, as any one did there. M. Secretarie faid very wifely, and moit truely, that many yong wittes be driuen to hate learninge, before they know what learninge is. I can be good witnes to this my felfe: For a fond Scholemafter, before I was fullie fourtene yeare olde, draue me fo, with feare of beating, from all loue of learninge, as nowe, when I know, what difference it is, to haue learninge, and to haue little, or none at all, I feele it my greatest greife, and finde in my greatest hurte, that euer came to me, that it was in fo ill chance, to light vpon so lewde a Scholemaste: But feing it is but in vain, to lament thinges paft, and alfo wifdome to looke to thinges to cum, surely, God willinge, if God lend me life, I will make this my mis-
hap, some occasion of good hap, to little Robert Sackuile my sonne's sonne. For whose bringing vp, I would gladly, if it so please you, use specially your good advice. I heare saie, you haue a sonne, much of his age: we will deal thus together. Point you out a Scholemaster, who by your order, shall teache my sonne and yours, and for all the rest, I will provide, yea though they three do cost me a couple of hundred poundes by yeare: and besides, you shall finde me as fast a friend to you and yours, as perchance any you haue. Which promise, the worthie Gentleman fuelie kept with me, vntill his dying daye.

We had than farther taulke togither, of bringing vp of children: of the nature, of quicke, and hard wittes: of the right choice of a good witte: of Feare, and loue in teachinge children. We passed from children and came to yonge men, namely, Gentlemen: we taulked of their to much libertie, to liue as they luft: of their letting loufe to fone, to ouermoch experience of ill, contrarie to the good order of many good olde common welthes of the Persians and Grekes: of witte gathered, and good fortune gotten, by some, onely by experience, without learning. And lastlie, he required of me verie earnestlie, to shewe, what I thought of the common goinge of Englishe men into Italie. But, saith he, because this place, and this time, will not suffer so long taulke, as these good matters require, therefore I pray you, at my request, and at your leyture, put in some order of writing, the chief points of this our taulke, concerning, the right order of teachinge, and honestie of living, for the good bringing vp of children and young men. And fuelie, besides contentinge me, you shall both please and profit verie many others. I made some excuse by lacke of habilitie, and weakenes of bodie: well, sayth he, I am not now to learne, what you can do. Our deare frende, good M. Goodricke, whose judgement I could well beleue, did once for all, satisfye me fullie therein. Againe, I heard you
A Preface to the Reader.

fay, not long agoe, that you may thänke Syr John Cheke, for all the learninge you haue: And I know verie well my selfe, that you did teach the Queene. And therefore seing God did so bleffe you, to make you the Scholer of the beft Master, and also the Scholemaster of the beft Scholer, that euer were in our tyme, furelie, you shoulde pleafe God, benefite your countrie, and honest your owne name, if you would take the paines, to impart to others, what you learned of foch a Master, and how ye taught fuch a scholer. And, in uttering the fluffe ye receiued of the one, in declaring the order ye tooke with the other, ye shal neuer lacke, neither matter, nor maner, what to write, nor how to write in this kinde of Argument.

I beginning fome farther excufe, fodeinlie was called to cum to the Queene. The night following, I flept litle, my head was so full of this our former taulke, and I fo mindefull, somewhat to fatiffie the honeil requict of fo deare a frend. I thought to prepare fome litle treatife for a New yeares gift that Christma. But, as it chanceth to busie builders, fo, in building thys my poore Scholehoufe (the rather bicaufe the forme of it is somewhat new, and differing from others) the worke rose dailie higher and wider, than I thought it would at the beginninge.

And though it appeare now, and be in verie deede, but a small cottage, poore for the fluffe, and rude for the workmanship, yet in going forward, I found the site so good, as I was lothe to giue it ouer, but the making so coflilie, outreaching my habilitie, as many tymes I wished, that fome one of thofe three, my deare frendes, with full pursiles, Syr Tho. Smith, M. Haddon, or M. Watson, had had the doing of it. Yet, neuerthelesse, I my selfe, fpending gladlie that litle, that I gatte at home by good Syr John Cheke, and that that I borrowed abroad of my frend Sturmius, besides somewhat that was left me in Reuerion by my olde Masters, Plato, Aristotle, and Cicero,
I have at last patched it up, as I could, and as you see. If the matter be mean, and meanly handled, I pray you bear, both with me, and it: for never work went vp in worse weather, with no lettes and floppes, than this poor Scholehouse of mine. Westminister Hall can bear some witness, beside much weaknesses of bodie, but more trouble of minde, by some foche fores, as greue me to toche them my selfe, and therefore I purpose not to open them to others. And, in middes of outward injuries, and inward cares, to encrease them withall, good Syr Rich. Sackville, dieth, that worthie Gentleman: That earnest fauourer and furtherer of Gods true Religion: That faithfull Servitor to his Prince and Countrie: A lover of learning, and all learned men: Wife in all doinges: Curtesse to all persons: shewing spite to none: doing good to many: and as I well found, to me so fast a frend, as I never lost the like before. Whan he was gone, my hart was dead. There was not one, that wore a blacke gowne for him, who caried a heuer hart for him, than I. Whan he was gone, I call this booke awaie: I could not looke vpon it, but with weeping eyes, in remembring him, who was the onelie setter on, to do it, and would have bene, not onelie a glad commender of it, but also a sure and certaine comfort, to me and mine, for it. Almost two yeares together, this booke lay scattered, and negleected, and had bene quite giuen ouer of me, if the goodnesse of one had not giuen me some life and spirite againe. God, the mouer of goodnesse, prosper alwaies him and his, as he hath many times comforted me and mine, and, I trust to God, shall comfort more and more. Of whom, most iutlie I may faie, and verie oft, and alwaies gladlie, I am wont to fay, that sweete verfe of Sophocles, spoken by Oedipus to worthie Theseus.

Thys hope hath helped me to end this booke: which, if he allowe, I shall thinke my labours well employed,
A Preface to the Reader.

And shall not much esteem the misliking of any others. And I trust, he shall think the better of it, because he shall finde the best part thereof, to come out of his Schole, whom he, of all men loved and liked best.

Yet some men, friendly enough of nature, but of small judgment in learning, do thinke, I take to much pains, and spend to much time, in settinge forth these childrens affairs. But those good men were never brought vp in So-
crates Schole, who faith plainlie, that no man goeth about a more godlie purpofe, than he that is mindfull of the good bringing vp, both of his owne, and other mens children.

Therfore, I trust, good and wise men, will thinke well of this my doing. And of other, that thinke otherwise, I will thinke my selfe, they are but men, to be pardonned for their follie, and pitied for their ignoraunce.

In writing this booke, I have had earnest respecte to three speciall pointes, trothe of Religion, honeifie in liuing, right order in learning. In which three waies, I praie God, my poore children may diligently wauke: for whose sake, as nature would, and reason required, and necessitie also somewhat compelled, I was the willinger to take these pains.

For, feeing at my death, I am not like to leave them any great store of liuinge, therefore in my life time, I thought good to bequeath vnto them, in this little booke, as in my Will and Testament, the right waie to good learning: which if they followe, with the feare of God, they shall verie well come to sufficiencie of liuinge.

I wishe also, with all my hart, that yong M. Rob. Sackuille, may take that fructe of this labor, that his worthie Grantfather purposed he should haue done: And if any other do take, either proffet, or pleasure hereby, they haue cause to thanke M. Robert Sackuille, for whom speciallie this my Scholemaster was provided.
A Preface to the Reader.

And one thing I would have the Reader consider in reading this book, that bicaufe, no Scholemafter hath charge of any childe, before he enter into hys Schole, therefore I leauing all former care, of their good bringing vp, to wife and good Parentes, as a matter not belonging to the Scholemafter, I do appoynt thys my Scholemafter, than, and there to begin, where his office and charge beginneth. Which charge lafteth not long, but vntill the Scholer be made hable to go to the Vniuersitie, to procede in Logike, Rhetoricke, and other kindes of learning.

Yet if my Scholemafter, for loue he beareth to hys Scholer, fhall teach hym somewhat for hys furtherance, and better judgement in learning, that may ferue him feuen yeare after in the Vniuersitie, he doth hys Scholer no more wrong, nor deferueth no worfe name thereby, than he doth in London, who fellinge filke or cloth vnto his frend, doth glue him better meafeure, than either hys pro-mife or bargaine was.

Farewell in Christ.
The first booke for the youth.

After the childe hath learned perfitlie the eight partes of speach, let him then learne the right ioyning togither of substantiues with adiectiues, the none with the verbe, the relatiue with the antecedent. And in learninge farther hys Syntaxis, by mine aduice, he shal not use the common order in common scholes, for making of latines: wherby, the childe commonlie learneth, first, an euill choice of wordes, (and right choice of wordes, saith Caesar, is the foundation of eloquence) than, a wrong placing of wordes: and lastlie, an ill framing of the sentence, with a peruerse judgement, both of wordes and sentences. These faultes, taking once roote in yougthe, be neuer, or hardlie, pluckt away in age. Moreover, there is no one thing, that hath more, either dulled the wittes, or taken awaye the will of children from learning, then the care they haue, to satysfie their masters, in making of latines.

For, the scholer, is commonlie beat for the making, when the master were more worthie to be beat for the mending, or rather, marring of the same: The master many times, being as ignorant as the childe, what to saie properlie and fitlie to the matter.

Two scholemasters haue fet forth in print, either of them a booke, of souch kinde of latines, Herman Whittington.

A childe shallearne of the better of them, that, which an other daie, if he be wise, and cum to judgement, he must be faine to vnlearne againe.
The firft booke teachyng

There is a waie, touched in the firft booke of \textit{De Or.} \textit{Cicero De Oratore}, which, wisely brought into scholes, truly taught, and constantly used, would not onely take wholly away this butcherlie feare in making of latines, but would also, with ease and pleasure, and in short time, as I know by good experience, worke a true choice and placing of wordes, a right ordering of sentences, an ease vnderstandyng of the tongue, a readiness to speake, a facultie to write, a true judgement, both of his owne, and other mens doings, what tongue so euer he doth vs.

The waie is this. After the three Concordances learned, as I touched before, let the master read vnto hym the Epistles of \textit{Cicero}, gathered together and chosen out by \textit{Sturmius}, for the capacitie of children.

First, let him teach the child, cherefullie and plainlie, the caufe, and matter of the letter: then, let him construe it into English, so oft, as the child may easilie care away the vnderstanding of it: Latilie, parfe it ouer perfitlie. This done thus, let the child, by and by, both construe and parfe it ouer againe: so, that it may appeare, that the child doubteth in nothing, that his master taught him before. After this, the child must take a paper booke, and sitting in some place, where no man shall prompe him, by him self, let him translate into English his former lesson. Then shewing it to his master, let the master take from him his latin booke, and pausing an houre, at the leaft, than let the child translate his owne English into latin againe, in an other paper booke. When the child bringeth it, turned into latin, the master must compare it with \textit{Tullies} booke, and laie them both together: and where the child doth well, either in choosing, or true placing of \textit{Tullies} wordes, let the master praife him, and saie here ye do well. For I assure you, there is no fuch whetstone, to sharpen a good witte and encourage a will to learninge, as is praife.

But if the child do misse, either in forgetting a worde,
or in chaunging a good with a worfe, or misordering the sentence, I would not haue the mafter, either froune, or chide with him, if the childe haue done his diligence, and vfed no trewandship therein. For I know by good experience, that a childe shall take more profit of two fautes, intelli warned of, then tendlenes in of foure thinges, rightly hitt. For than, teaching.

the mafter shall haue good occafion to faie vnto him. N. Tullie would haue vfed such a worde, not this: Tullie would haue placed this word here, not there: would haue vfed this cafe, this number, this perfon, this degree, this gender: he would haue vfed this moode, this tens, this simple, rather than this com-

pound: this aduerbe here, not there: he would haue ended the sentence with this verbe, not with that nowne or participle. etc.

In thefe fewe lines, I haue wrapped vp, the molt tedious part of Grammer: and alfo the ground of almoft all the Rewles, that are fo buflie taught by the Mafter, and fo hardlie learned by the Scholer, in all common Scholes: which after this fort, the mafter shall teach without all error, and the scholer shall learne without great paie: the mafter being led by fo fure a guide, and the scholer being brought into fo plaine and eafie a waie. And therefore, we do not contemne Rewles, but we gladlie teach Rewles: and teach them, more plainlie, fenfiblie, and orderlie, than they be commonlie taught in common Scholes. For whan the Mafter shall compare Tullies booke with his [the] Scholers tranilation, let the Mafter, at the firft, lead and teach his Scholer, to ioyne the Rewles of his Grammer booke, with the examples of his prefent lefson, vntill the Scholer, by him felfe, be hable to fetch out of his Grammer, euerie Rewle, for euerie prefent vfe. This is a liuely and perfite waie of teaching of Rewles: where the common waie, vfed in common Scholes, to read the Grammer alone
by it selfe, is tedious for the Master, hard for the Scholer, colde and vncomfortable for them bothe.

Let your Scholer be neuer afraide, to afke you any dout[b]l, but vfe discretionlie the beit allurements ye can, to encourage him to the fame: left, his ouermoch hearinge of you, driue him to secke some misorderlie shift: as, to secke to be helped by some other booke, or to be prompted by some other Scholer, and so goe aboute to beg[u]ile you moch, and him selfe more.

With this waie, of good vnderstanding the matter, plaine construinge, diligent parfinge, dailie tranflatinge, cherefull admonishinge, and heedfull amendinge of faultes: neuer leauinge behinde iufte praife for well doinge, I would haue the Scholer brought vp withall, till he had red, and translated ouer ye firft booke of Epiftles chofen out by Sturmius, with a good peece of a Comedie of Terence also.

All this while, by mine aduife, the childe shal vfe to speake no latine: For, as Cicer faith in like matter, loquendo, male loqui discurt. And, that excellent learned man, G. Budeus, in his Greeke Commentaries, forecast complaineth, that when he began to learn the latine tongue, vfe of speaking Latin at the table, and elsewhere, vnauifeldie, did bring him to soch an euill choice of wordes, to soch a crooked framing of sentences, that no one thing did hurt or hinder him more, all the daies of his life afterward, both for redinesse in speaking, and alfo good judgement in writinge.

In very deede, if children were brought vp, in soch a house, or soch a Schole, where the latin tongue were properlie and perfittie spoken, as Tib. and Ca. Gracci were brought vp, in their mother Cornelias house, surelie, than the dailie vfe of speaking, were the beit and readieft waie, to learne the latin tong. But now, commonlie, in the beft Scholes in England, for wordes, right choice is smallie regarded, true proprietrie whollie neglected, confusion is brought in, barbariousnes is bred up fo in yong wittes, as afterward they be, not onelie marde for speaking, but alfo corrupted in judge-
the brynging vp of youth.

ment: as with much aoe, or neuer at all, they be brought to right frame agayne.

Yet all men couet to haue their children speake latin: and so do I verie earnestlie too. We bothe, haue one purpose: we agree in desire, we wish one end: but we differ somewhat in order and waie, that leadeth rightlie to that end. Other would haue them speake at all adventuresses: and, so they be speakinge, to speake, the Master careth not, the Scholer knoweth not, what. This is, to seeme, and not to bee: except it be, to be bolde without shame, rafhe without skill, full of wordes without witte. I wish to haue them speake so, as it may well appeare, that the braine doth goure the tongue, and that reason leadeth forth the taulke. So- crates doctrine is true in Plato, and well marked, and truely by Horace in Arte Horat. Poetica, that, where so euer knowledge doth accompanie the witte, there beft utterance doth alwaies awaithe upon the tongue: For, good vnderstanding muift first be bred in the childe, which, being nurished with skill, and vfe of writing (as I will teach more largelie hereafter) is the onelie waie to bring him to judgement and readinesse in speakinge: and that in farre shorter time (if he followe constantlie the trade of this lit[l]le lesfon) then he shall do, by common teachinge of the common scholes in England.

But, to go forward, as you perceiue, your scholer to goe better and better on awaie, first, with vnderstanding his lesfon more quicklie, with parfing more readelie, with translating more spedelie and perfitlie then he was wonte, after, giue him longer lesfons to translate: and withall, begin to teach him, both in nownes, and verbs, what is Proprium, and what is Tranflatum, what Synonymum, what Dis- nertum, which be Contraria, and which be most notable Phraies in all his leiture.

As:

Proprium. | Rex Sepultus est magnific. The second degree and order in teachyng.
The first booke teachyng

Translatum.  Cum illo principe, sepulta est et gloria, et Salus Rei publicae.

Synonyma.  Enfis, Gladius. Laudare, pradicare.


Phrases.  Dare verba. abjicere obedientiam.

Your scholer then, must have the third paper booke:
The thryd paper boke.  in the which, after he hath done his double translation, let him write, after this fort foure of these forenamed sixe, diligentlie marked out of eu ery leffon.


Or else, three, or two, if there be no moe: and if there be none of these at all in some lecture, yet not omitte the order, but write these.

Diuerfa nulla. Contraria nulla. etc.

This diligent translating, joyned with this heedefull marking, in the foresaid Epistles, and afterwarde in
the brynging vp of youth.

some plaine Oration of Tullie, as, pro lege Manil: pro Archia Poeta, or in those three ad. C. Cief: shall worke souch a right choife of wordes, so straignt a framing of sentences, soch a true judgement, both to write skilfulle, and speake wittlelie, as wise men shall both praife, and maruell at.

If your scholer do misse sometimes, in marking rightlie thefe forefaid sixe thinges, chide not hasting: for that shall, both dull his witte, and dis- corage his diligence: but moni"fh him gen- telie: which shall make him, both willing to amende, and glad to go forward in loue and hope of learning.

I haue now wished, twoie or thrife, this gentle nature, to be in a Scholemafter: And, that I haue done so, neither by chance, nor without some reafon, I will now declare at large, why, in mine opinion, Loue. loue is fitter then feare, ientlenes better then beating, to bring vp a childe rightlie in learninge.

With the common vfe of teaching and beating in common scholes of England, I will not greatlie contend: which if I did, it were but a small grammatical controverfie, neither belonging to herefie nor treafon, nor greatly touching God nor the Prince: although in very deede, in the end, the good or ill bringing vp of children, doth as much serve to the good or ill service, of God, our Prince, and our whole countrie, as any one thing doth beside.

I do gladlie agree with all good Scholemasters in thefe pointes: to haue children brought to good perfitnes in learning: to all honettie in maners: to haue all fa[u]ltes rightlie amended: to haue euery vice feuerely corrected: but for the oder and waie that lead eth rightlie to thefe pointes, we somewhat differ. For commonlie, many scholemafters, fome, as I haue feen, moe, as I haue heard tell, be of fo crooked a nature, as, when they meete with a hard witted scholer, they rather breake him, than bowe him, rather marre him, then mend him. For whan the scholemafter is angrie with fome other
The first booke teachyng

matter, then will he fonest fault to beate his scholer: and though he him selfe should be punished for his folie, yet must he beate some scholer for his pleasure: though there be no caufe for him to do so, nor yet fault in the scholer to defereue so. These ye will say, be fond scholemasters, and fewe they be, that be found to be foch. They be fond in deede, but surelie ouer-many foch be found euerie where. But this will I say, that even the wiseft of your great beaters, do as oft punifhe nature, as they do correcte faultes. Yea, many times, the better nature, is forer punished: For, if one, by quicknes of witte, take his leffon readielie, an other, by hardnes of witte, taketh it not fo speedelie: the firft is alwaies commended, the other is commonlie punished: when a wise scholemaster, shoulde rather discreetelie confider the right disposition of both their natures, and not fo moch wey what either of them is able to do now, as what either of them is likele to do hereafter. For this I know, not onelie by reading of bookes in my studie, but also by experience of life, abrode in the world, that thofe, which be commonlie the wiseft, the beft learned, and beft men alfo, when they be olde, were neuer commonlie the quickest of witte, when they were yonge. The caufes why, amongefl other, which be many, that moue me thus to thinke, be thefe fewe, which I will reckon. Quicke wittes commonlie, be apte to take, vnapte to keepe: foone hote and defirous of this and that: as colde and fone wery of the fame againe: more quicke to enter speedelie, than hable to pearfe farre: euen like ouer sharpe tooles, whose edges be verie foone turned. Soch wittes delite them felues in eafeie and pleafant studyes, and neuer passe farre forward in hie and hard sciences. And therefore the quick-efl wittes commoneie may proue the beft Poetes, but not the wiseft Orators: readie of tonge to speake boldlie, not deepe of judgement, either for good counfell or wife writing. Alfo, for maners...
The brynging vp of youth.

And life, quicke wittes commonlie, be, in desire, newfangle[d], in purpose, vnconstant, light to promise any thing, ready to forget every thing: both benefite and injurie: and therby neither fail to frend, nor fearefull to foe: inquistiu of euerie trifle, not secret in greatest affaires: bolde, with any person: busie, in every matter: so[...]thing, soch as be present: nipping any that is absent: of nature also, alwaies, flattering their betters, enuying their equals, despising their inferiors: and, by quicknes of witte, verie quicke and readie, to like none so well as them felues.

Moreouer commonlie, men, very quicke of witte, be also, verie light of conditions: and thereby, very readie of disposition, to be caried ouer quicklie, by any light companie, to any riot and unthriftines when they be yonge: and therefore feldome, either honest of life, or riche in living, when they be olde. For, quicke in witte, and light in maners, be, either feldome troubled, or verie fone weary, in carrying a verie heuie purse. Quicke wittes also be, in moit part of all their doinges, ouer quicke, hafte, rafhe, headie, and brainficke. These two laft wordes, Headie, and Brainficke, be fitte and proper wordes, rising naturallie of the matter, and tearmed aptlie by the condition, of ouer moch quickenes of witte. In yougthe alfo they be, readie scoffers, priuie mockers, and euer ouer light and mer[f]ly. In aige, fone teftie, very wapfifie, and alwaies ouer miferable: and yet fewe of them cum to any great aige, by reaion of their misordered life when they were yong: but a great deale fewer of them cum to fhowe any great countenance, or beare any great authoritie abrode in the world, but either liue obfcurelie, men know not how, or dye obfcurelie, men marke not whan. They be like trees, that shew forth, faire blossoms and broad leaues in spring time, but bring out small and not long letting fruite in haruest time: and that onelie soch, as fall, and rotte, before they be ripe, and fo, neuer, or feldome, cum to any good at all. For this ye fhall finde moft true by experience, that amongeft a
The first booke teachynge.

number of quicke wittes in youte, fewe be found, in the end, either verie fortunate for them selues, or verie profitable to serue the common wealth, but decay and vanishe, men know not which way: except a very fewe, to whom peraduenture blood and happie parentage, may perchance purchase a long standing vpon the stage. The which felicitie, because it commeth by others procuring, not by their owne deservinge, and fland by other mens feete, and not by their own, what outward brag so euer is borne by them, is in deed, of it selfe, and in wife mens eyes, of no great estimation.

Some wittes, moderate enough by nature, be many tymes marde by other moch studie and use of some sciences, namele, Musicke, Arithmetick, and Geometrie. Thies sciences, as they sharpen mens wittes ouer moch, so they change mens maners ouer fore, if they be not moderatlie mingled, and wiselie applied to som good use of life. Marke all Mathematicall heads, which be onely and wholy bent to thofe sciences, how solitarie they be themselues, how vnfit to live with others, and how vnapt to serue in the world. This is not onelie knowen now by common experience, but uttered long before by wise mens judgement and sentence. 

Galen. Galene faith, moch Musick marreth mens maners: and Plato hath a notable place of the same thing in his bookes de Rep. well marked also, and excellently translated by Tullie himself. Of this matter, I wrote once more at large, xx. yeare a go, in my booke of shooting: now I thought but to touch it, to prove, that ouer moch quicknes of witte, either giuen by nature, or iharpened by studie, doth not commonlie bring forth, eyther greatest learning, beft maners, or happieft life in the end.

Contrariewise, a witte in youth, that is not ouer dull, heauie, knottie and lumpifhe, but hard, rough, and though somewhat flaffifhe, as Tullie wiftheth otium, quietum, non languidum: and negotium cum labore, non cum periculo, such a witte I
the brynging vp of youth.

...saying, if it be, at the first well handled by the mother, and rightly smoothen and wrought as it should, not over-hastily, and against the wood, by the scholemaster, both for learning, and whole course of living, proueth alwayes the best. In woode and stone, not the softest, but hardeast, be alwayes aptest, for portraiture, both fairest for pleasure, and most durable for profit. Hard wittes be hard to receive, but sure to keepe; painefull without werinesse, hedefull without wauntering, contant without newfanglednes: bearing heauie thinges, though not lightlie, yet willinglie; entring hard thinges, though not easelie, yet depeleie; and so cum to that perfitnes of learning in the ende, that quicke wittes, feeme in hope, but do not in deede, or else verie feldome, euer attaine vnto. Hard wits in maners and lyfe, hard wittes commonlie, are hardlie caried, either to defire euery new thing, or else to maruell at euery strange thinge: and therefore they be carefull and diligent in their own matters, not curious and busie in other mens affaires: and so, they becum wise, and also counted honest by others. They be grave, studiaft, silent of tong, secret of hart. Not hastie in making, but contant in keeping any promife. Not raffe in vittering, but wary in considering euery matter: and therby, not quicke in speaking, but deepe of judgement, whether they write, or giue counsell in all weightie affaires. And theis be the men, that becum in the end, both most happie for themselues, and alwaies esteemed abrode in the world.

I haue bene longer in decribing, the nature, the good or ill successe, of the quicke and hard witt, than perchance som will thinke, this place and matter doth require. But my purpose was hereby, plainlie to vitter, what injury is offered to all learninge, and to the common welthe alfo, first, by the fond father in chofing, but chiefly by the lewd scholemaster in beating and driving away the best natures from learning. A childe that is full, silent,
constaunt, and somewhat hard of witte, is either never choven by the father to be made a scholer, or else, when he commeth to the schole, he is smallly regarded, little looked vnto, he lacketh teaching, he lacketh cor-
raging, he lacketh all things, onelie he never lacketh
beating, nor any word, that may move him to hate
learninge, nor any deed that may drive him from
learning, to any other kinde of liuing.

And when this sadde natured, and hard witted
child, is bette from his booke, and become
every kynde meth after e y ther ftudent of the common
lawe, or page in the Court, or seruingman,
or bound prentice to a merchant, or to som handie-
crafte, he proueth in the ende, wiser, happier and
many tymes honefter too, than many of theis quick
wittes do, by their learninge.

Learning is, both hindred and injured to[o], by the ill
choice of them, that send yong scholers to the vniuer-
sities. Of whom must needs cum all oure Diuines,
Lawyers, and Phyficions.

Thies yong scholers be choen commonlie, as yong
apples be choen by children, in a faire
garden about S. James tyde: a childe will
chose a sweeting, because it is pretentlie
faire and pleafant, and refufe a Runnet, because it is
than grene, hard, and fowre, when the one, if it be
eaten, doth breed, both wormes and ill humors: the
other if it fland his tyme, be ordered and kepe as it
should, is hollem of it felf, and helpeth to the good
digeflion of other meates: Sweetinges, wil receive
wormes, rotte, and dye on the tree, and neuer or
feldom cum to the gathering for good and lafting
flore.

For verie greafe of hearte I will not applie the simi-
litude: but hereby, is plainlie feen, how learning is
robbed of hir best wittes, firl by the greate beating,
and after by the ill choing of scholers, to go to the
vniuerfities. Whereof cummeth partelie, that lewd and
spitful prouerbe, founding to the greate hurte of
learning, and shame of learned men, that, the greatest Clerkes be not the wisest men.

And though I, in all this discourse, seem plainlie to prefer, hard and roughe wittes, before quicke and light wittes, both for learning and maners, yet am I not ignorant that som quicknes of witte, is a singuler gifte of God, and so molt rare emonges men, and namelie such a witte, as is quicke without lightnes, sharpe without brittlenes, desirous of good thinges without newfanglednes, diligent in painfull thinges without werifomnes, and constant in good will to do all thinges well, as I know was in Syr John Cheke, and is in som, that yet liue, in whome all theis faire qualities of witte are fullie mette togerther.

But it is notable and trewe, that Socrates faith in Plato to his frende Crito. That, that piat0. in number of men is fewest, which far exceed, either in good or ill, in wisdom or folie, but the meane betwixt both, be the greatest number: which he proueth trewe in diuerfe other thinges: as in greyhoundes, emonges which fewe are found, exceeding great, or exceeding little, exceeding swift, or exceeding slowe: And therfore, I speaking of quick and hard wittes, I ment, the common number of quicke and hard wittes, emonges the which, for the most parte, the hard witte, proueth manie times, the better learned, wiser and honeifter man: and therfore, do I the more lament, that such wittes commonlie be either kepte from learning, by fond fathers, or be[a]t[e] from learning by lewde scholemasters.

And speaking thus moche of the wittes of children for learning, the opportunitie of the place, and goodnes of the matter might require to haue here declared the most speciall notes of a good witte for learning in a childe, after the maner and custome of a good horfman, who is skilfull, to know, and hable to tel others, how by certein sure signes, a
The first booke teachyng

man may choife a colte, that is like to proue an other day, excellent for the faddle. And it is pitifully, that commonlie, more care is had, yea and that emonges verie wise men, to finde out rather a cunning man for their horfe, than a cunning man for their children. They say nay in worde, but they doe in deed. For, to the one, they will gladlie give a dipend of 200. Crownes by [the] yeare, and loth to offer to the other, 200. shillinges. God, that fitteth in heauen laugheth their choice to skorne, and rewardeth their liberalitie as it shoulde: for he suffereth them, to haue, tame and well ordered horfe, but wilde and vnfortunate Children: and therefore in the ende they finde more pleasure in their horfe, than comforte in their children.

But concerning the trewe notes of the best wittes for learning in a childe, I will reporte, not myne own opinion, but the very judgement of him, that was counted the best teacher and wifet man that learning maketh mention of, and that is Socrates in his de Rep. Plato, who expreth orderlie thies feuen plaine notes to choife a good witte in a child for learninge.

1. Εὐφυής.
2. Μνήμων.
3. Φιλομαθής.
4. Φιλόταινος.
5. Ζητητϊκος.
6. Φιληκοος.
7. Φιλάπαυνος.

And because I write Englifh, and to Englifhemen, I will plainlie declare in Englishe both, what this words of Plato meane, and how aptlie they be linked, and how orderlie they folowe one an other.

1. Εὐφυής.

Witte. Is he, that is apte by goodnes of witte, will, and appliable by readines of will, to learning, having all other qualities of the minde and partes
of the bodie, that must an other day ferue learning, not tro[ub]led, mangled, and halfed, but founde, whole, full, and hable to do their office: as, a tong, The tonge, not flamering, or ouer hardlie drawing forth wordes, but plaine, and redie to deliver the meaning of the minde: a voice, not fosse, weake, piping, The voice, womannish, but audible, stronge, and manlike: a countenance, not werisse and crabbed, but Face, faire and cumlie: a perfonage, not wretched and deformed, but taule and goodlie: for Statute, surelie a cumlie countenance, with a goodlie stature, gaueth credit to learning, and authoritie to the perfon: otherwise commonlie, either open contempte, or priuie diffauour doth hurt, or hinder, both perfon and learning. And, even as a faire flone requireth to be fette in the fineil gold, with the beft workmanhyp, or else it lefeth moch of the Grace and price, even fo, excellencye in learning, and namely Diuinitie, ioyned with a cumlie perfonage, is a meruelous Iewell in the world. And how can a cumlie bodie be better employed, than to serue the faireil exercife of Goddes greateil gifte, and that is learning. But commonlie, the faireil bodies, are[el] belowed on the souleil purpofes. I would it were not so: and with examples herein I will not medle: yet I wiffe, that thofe fhold, both mynde it, and medle with it, which haue moft occasion to looke to it, as good and wife fathers fhold do, and greateil authoritie to amend it, as good and wife magiilrates ought to do: And yet I will not let, openlie to lament the vnfortun-ate cafe of learning herein.

For, if a father haue foure fonnes, three faire and formed sonnes, three faire and well formed both mynde and bodie, the fourth, wretched, lame, and deformed, his choice fhalbe, to put the worft to learning, as one good enoughe to becum a scholer. I haue fpent the moft parte of my life in the Vniuer- sitie, and threfore I can beare good witnes that many fathers commonlie do thus: wherof, I haue hard
many wise, learned, and as good men as ever I knew, make great, and oft complaint: a good horfeman will choose no fuch colte, neither for his own, nor yet for his maisters sadle. And thus moch of the first note.

2. Memorie.

Memorie. Good of memorie, a speciall parte of the first note ινφνής, and a mere benefite of nature: yet it is so necessarie for learning: as Plato maketh it a separate and perfite note of it selfe, and that so principall a note, as without it, all other giftes of nature do smal servise to learning, Afranius, that old Latine Poete maketh Memorie the mother of learning and wisedome, faying thus.

Vfus me genuit, Mater peperit memoria, and though it be the mere gift of nature, yet is memorie well prefered by vie, and moch encreased by order, as our Three sure signes of a good memorie. but in a childe, a good memorie is well known, by three properties: that is, if it be, quicke in receyuing, fure in keping, and redie in deliuering forthe againe.

3 Φιλομαθής.

Given to loue learning: for though a child haue all the giftes of nature at wifhe, and perfection of memorie at will, yet if he haue not a speciall loue to learning, he shall never attaine to moch learning. And therfore Ifoocrates, one of the noblest scholemaisters, that is in memorie of learning, who taught Kings and Princes, as Halitarnassaus writeth, and out of whose schole, as Tullie faith, came forth, mo noble Capitanes, mo wife Counselors, than did out of Epeius horfe at Troie. This Ifoocrates, I say, did caufe to be written, at the entrie of his schole, in golden letters, this golden sentence, καν ἦς φιλομαθῆς, ἵτη πολυμαθῆς which excellentlie said in Greeke, is thus rudelic in Englihe, if thou louef learning, thou shalt attayne to moch learning.
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4 Φιλόπονος.

Is he, that hath a luft to labor, and a will to take pains. For, if a childe haue all the benefites of nature, with perfection of memorie, loue, like, and praife learning neuer fo moch, yet if he be not of him felfe painfull, he shall neuer attayne vnto it. And yet where loue is prefent, labor is feldom abfent, and namelie in fтudie of learning, and matters of the mynde; and therfore id Ifocrates rightlie judge, that if his scholer were φιλομαθής he cared for no more. Ariflotte, varying from Ifocrates in priuate affaires of life, but agreing with Ifocrates in common iudgement of learning, for loue and labor in learning, is of the fame opinion, yttered in these wordes, in his Rhetorike ad Theodeften. Li- 2 Rhet. ad bertiekindleth loue: Louerefuseth nolabor: Theod. and labor obteyneth what fo ever it seeketh. And yet neuerthelesse, Goodnes of nature may do little good: Perfection of memorie, may ferue to fmall vfe: All loue may be employed in vayne: Any labor may be fone graualed, if a man truft alwaies to his own fnguler witte, and will not be glad fontyme to heare, take aduife, and learne of an other: And therfore doth Socrates very notablie adde the fift note.

5 Φιλήκοος.

He, that is glad to heare and learne of an other. For otherwise, he shall flicke with great troble, where he might go eafelie forwarde: and alfo catche hardlie a verie little by his owne toyle, whan he might gather quicke a good deale, by an others mans teaching. But now there be fome, that have great loue to learning, good luft to labor, be willing to learne of others, yet, either of a fonde shamefaflnes, or elfe of a proud folie, they dare not, or will not, go to learne of an nother: And therfore doth Socrates wifelie adde the fixte note of a good witte in a childe for learning, and that is.
6 Ζητητικός.

He, that is naturallie bold to aske any question, desirous to searche out any dou[bt]e, not ashamed to learne of the meanest, not affraide to go to the greatest, vntill he be perfitelie taught, and fullie satisfiede. The feuenth and laft poynthe is.

7 Φιλιπαινος.

He, that loueth to be praifed for well doing, at his father, or maisters hand. A childe of this nature, will earnel[li]e loue learnyng, gladlie labor for learning, willinglie learne of other, boldlie afke any dou[b]te. And thus, by Socrates judgement, a good father, and a wife scholema[ter], holdchoe a childe to make a scholer of, that hath by nature, the forefayd perfite qualities, and cumlie furniture, both of mynde and bodie, hath memorie, quicke to receyue, sure to keape, and readie to deliuer: hath loue to learning: hath lu[t] to labor: hath desire to learner of others: hath boldnes to afke any question: hath mynde holie bent, to wynne praife by well doing.

The two firft poynthes be speciall benefites of nature: which neverthelesse, be well preferred, and moch en-creased by good order. But as for the fiue la[te], loue, labor, gladnes to learne of others, boldnes to aske dou[b]tes, and will to wynne praife, be wonne and mainten[ed] by the onelie wisedome and discretion of the scholema[ter]. Which fiue poynthes, whether a scholem[m]atter shall work fo[o]ner in a childe, by fearefull beating, or curt[e] handling, you that be wise, iudge.

Yet some men, wise in deede, but in this matter, more by feueritie of nature, than any wisedome at all, do laugh at vs, when we thus wishe and reason, that yong children shoud rather be allured to learning by sentines and loue, than compelled to learning, by beating and feare: They say, our reasons serue onelie to breede forth talke, and passe a waie tyme, but we neuer saw good scholem[m]atter do fo, nor neuer red of wise man that thought fo.
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Yes forfothe: as wife as they be, either in other mens opinion, or in their owne conceite, I will bring the contrarie judgement of him, who, they them felues shall confesse, was as wife as they are, or else they may be iuullie thought to haue smale witte at all: and that is Socrates, whose judgement in Platois plainlie this in thefe wordes: which, bicause they be verie notable, I will recite them in his owne tongue, οὐδὲν μάθημα μετὰ δουλείας χρή μανθάνειν; οἱ μὲν γὰρ τοῦ σώματος πόνοι βία ποιοῦμενοι χείρον οὐδὲν τὸ σῶμα ἀπερνάζονται; τῦχο, δὲ, βίαιον οὐδὲν ἐμονὸν μάθημα: in English thus, No learning ought to be learned with bondage: For, bodie labors, wrought by compulsion, hurt not the bodie: but any learning learned by compulsion, tarieth not long in the mynde: And why? For what soever the mynde doth learne unwillinglie with feare, the fame it doth quicklie forget without care. And left proude wittes, that loue not to be contraryed, but haue luft to wrangle or trifle away troth, will fay, that Socrates meaneth not this of childrens teaching, but of som other higher learning, heare, what Socrates in the same place doth more plainlie fay: μὴ τοῖνυν βία; ὡ ἀριστε, τοὺς παιδας ἐν τοῖς μαθήμασιν, ἀλλὰ παιζοντας τρέφε, that is to fay, and therfore, my deare frend, bring not vp your children in learning by compulsion and feare, but by playing and pleafure. And you, that do read Plato, as ye shold, do well perceiue, that thefe be no Questions asked by Socrates, as doutes, but they be Sentences, firft affirmed by Socrates, as mere trothes, and after, giuen forth by Socrates, as right Rules, most necessarie to be marked, and fitt to befowled of all them, that would haue children taughte, as they shoulde. And in this counsell, judgement, and authoritie of Socrates I will repofe my felfe, vntill I meete with a man of the contrarie mynde, whom I may iuullie take to be wifer, than I thinke Socrates was. Fonde scholemakers, neither can vnderstand, nor will folow this good counsell of Socrates, but wife ryders, in their office, can and will.
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do both: which is the onelie cause, that commonly, the yong ientlemen of England, go so unwillinglie to schole, and run so faft to the stable: For in verie deede fond scholemasters, by feare, do beate into them, the hatred of learning, and wife riders, by ientle alluremente, do breed vp in them, the loue of riding. They finde feare, and bondage in scholes, They feele libertie and freedome in stables: which caueth them, vitterlie to abhor[re] the one, and most gladlie to haunt the other. And I do not write this, that in exhorting to the one, I would dissuade yong ientlemen from the other: yea I am forie, with all my harte, that they be giuen no more to riding, then they be: For, of all outward qualities, to ride faire, is most cumelie for him selfe, most necessarie for his contrey, and the greater he is in blood, the greater is his praife, the more he doth exce[c]de all other therein. It was one of the three excellent praifes, amongeſt the noble ientlemen the old Persians, Alwaife to say troth, to ride faire, and shote well: and fo it was engrauen vpon Darius tumbe, as Strabo. 15. Strabo beareth witnesse.

Darius the king, lieth buried here,
Who in riding and shoting had never pear.

But, to our purpose, yong men, by any meanes, leeng the loue of learning, whan by tyme they cum to their owne rule, they carie commonlie, from the schole with them, a perpetuall hatred of their maſter, and a continuall contempt of learning. If ten ientlemen be asked, why they forget fo fone in Court, that which they were learning fo long in schole, eight of them, or let me be blamed, will laie the fault on their ill hand-ling, by their scholemasters.

Cæſpinian doth report, that, that noble Emperor Maximilian, would lament verie oft, his misfortune herein.

Yet, some will say, that children of na-
ture, loue paftime, and mislike learning:
bicaufe, in their kinde, the one is easie and pleafant, the other hard and werifon: which is an opinion not fo trewe, as fome men weene: For, the matter lieth not fo much in the dipofition of them that be yong, as in the order and maner of bringing vp, by them that be old, nor yet in the difference of leaernyng and pafftime. For, beate a child, if he daunce not well, and cherifh him, though he learme not well, ye fhall haue him, vn-willing to go to daunce, and glad to go to his booke. Knocke him alwaies, when he draweth his flhaft ill, and fau[r] him againe, though he fau[l]t at his booke, ye fhall haue hym verie loth to be in the field, and verie willing to be in the schole. Yea, I faie more, and not of my felfe, but by the Judgement of thofe, from whom few wisemen will gladlie difsent, that if euer the nature of man be giuen at any tyme, more than other, to receiue goodnes, it is, in innocencie of yong yeares, before, that experience of euill, haue taken roote in hym. For, the pure cleane witte of a sweete yong babe, is like the newefl wax, moif hable to receiue the beif and fayref printing: and like a new bright filuer difhe neuer occupied, to receiue and kepe cleane, anie good thyng that is put into it. And thus, will in children, wifelie wrought withall, maie eafelie be won to be verie well willing to leaerne. And witte in children, by nature, namelie memorie, the onely keie and keper of all learning, is readieft to receiue, and fureft to kepe anie maner of thing, that is learned in yought: This, lewde and learned, by common experience, know to be moif trewe. For we remember nothyng fo well when we be olde, as thofe things which we learned when we were yong: And this is not ftraunge, but common in all natures workes. Every man fees, (as I fayd be-fore) new wax is beif for printyng: new claie, fitteft for working: new fhorne wo[o][l]l, apteft for fone and fureft dying: new freih flefh, for good and durable falting. And this fimilitude is not
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rude, nor borrowed of the larder house, but out of his scholehouse, of whom, the wifelest of England, neede not be ashamed to learn. Yong Graftes grow not onelie fone, but also faire, and bring alwayes forth the beft and sweetest frute: yong whelpes learne easlie to carie: yong Popingis learne quicklie to speake: And fo, to be short, if in all other thinges, though they lacke reason, senses, and life, the similitude of youth is fittest to all goodnesse, surelie nature, in mankinde, is most beneficial and effectual in this behalf.

Therefore, if to the goodnes of nature, be joyned the wisedome of the teacher, in leading yong wittes into a right and plaine waie of learnyng, surelie, children, kept vp in Gods feare, and governed by his grace, maie easlie be brought well to serue God, and contray both by vertue and wisedome.

But if will, and witte, by further age, be once allure from innocencie, delited in vaine sightes, filled with soull tale, crooked with wilfulnesse, hardned with stubburnesse, and let loue to disobediencie, surelie it is hard with intlenesse, but vnpoffible with fevere crueltie, to call them backe to good frame againe. For, where the one, perchance maie bend it, the other shall surelie breake it: and fo in stead of some hope, leaue an assured defperation, and shamelesse contempt of all goodnesse, the fardest pointe in all mischief, as Xenophon doth most trewlie and most wittelie marke.

Therefore, to loue or to hate, to like or contemne, to plie this waie or that waie to good or to bad, ye shall haue as ye vfe a child in his youth.

And one example, whether loue or feare doth worke more in a child, for vertue and learning, I will gladlie report: which maie be here with some pleasure, and folowed with more profit. Before I went into Germany, I came to Brodegate in Leicestershire, to take my leaue of that noble Ladie Jane Grey, to whom I was exceeding much beholdinge. Hir parentes, the Duke and Duches, with all the
household, Gentlemen and Gentlewomen, were hunting in the Parke: I found her, in her Chamber, reading *Phaedon Platonis* in Greeke, and that with as much delight, as some gentlemen would read a merie tale in *Booafe*. After salutation, and duty done, with form other taulke, I asked her, while she would leave such pastime in the Parke? smiling she answered me: I wife, all their sporte in the Parke is but a shadoe to that pleasure, that I find in *Plato*: Alas good folk, they never felt, what true pleasure meant. And howe came you Madame, quoth I, to this deepe knowledge of pleasure, and what did chieflie allure you vnto it: seinge, not many women, but verie fewe men haue attained thereunto. I will tell you, quoth she, and tell you a troth, which perchance ye will meruell at. One of the greatest beneifts, that ever God gaue me, is, that he sent me so sharpe and seuer Parents, and so gentle a scholemaster. For when I am in presence either of father or mother, whether I speake, kepe silence, sit, stand, or go, eate, drinke, be merie, or sad, be sorrowing, plaing, dauncing, or doing anie thing els, I must do it, as it were, in such weight, mesure, and number, even so persetelie, as God made the world, or else I am so sharplie taunted, so cruelie threatened, yea pretentlie some tymes, with pinches, nippes, and bobbes, and other warie, which I will not name, for the honor I beare them, so without mesure miordered, that I thinke my selfe in hell, till tyme cum, that I must go to *M. Elmer*, who teacheth me so gentlie, so pleafantlie, with such faire allurementes to learning, that I thinke all the tyme nothing, whiles I am with him. And when I am called from him, I fall on weeping, because, what soever I do els, but learning, is full of grief, trouble, feare, and whole miilking vnto me: And thus my booke, hath bene so moch my pleasure, and bringeth dayly to me more pleasure and more, that in respect of it, all other pleasures, in very deed, be but trifles and troubles vnto me. I remember this talke gladly, both because it is so worthy.
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of memorie, and bicaufe alfo, it was the laft talke that euer I had, and the laft tyme, that euer I faw that noble and worthie Ladie.

I could be ouer long, both in shewinge iuft caufes, and in recitinge trewe examples, why learning shold be taught, rather by loue than feare. He that wold see a perfite discourse of it, let him read that learned treatefe, which my frende Ioan. Sturmius wrote de institutione Principis, to the Duke of Cleues.

The godlie counsels of Salomon and Iefus the fonne of Sirach, for sharpe kepinge in, and bridlinge of youth, are ment rather, for fatherlie correction, then materlie beating, rather for maners, than for learninge: for other places, than for scholes. For God forbid, but all euill touches, wantonnes, lyinge, pickinge, slouthe, will, stubbornnesse, and difobedience, shold be with sharpe chaucement, daily cut away.

This discipline was well knowen, and diligentlie vsted, among the Gracians, and old Romanes, as doth appeare in Ariflophanes, Isocrates, and Plato, and alfo in the Comedies of Plautus: where we see that children were vnder the rule of three perrones: Preceptor, Pedagogus, Parette: the scholemafter taught him learnyng withall ientenes: the Gournour corrected his maners, with mouch sharpenes: The father, held the sterne of his whole obedience: And fo, he that vfed to teache, did not commonlie vfe to beate, but remitted that ouer to an other mans charge. But what shall we faie, when now in our dayes, the scholemafter is vfed, both for Preceptor in learnyng, and Pedagogus in maners. Surelie, I wold he hold not confound their offices, but discreetelie vfe the dewtie of both fo, that neither ill touches shold be left vnpunished, nor ientle[n]se in teaching anie wife omitted. And he shall well do both, if wifelie he do apponte duerfitie of tyme, and separate place, for either purpofe: ving
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alwaife soch discreete moderation, as the scholehouse should be counted a sanctuarie against feare: and verie well learning, a common perdon for ill doing, if the fault, of it seife be not ouer heinous.

And thus the children, kept vp in Gods feare, and preferved by his grace, finding paine in ill doing, and pleafure in well fludiyng, fhold eafeifie be brought to honeftie of life, and perfitenes of learning, the onelie marke, that good and wise fathers do wiie and labour, that their children, fhold moft bufie, and carefullie shot at.

There is an other discommoditie, besides crueltie in scholemalsters in beating away the loue of learning from children, which hindreth learning and vertue, and good bringing vp of youth, and namelie yong ientlemen, verie moch in England. This fault is cleane contrary to the firft. I wifhed before, to haue loue of learning bred vp in children: I wihed as moch now, to haue yong men brought vp in good order of liuing, and in fome more feuere diicipline, then commonlie they be. We haue lacke in England of foch good order, as the old noble Persians fo carefullie vfed: Xen. 7 Cyri Ped. whose children, to the age of xxi. yeare, were brought vp in learnyng, and exercifes of labor, and that in foch place, where they shoulde, neither see that was vncomlie, nor heare that was vnhoneifl. Yea, a yong ientlemen was neuer free, to go where he would, and do what he lifte him felf, but vnder the kepe, and by the counsell, of fome grauie gouernour, vntill he was, either maryed, or cal[le]d to beare fome office in the common wealth.

And fee the great obedience, that was vfed in old tyme to fathers and gouernours. No fonne, were he neuer fo old of yeares, neuer fo great of birth, though he were a kynges fonne, might not mary, [might marry] but by his father and mothers alfo content. 

Cyrus the great, after he had conquered Babylon, and subdewed
Riche king *Cræfus* with whole *Asia minor*, cummyng triumphantlie home, his vncle *Cyaxeris* offered him his daughter to wife. *Cyrus* thanked his vncle, and praifed the maide, but for mariage he anfwered him with thies wife and sweete wordes, as they be vtered

*Xen. 8. Cyri* by *Xenophon*, ω κναξάρη, τό τε γένος ἐταινῷ καὶ τὴν παιὰ καὶ τὰ δώρα βουλομαι δὲ, ἐφι, σὺν τῇ τοῦ πατρὸς γυνώῃ καὶ τῇ τῆς μητρὸς τινὰ σοι συνανώναι, κκ., that is to fay: Vncle *Cyaxeris*, I commend the stocke, I like the maide, and I allow well the dowrie, but (fayth he) by the counfell and content of my father and mother, I will determine farther of thies matters.

Strong *Samfon* alfo in Scripture faw a maide that liked him, but he fpake not to hir, but went home to his father, and his mother, and defired both father and mother to make the mariage for him. Doth this modeftie, doth this obedience, that was in great kyng *Cyrus*, and foute *Samfon*, remaine in our yongmen at this daie? no furelie: For we liue not longer after them by tyme, than we liue fane different from them by good order. Our tyme is fane from that old discipline and obedience, as now, not onelie yong gentlemen, but euen verie girles dare without all feare, though not without open shame, where they lift, and how they lift, mariue them felues in spite of father, mother, God, good order, and all. The caufe of this euill is, that youth is leaft looked vnto, when they ftand in moil neede of good kepe and regard. It auail-eth not, to fee them well taught in yong yeares, and after whan they cum to luft and youthfull dayes, to giue them licence to liue as they luft them felues. For, if ye fuffer the eye of a yong Gentleman, once to be entangled with vaine fightes, and the eare to be corrupted with fond or filthie taulke, the mynde shall quickelie fall feick, and fone vomet and call vp, all the holefome doctrine, that he receiued in childhoode, though he were never fo well brought vp before. And being ons [once] inglutted with vanitie, he will fitreight
way loth all learning, and all good counsell to the fame. And the parentes for all their great colt and charge, reape onelie in the end, the fruite of grief and care.

This euill, is not common to poore men, as God will haue it, but proper to riche and great mens children, as they deferue it. In deede from feuen, to feuentene, yong intle-mens commonlie be carefullie enough brought vp: But from feuentene to feuen and twentie (the moft danger-ous tyme of all a mans life, and moft flipperie to stay well in) they haue commonlie the reigne of all licens in their owne hand, and speciallie such as do liue in the Court. And that which is moft to be merueled at, commonlie, the wiseft and also beft men, be found the fondel fathers in this behalfe. And if som good father wold seick some remedie herein, yet the mother (if the house hold of our Lady) had rather, yea, and will to, haue her fonne cunnyng and bold, in making him to lyue trimlie when he is yong, than by learning and trauell, to be able to ferue his Prince and his contrie, both wiselie in peace, and floutelie in warre, when he is old.

The fault is in your selues, ye noble men[s] sonnes, and therefore ye deferue the greater blame, that commonlie, the meaner mens children, cum to be, the wiseft councellours, and greatest doers, in the weightie affaires of this Realme. And why? for God will haue it fo, of his prouidence: bicaufe ye will haue it no otherwise, by your negli-gence.

And God is a good God, and wiseft in all his doinges, that will place vertue, and displace vice, in those kingdomes, where he doth go-uerne. For he knoweth, that Nobilitie, without ver-tue and wisedome, is bloud in deede, but bloud trewe-lie, without bones and fineves: and to of it selfe, without the other, verie wecke to beare the burden of weightie affaires.

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The greatest shippe in deede commonlie carieth the greatest burden, but yet alwayes with the greatest ioperdie, not onelie for the persons and goodes committed vnto it, but euen for the shippe it selfe, except it be governed, with the greater wisedome.

But Nobilitie, governed by learning and wisedome, is in deede, most like a faire shippe, hauyng tide and winde at will, vnder the reule of a skilfull maister: when contrarie wife, a shippe, carried, yea with the hieft tide and greatest winde, lacking a skilfull maister, most commonlie, doth either, finck it selfe vpon sandes, or breake it selfe vpon rockes. And euen fo, how manie haue bene, either drowned in vaine pleasure, or ouerwhelmed by stout wilfulness, the histories of England be able to afforde ouer many examples vnto vs. Therefore, ye great and noble mens children, if ye will haue rightfullie that praife, and enioie furelie that place, which your fathers haue, and elders had, and left vnto you, ye muil kepe it, as they gat it, and that is, by the onelie waie, of vertue, wisedome and worthinesse.

For wisedom, and vertue, there be manie faire examples in this Court, for yong Gentlemen to fo[ll]ow. But they be, like faire markes in the feild, out of a mans reach, to far of, to shote at well. The best and worthie men, in deede, be somtimes seen, but seldom taulked withall: A yong Gentleman, may somtime knele to their perfon, smallie vse their companie, for their better instruction.

But yong Gentlemen are faine commonlie to do in the Court, as yong Archers do in the feild: that is to take foch markes, as be nie them, although they be neuer so foule to shote at. I meene, they be druen to kepe companie with the worste: and what force ill companie hath, to corrupt good wittes, the wiseft men know beft.
the brynging vp of youth.

And not ill companie onelie, but the ill opinion also of the moost part, doth mouch harme, and namele of thofe, which shold be wise in the trewe decyphring, of the good disposition of nature, of cumlineffe in Courtlie maners, and all right doinges of men.

But error and phantafie, do commonlie occupie, the place of troth and judgement. For, if a yong gentleman, be demeure and stille of nature, they fay, he is simpe and lacketh witte: if he be bawhefull, and will soone blufe, they call him a babifhe and ill brought vp thing, when Xenophon doth preciselie note in Cyrus, that his bawfulness in youth, was ye verie trewe signe of his vertue and routnes after: If he be innocent and ignorant of ill, they fay, he is rude, and hath no grace: for vngracieoufie do form graceleffe men, mifufe the fay in Corte.

But if ye would know, what grace they meanie, go, and looke, and learne emonges them, and ye shall see that it is: Firft, to bluih at nothing. And blushing in youth, fayth Arifotle is nothyng els, but feare to do ill: which feare beyng once luftely fraud away from youth, then foloweth, to dare do any grace of Court. mifchief, to contemne f互动ely any goodneffe, to be busie in euerie matter, to be skilfull in euerie thynge, to acknowledge no ignorance at all. To do thus in Court, is counted of some, the chief and great grace of all: and termed by the name of a vertue, called Corage and boldneffe, whan Crafius in Cic. 3. de Or. Cicero teacheth the cleane contrarie, and that moft wittielie, faying thus: Audere, cum bonis etiam rebus coniunctum, per seipsum est magnopere fugiendum. Which is to fay, to be bold, yea in a good matter, is for it felf, greatlie to be excewed.

Moreouer, where the fwing goeth, there to follow, fawne, flatter, laugh and lie luftielie at other mens liking. To face, fland formeft, thowe backe: and to the meaner man, or vnuknowne in the
The first booke teachyng

Court, to feeme somewhat volume, coy, big, and dangerous of looke, taulk, and anfwere: To thinke well of him felfe, to be luftie in contemning of others, to haue some trim grace in a priuie mock. And in greater prefens, to beare a braue looke: to be warlike, though he never looked enimie in the face in warre: yet som warlike figne muft be vfed, either a flowinglie buoking, or an ouerfaring frounced hed, as though out of euerie heeres toppe, should suddenlie start out a good big othe, when nede requireth. Yet praised be God, Eng-land hath at this time, manie worthie Capitaines and good fouldiours, which be in deede, fo honest of behauior, fo cumlie of conditions, fo milde of maners, as they may be examples of good order, to a good fort of others, which never came in warre. But to retorne, where I left: In place alfo, to be able to raife taulk, and make dicourfe of euerie rifhe: to haue a verie good will, to heare him felfe speake: To be feene in Palm-Palmistrie, wherby to conueie to chaile eares, som fond or filthie taulk:

And, if som Smithfeild Ruffian take vp, som ilrange going: som new mowing with the mouth: som wrench-yng with the shouder, som braue prouverbe: som freth new othe, that is not flale, but will rin [run] round in the mouth: som new disguised garment, or desperate hat, fond in facion, or gaurifh in colour, what foeuer it cost, how small foeuer his liuing be, by what shift foeuer it be gotten, gotten muft it be, and vfed with the firft, or els the grace of it, is flale and gone: som part of this gracelesse grace, was discribed by me, in a little rude verfe long ago.

To laughe, to lie, to flatter, to face:
Four waies in Court to win men grace.
If thou be thrall to none of theise,
Away good Peck goos, hens John Cheefe:
Marke well my word, and marke their deed,
And thinke this verfe part of thy Creed.

Would to God, this taulk were not trewe, and that
the bryning vp of youth.

from mens doinges were not thus: I write not to hurte any, but to profit from: to accuse none, but to monish some, who, allured by ill counsell, and following ill example, contrarie to their good bringing vp, and against their owne good nature, yeld ouermoch to thies folies and faulutes: I know many seruing men, of good order, and well faide: And againe, I heare faie, there be from seruing men do but ill seruice to their yong masters. Yea, rede Terence and Plautus, aduizedlie ouer, and ye shall finde in thofe two wise writers, almost in euery comedie, no vnthriftie yong man, that is not brought there vnto, by the folte inticement of some lewd seruant. And euen now in our dayes Geta and Daui, Gnatos and manie bold bawdie Phormios to, be præasing in, to prate on euery slcape, to medle in euery matter, whan honest Parmenos shall not be hard, but beare small swinge with their masters. Their companie, their taulke, their ouer great experience in mischief, doth easelie corrupt the best natures, and best brought vp wittes.

But I meruell the lesse, that thiese misorders be emonges from in the Court, for commonlie in the contrie also euery where, innocencie is gone: Bashfulnesse is banished: moch presumption in yougthe: small authoritie in aige: Reuerence is negleced: dewties be confounded: and to be thorte, disobedience doth ouerflowe the banke of good order, almoste in euery place, almoste in euery degree of man.

Meane men haue eies to see, and cause to lament, and occassion to complaine of thiese miseries: but other haue authoritie to remedie them, and will do so to, whan God shall thinke time fitte. For, all thiese misorders, be Goddes iuile plages, by his sufferance, brought iuilelie vpon vs, for our sinnes, which be infinite in number, and horrible in deede, but namelee, for the
greate abominable sin of vnkindness: but what vnkindness? euen such vnkindness as was in the Iewes, in contemninge Goddes voice, in shrinking from his woorde, in wishing backe againe for Aegypt, in committing aduoultrie and hordom, not with the women, but with the doctrine of Babylon, did bring all the plages, destructions, and Captiveties, that fell fo ofte and horriblie, vpon Israel.

We haue caufe alfo in England to beware of vnkindness, who haue had, in fo fewe yeares, the Candel of Goddes worde, fo oft lightned, fo oft put out, and yet will Doctna venture by our vnthankfulness in doctrine and sinfull life, to leefe againe, lighte, Candle, Candlesticke and all.

God kepe vs in his feare, God grafte in vs the trewe knowledge of his woorde, with a forward will to folowe it, and so to bring forth the sweete fruites of it, and then shal he preferue vs by his Grace, from all maner of terriblie dayes.

The remedie of this, doth not hand onelie, in mak-Ing good common lawes for the hole Realme, but alfo, (and perchance cheiflie) in obseraing Domestica private discipline euerie man carefullie in discipUne his own house: and namelie, if speciall regard be had to yougth: and that, not so much, in Cognitio boni. teaching them what is good, as in keping them from that, that is ill.

Therefore, if wise fathers, be not as well ware in Ignoratio weeding from their Children ill thinges, and ill companie, as they were before, in graftinge in them learninge, and prouiding for them good scholemaisters, what frute, they shall reape of all their coste and care, common experience doth tell.

Here is the place, in yougthe is the time whan some ignorance is as necessarie, as mouche knowledge: and not in matters of our dewtie towards God, as som wilful wittes willingly agaist their owne knowledge, perniciouslie agaist
the bringyng vp of youth.

their owne conscience, haue of late openlie taught.
In deede S. Chryfoflome, that noble and eloquent Doctor, in a fermon contra fatum, and the curious ferchinge of natuieties, doth wiselie faie, that ignorance therein, is better than knowledge: But to wring this sentence, to wrestle thereby out of mens handes, the knowledge of Goddes doctrine, is without all reacon, against common fence, contrarie to the judgement alfo of them, which be the discreete men, and beft learned, on their own side. I know, Iulianus Apostata did fo, but I neuer hard or red, that any auncyent father of the primitiue chirch, either thought or wrote fo.

But this ignorance in yougthe, which I spake on, or rather this simplicitie, or most trewlie, this innocencie, is that, which the noble Persians, as wife Xenophon doth teftifie, were fo carefull, to breede vp their yougth in. But Christiant fathers commonlie do not fo. And I will tell you a tale, as moch to be mifliked, as the Persians example is to be folowed.

This laft fomer, I was in a Ientlemans houfe: where a yong childe, somewhat paft fower yeare olde, cold in no wise frame his tonge, to faie, a little shorte grace: and yet he could roundlie rap out, fo manie vgle othes, and thofe of the newest faction, as fom good man of fourefcore yeare olde hath neuer hard named before: and that which was moft detellable of all, his father and mother wold laughe at it. I moche doubte, what comforte, an other daie, this childe Ihall bring vnto them. This Childe vngle moche the companie of feruinge men, and geuing good eare to their taule, did eafelie learne, which he shall hardlie forget, all [the] daies of his life hereafter: So likewife, in the Courte, if a yong Ientleman will ventur[e] him felf into the companie of Ruffians, it is ouer greate a ieopardie, left, their facions, maners, thoughtes, taule, and deedes, will verie fone, be euer like. The confounding of companies, breedeth con-
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Ill companie. fufion of good maners both in the Courte, and euerie where else.

And it maie be a great wonder, but a greater shame, to vs Christiian men, to vnderstand, what a heithen writer, Iffocrates, doth leaue in memorie of writing, concerning the care, that the noble Citie of Athens had, to bring vp their yougthe, in honest companie, and vertuous discipline, whose taulke in Greke, is, to this effect, in Englishe.

"The Citie, was not more carefull, to see their Childe well taughte, than to see their yong men well governed: which they brought to passe, not so much by common lawe, as by priuate discipline. For, they had more regard, that their yougthe, by good order hold not offend, than how, by lawe, they might be punished: And if offenfe were committed, there was, neither waie to hide it, neither hope of pardon for it. Good natures, were not so moche openly praifed as they were secretlie marked, and watchfullie regarded, lest they shoulde leave the goodnes they had. Therefore in scholes of singing and dauncing, and other honest exercises, governors were appointed, more diligent to ouersee their good maners, than their maisters were, to teach them anie learning. It was som shame to a yong man, to be seen in the open market: and if for busineffe, he paied throughe it, he did it, with a merueious modestie, and baiefull facion. To eate, or drinke in a Tauerne, was not onelie a shame, but also puniſhable, in a yong man. To contrarie, or to f tand in termes with an old man, was more heinous, than in som place, to rebuke and scold with his owne father: with manie other mo good orders, and faire disciplines, which I referre to their reading, that haue luft to looke vpon the defcription of such a worthie common welthie.

Good sede, And to know, what worthie frute, did spring of soch worthie feade, I will tell yow the most meruell of all, and yet soch a trothe, as no
man shall deny it, except such as be ignorant in knowledge of the best stories.

_Athens_ by this discipline and good ordering of youth, did breed vp, within the circuiit of that one City, within the compass of one hundred yeare, within the memorie of one mans life, so manie notable Capitaines in warre, for worthinesse, widsome and learning, as be scarce matchable no Roma. not in the state of Rome, in the compass of those feauen hundred yeares, whan it flourished moste.

And bicause, I will not onelie faie it, but alfo proue it, the names of them be these. _Miltiades, Themistocles, Xantippus, Pericles, Cymon, Alcybiades, Thrasybulus, Conon, Iphicrates, Xenophon, Timotheus, Theopompus, Demetrius_, and divers other mo: of which euery one, maie justlylie be spoken that worthie praife, which was geuen to _Scipio Africanus_, who, _Cicero_ doubteth, whether he were, more noble Capitaine in warre, or more eloquent and wise counsellor in peace. And if ye beleue not me, read diligently, _Aemilius Probos_ in Latin, and _Emil. Probos_. _Plutarch_ in Greke, which two, had no _Plutarchus_. caufe either to flatter or lie vpon anie of thofe which I haue recited.

And beseide nobilitie in warre, for excellent and matchles masters in all maner of learninge, _The learned of Athens_ in that one City, in memorie of one aige, were mo learned men, and that in a maner altogether, than all tyme doth remember, than all place doth affourde, than all other tonges do conteine. And I do not meene of thofe Authors, which, by injurie of tyme, by negligence of men, by crueltie of fier and sworde, be lost, but euem of thofe, which by Goddes grace, are left yet vnto us: of which I thank God, euem my poor studie lacketh not one. As, in Philosopphie, _Plato, Aristotle, Xenophon, Euclide, and Theophrast_ : In eloquens and _Demosthenes, AEschines, Lycurgus, Dinarchus, Demades, Isocrates, IEsus, Lyfias, Antifhenes, Andocides_ : In histories, _He_
The first booke teachyng

rodotus, Thucydides, Xenophon: and which we lacke, to our great losse, Theopomus and Eph[oros]: In Poetrie, Æschylus, Sophocles, Euripides, Arisophanes, and somewhat of Menander, Demothenes miss[es] sone.

Now, let Italian, and Latin it self, Spanifhe, French, Douch, and Englishe bring forth their learning, and recite their Authors, Cicero onely excepted, and in one or two moe in Latin, they be all patched cloutes and ragges, in comparifon of faire wouen broade cloathes. And trewelie, if there be any good in them, it is either lerned, borowed, or filne, from some one of those worthie wittes of Athens.

The remembrance of fuch a common welthe, ving fuch discipline and order for yougthe, and thereby bringing forth to their prais, and leaving to vs for our example, fuch Capitaines for warre, fuch Counclors for peace, and matcheles masters, for all kinde of learninge, is pleafant for me to recite, and not irkfum, I trul, for other to heare, except it be fuch, as make neither counte of vertue nor learninge.

And whether, there be anie fuch or no, I can not Contemners of well tell: yet I heare faie, fome yong Ien- tlemen of oures, count it their shame to be counted learned: and perchance, they count it their shame, to be counted honefl also, for I heare faie, they medle as little with the one, as with the other. A meruelous cafe, that Ientlemen hold to be ashamed of good learning, and neuer a whit ashamed of ill maners:

Ientlemen of fuch do laie for them, that the Ientlemen of France do fo: which is a lie, as God will haue it. Langeus, and Belleaus that be dead, and the noble Vidam of Chartes, that is allue, and infinite mo in France, which I heare tell of, prove this to be most fafe. And though som, in France, which will neded be Ientlemen, whether men will or no, and haue more ientlehipe in their hat, than in their hed, be at deedlie feude, with both learning and honeftie, yet I beleue, if that noble Prince, king Francis the firft were
the brynging vp of youth.

alive, they hold haue, neither place in his Courte, nor pension in his warres, if he had knowledg of them. This opinion is not French, but plaine Turckifhe: from whens, som French fetch moe faultes, than this; which, I praiie God, kepe out of England, and send also those of oures better mindes, which bend them felues againfte vertue and learninge, to the contepte of God, difhonor of their contrie, to the hurt of manie others, and at length, to the greatest harms, and utter destruction of themes.

Some other, hauing better nature, but leffe witte, (for ill commonlie, haue ouer moch witte) do not utterlie difpraife learning, but they faie, that without learning, common experience, knowledge of all facions, and haunting all companies, hauelle worke in yougthe, both wifdome, and habilitie, to execute anie weightie affaire. Surelie long experience doth proue much, but moote, and almost onelie to him (if we meene honest affaires) that is diligentie before instructed with preceptes of well doinge.

For good precepts of learning, be the eyes of the minde, to looke wifelie before a man, which waie to go right, and which not.

Learning teacheth more in one yeare than experience in twentie: And learning teacheth wifelie, when experience maketh moe miferable then wife. He hafardeth fore, that waxeth wise by experience. An vnhappie Master he is, that is made cunning by manie shippe wrakes: A miferable merchant, that is neither riche or wise, but after som bankroutes. It is costlie wifdom, that is bought by experience. We know by experience it selfe, that it is a meruelous paine, to finde oute but a short waie, by long wandering. And surelie, he that wold proue wise by experience, he maie be wittie in deede, but euens like a swift runner, that runneth faft out of his waie, and vpon the night, he knoweth not whither. And verilie they be fewest of number, that be happie or
wife by unlearned experience. And looke well vpon
the former life of those fewe, whether your example be
old or yonge, who without learning haue gathered, by
long experience, a little wisdom, and som happines:
and whan you do consider, what mischeife they haue
committed, what dangers they haue esaped (and yet
xx. for one, do perishe in the adventure) than thinke
well with your selfe, whether ye wold, that your owne
son, shoulde cum to wisdom and happines, by the waie
of foch experience or no.

Syr Roger
Chamloe.

It is a notable tale, that old Syr Roger
Chamloe, sometime cheife Iustice, wold tell
of him selfe. When he was Auncient in Inne of Courte,
certaine yong Gentlemen were brought before him, to
be corrected for certaine misorders: And one of the
lustiefl faide: Syr, we be yong gentlemen, and wife
men before vs, haue proued all facions, and yet those
haue done full well: this they saide, because it was well
knowen, that Syr Roger had bene a good feloe in his
yougth. But he aunswered them verie wifelie. In
deede faith he, in yougth, I was, as you are[n]e now: and
I had twelue feloes like vnnto my self, but not one of
them came to a good ende. And therfore, folow not
my example in yougth, but folow my counsell in aige,
if euer ye thinke to cum to this place, or to thies yeares,
that I am cum vnnto, leffe ye meete either with pouer-
tie or Tiburn in the way.

Thus, experience of all facions in
yougthe, beinge, in profe, alwaife daungerous, in ishue,
feldom lucklie, is a waie, in deede, to ourmoch know-
ledge, yet wfed commonlie of foch men, which be either
caried by som curius affection of mynde, or druen by
som hard necessitie of life, to hafard the triall of ouer
manie perilous adventurers.

Erasimus.

Erasimus the honour of learning of all
oure time, faide wifelie that experience is the common
scholehouse of foles, and ill men: Men, of
witte and honeflie, be otherwise instructed.
For there be, that kepe them out of her,
and yet was never burned: That beware of water, and yet was never nie drowning: That hate harlottes, and was never at the fiewes: That abhorre falshode, and never brake promis themselfues.

But will ye see, a fit Similitude of this adventured experience. A Father, that doth let louse his son, to all experiences, is most like a fond Hunter, that letteth the whelpe to the hole herde. Twentie to one, he shall fall vpon a rascall, and let go the faire game. Men that hunt so, be either ignorant persones, preuie stealers, or night walkers.

Learning therefore, ye wife fathers, and good bringing vp, and not blinde and dangerous experience, is the next and readieft waie, that must leede your Children, first, to wisdom, and than to worthineffe, if ever ye purpose they shall cum there.

And to saie all in shorte, though I lacke, I lacke not good will to wishe, that the youugthe in England, speciallie Gentlemen, and namele nobilitie, shold be by good bringing vp, so grounded in judgement of learninge, so founded in loue of honestie, as, when they shou[ld] be called forth to the execution of great affaires, in service of their Prince and countrie, they might be hable, to vse and to order, all experiences, were they good were they bad, and that, according to the square, rule, and line, of wisdom, learning, and vertue.

And, I do not meene, by all this my tauleke, that yong Gentlemen shoulde alwaies be poring on a booke, and by ving good studies, shold leave honest pleasure, and haunt no good pastime, I meene nothing leffe: For it is well knowne, that I both like and loue, and haue alwaies, and do yet still vse, all exercises and pastimes, that be fitt for my nature and habilitie. And beside naturall disposition, in judgement, also, I was neuer, either Stoick in doctrine, or Anabaptist in Religion to mislike a merie, pleasant,
The first booke teachyng

and plaiſfull nature, if no outrage be committed, against lawe, meſſaſſure, and good order.

Therefore, I would wishe, that, beside some good time, fidle appointed, and constantlie kepте, to encrease by readinge, the knowledge of the tongues and learning, yong iентlemen fhold vfe, and delte in all Courtelie exercifes, and iентlemanlike paſtimes. 

And good caufe while: For the self fame noble Citiе of Athenes, iuentlie commended of me before, did wisely and vpon great consideraſſion, appoint, the Mufes, Apollo, and Pallas, to be patrones of learninge to their younge. For the Mufes, besides learning, were also Ladies of dauncinge, Apollo, mirthe and miniſtreſſe: Apollo, was god of shooting, and Author of cunning playing vpon Instrumentes: Pallas also was Laidie miniſtres in warres. Wherbie was nothing else ment, but that learninge fhold be alwaife mingled, with honest mirthe, and cumlie exercifes: and that warre also fhold be governed by learning, and moderated by wiſdom, as did well appear in thofe Capitaines of Athenes named by me before, and also in Scipio and Ceſar the two Diamonds of Rome.

And Pallas, was no more feared, in weering Aegida, than she was praife, for choſing Oliva: whereby thineth the glory of learning, which thus, was Gouvernor and Miniſtres, in the noble Citiе of Athenes, both of warre and peace.

Therefore, to ride cumlie: to run faire at the tilte or ring: to plaie at all weapons: to flote faire in bow, or furelie in gon: to vaut luftely: to runne: to leape: to wrelle: to swimme: To daunce cumlie: to finge, and playe of Instrumentes cunningly: to Hawke: to hunt: to playe at tennes, and all paſtimes generally, which be ioyned with labor, vfed in open place, and on the day light, containing either feme fitte exercife for warre, or feme pleaſant paſtime for peace, be not onelie cumlie and decent, but also vere neceſſarie, for a Courtelie ięntleman to vfe.
the brynging up of youth.

But, of all kinde of pastimes, fitte for a Gentleman, I will, godwilling, in fitter place, more at large, declare fullie, in my booke of the Cockpitte: which I do write, to satisfie som, I trust, with som reason, that be more curious, in marking other mens doings, than carefull in mending their owne faultes. And som also will nedes busie them selues in merueling, and adding thereunto vnfriendlie taulke, why I, a man of good yeares, and of no ill place, I thanke God and my Prince, do make choife to spend foch tyme in writyng of trifles, as the schole of shoting, the Cockpitte, and this booke of the first Principles of Grammer, rather, than to take some weightie matter in hand, either of Religion, or Cuill discipline.

Wife men I know, will well allow of my choise herein: and as for such, who have not witte of them selues, but must learne of others, to judge right of mens doynges, let them read that wise Poet in his Arte Poetica, who willeth wisemen to beware, of hie and loftie Titles. For, great shippes, require coollie tackling, and alfo afterward dangerous gouernment: Small boates, be neither verie chargeable in makynge, nor verie oft in great ieoperdie: and yet they cary many tymes, as good and coollie ware, as greater vessells do. A meane Argument, may easelie beare, the light at hand, a ready excuse for ill handling: And, some praife it is, if it fo chaunce, to be better in deede, than a man dare venture to seeme. A hye title, doth charge a man, with the heauie burden, of to great a promife: and therefore fayth Horace verie wittelie, that, that Poete was a verie foole, that began hys booke, with a goodlie verfe in deede, but ouer proude a promife.

Fortunam Priami cantabo et nobile bellum,
And after, as wifie.

Quantò reellius hic, qui nil molitur ineptè etc.
Homer, who, within the compass of a small Argument, of one harlot, and of one good wife, did utter so much learning in all kinds of sciences, as, by the judgment of Quintilian, he deereueth so he a praeife, that no man yet deferred to fit in the second degree beneath him. And thus much out of my way, concerning my purpose in spending penne, and paper, and tyme, vpon trifles, and namelee to aunswere some, that haue neither witte nor learning, to do any thyng them felues, neither will nor honestie, to say well of other.

To ioyne learnyng with cumlie exercises, Conto

Baldefor Castiglione in his booke, Cortegiano, doth trimlie teache: which booke, advisedlie read, and diligentlie followed, but one yeare at home in England, would do a yong gentleman more good, I wisse, then three yeares travelled abrode spent in Italie. And I meruell this booke, is no more read in the Court, than it is, seyng it is so well translated into English by a worthie Gentleman Syr Tho. Hobbe. Syr Th. Hobbe, who was many wayes well furnishid with learnyng, and very expert in knowledge of divers tongues.

And beside good preceptes in bookes, in all kindes of tonges, this Court also never lacked many faire examples, for yong gentlemen to folow: And surelie, one example, is more valuable, both to good and ill, then xx. preceptes written in bookes: and fo Plato, not in one or two, but diuerfe places, doth plainlie teach.

If kyng Edward had liued a little longer, his onely example had breed foche a rase of worthie learned gentlemen, as this Realme never yet did afforde.

And, in the second degree, two noble Primeroes of Nobilitie, the yong Duke of Suffolke, and Lord H. Matreuers, were foche two examples to the Court for learnyng, as our tyme may rather wishe then looke for agayne.
At Cambridge also, in S. Johns College, in my time, I do know, that, not so much the good statutes, as two Gentlemen, of worthie memorie Syr John Cheke, and Doctor Readman, by their onely example of excellency in learning, of godnes in liuyng, of diligence in studying, of counsell in exhorting, of [by] good order in all thyng, did breed vp, so many learned men, in that one College of S. Johns, at one time, as I beleue, the whole Universitie of Louaine, in many yeares, was neuer able to afford.

Prefent examples of this prefent tyme, I lift not to the touch: yet there is one example, for all Gentlemen of this Court to follow, that Queene Elizabeth may well satisfie them, or nothing will serve them, nor no example moue them, to goodnes and learning.

It is your shame, (I speake to you all, you yong Gentlemen of England) that one mayde should go beyond you all, in excellencie of learning, and knowledge of divers tonges. Pointe forth six of the best giuen Gentlemen of this Court, and all they together, shew not so much good will, spend not so much tyme, bestow not so many houres, dayly, orderly, and constantly, for the increasfe of learning and knowledge, as doth the Queenes Maiestie her selfe. Yea I beleue, that bedefe her perfit readines, in Latin, Italian, French, and Spanish, she readeth here now at Windfore more Greeke euery day, than some Prebendarie of this Chirch doth read Latin in a whole weeke. And that which is most praife worthie of all, within the walles of her priuie chamber, she hath obtained that excellencie of learning, to understand, speake, and write, both wittely with head, and faire with hand, as scarce one or two rare wittes in both the Vniueritities haue in many yeares reached vnto. Amongest all the benefites yat God hath blessed me with all, next the knowledge of Chriiles true Religion, I counte this the greatest, that it pleased God to call me, to be one poore minifter in setting for
ward thefe excellent giftes of learnyng in this moft excellent Prince. Whofe onely example, if the rest of our nobilitie would folow, than might England be, for learnyng and wisedome in nobilitie, a spectacle to all the world befeit. But fee the mishap of men: The best examples haue neuer fuch force to moue to any goodnes, as the bad, vaine, light and fond, haue to all illnes.

And one example, though out of the compass of learning, yet not out of the order of good maners, was notable in this Courte, not fullie xxiij. yeares a go, when all the actes of Parlament, many good Proclamations, diuerfe strait commanndementes, fore punish- ment openlie, speciall regarde priuaterie, cold not do fomuch to take away one miforder, as the example of one big one of this Courte did, still to kepe up the fame: The memorie whereof, doth yet remaine, in a common proverbe of Birching lane.

Take hede therfore, ye great ones in ye Court, yea Great men in Court, by their example, make or marre, all other mens maners. thoughe be ye greatest of all, take hede, what ye do, take hede how ye liue. For as you great ones vfe to do, fo all meane men loue to do. You be in deed, makers or marrers, of all mens maners within the Realme. For though God hath placed yow, to be cheife in making of lawes, to beare greatest authoritie, to commaund all others: yet God doth order, that all your lawes, all your authoritie, all your commanndementes, do not halfe fo much with meane men, as doth your example and maner of liuinge. And Example in Religion. for example even in the greatest matter, if yow your felues do ferue God gladlie and orderlie for confcience fake, not coldlie, and fomtyme for maner fake, you carie all the Courte with yow, and the whole Realme befide, earneflie and orderlie to do the fame. If you do otherwise, yow be the onelie authors, of all miforders in Religion, not onelie to the Courte, but to all England befide. Infinite fhall be
made cold in Religion by your example, that neuer were hurt by reading of bookes.

And in meane matters, if three or four great ones in Courte, will nedes outrage in apparell, in huge hofe, in monstrous hattes, in gaurifhe colers, let the Prince Proclame, make Lawes, order, punifhe, commaunde euerie gate in London dailie to be watched, let all good men befide do euerie where what they can, surelie the miforder of apparell in mean men abrode, shall neuer be amended, except the greatest in Courte will order and mend them felues firall. I know, som greate and good ones in Courte, were authors, that honest Citizens in London, shoule watche at euerie gate, to take mifordered perfones in apparell. I know, that honest Londoners did fo: And I fawe, which I fawe than, and reporte now with some greife, that som Courtlie men were offended with thefe good men of London. And that, which greued me moft of all, I fawe the verie fame tyme, for all theis good orders, commaund from the Courte and exec- cuted in London, I fawe I fay, cum out of London, even unto the preence of the Prince, a great rable of meane and light perfons, in apparell, for matter, against lawe, for mak- ing, against order, for faction, namelie hofe, so without all order, as he thought himselfe moft braue, that durft do moft in breaking order and was moft monftrous in miforder. And for all the great commaundementes, that came out of the Courte, yet this bold miforder, was winked at, and borne withall, in the Courte. I thought, it was not well, that som great ones of the Court, durft declare themselfes offended, with good men of London, for doinge their dewtie, and the good ones of the Courte, would not shew themselfes offended, with the ill men of London, for breaking good order. I fownde thereby a fayinge of Socrates to be moft trewe, that ill men be more hiftie, than good men be forwarde, to profecute their purposes, euens as Chriit himelfe faith, of the Children of light and darknes.
The first booke teachyng

Befide apparell, in all other thinges to, not so moch, good lawes and strait commaundementes as the example and maner of livinge of great men, doth carie all meane men euerie where, to like, and loue, and do, as they do. For if but two or three noble men in the Court, wold but beginne to shoote, all yong Gentlemen, the whole Court, all London, the whole Realme, would straignt waie exercife shoooting.

What praise hold they wynne to themselues, what commoditie hold they bring to their contrey, that would thus deferue to be pointed at: Beholde, there goeth, the author of good order, the guide of good men. I cold fay more, and yet not ouermoch. But perchance, som will say, I haue flepte to farre, out of my schole, into the common welthe, from teaching a yong scholer, to monifie greate and noble men: yet I trueth good and wise men will thinke and judge of me, that my minde was, not so moch, to be busie and bold with them, that be great now, as to give trewe aduife to them, that may be great hereafter. Who, if they do, as I wishe them to do, how great so euer they be now, by blood and other mens meanes, they shal become a greate deale greater hereafter, by learninge, vertue, and their owne deserts: which is trewe praife, right worthines, and verie Nobilitie in deede. Yet, if som will needes prouoke me, that I am to bold with great men, and fray to farre from my matter, I will answere Ad Philip. me quocunque modo, modo Christus prædictetur, etc. even so, whether in place, or out of place, with my matter, or bedefe my matter, if I can hereby either prouoke the good, or staye the ill, I shal thinke my writing herein well imployed.

But, to cum downe, from greate men, and hier matters, to my litle children, and poore schoolehoufe againe, I will, God willing, go forwarde orderlie, as I purposed, to instructe Children and yong men, both for learninge and maners.

Hitherto, I haue shewed, what harme, ouermoch
feare bringeth to children: and what hurte, ill companie, and ouer-moch libertie breedeth in youth: meening thereby, that from feauen yeare olde, to feauntene, loue is the beft allurement to learninge: from feauntene to feauen and twentie, that wise men shold carefullie see the fleppes of yougthe frellie flaine by good order, in that moft slipperie tyme: and speciallie in the Courte, a place moft dangerous for yougthe to liue in, without great grace, good regarde, and dilligent looking to.

Syr Richard Sackuile, that worthy Ientleman of worthy memorie, as I fayd in the begynnynge, in the Queenes priuie Chamber at Windefore, after he had talked with me, for the right choice of a good witte in a child for learning, and of the trewe difference betwixt quicke and hard wittes, of alluring yong children by ientlenes to loue learning, and of the speciall care that was to be had, to keepe yong men from licencious liuyng, he was moft earneff with me, to haue me fay my mynde alfo, what I thought, concernynge the fancie that many yong Ientlemen of England haue to trauell abroad, and namely to lead a long lyfe in Italie. His requell, both for his authoritie, and good will toward me, was a sufficient commande-ment vnto me, to fatiffie his pleafure, with vvertyng plainlie my opinion in that matter. Syr quoth I, I take goyng thither, and liuyng there, for a yonge ientleman, that doth not goe vnder the keppe and garde of such a man, as both, by wisedome can, and authoritie dare rewle him, to be meruelous dangerous. And whie I fayd fo than, I will declare at large now: which I fayd than priuatelie, and write now openlie, not bicaufe I do contemne, either the knowledge of ftrange and diuerfe tonges, and namerlly the Italian tonge, which next the Greeke and Latin tonge, I like and loue aboue all other: or else bicaufe I do defpire, the learning that is gotten, or the experi-ence that is gathered in ftrange contries: or for any priuate malice that beare to Italie: which
contrie, and in it, namelie Rome, I haue always so called been honored: bicaufe, tyme was, when Italie and Rome, haue bene, to the greate good of vs that now liue, the beft breeders and bringers vp, of the worthie men, not onelie for wife speakinge, but also for well doing, in all Ciuil affaires, that euer was in the worlde. But now, that tyme is gone, and though the place remaine, yet the olde and prefent maners, doiffer as farre, as blacke and white, as vertue and vice. Vertue once made that contrie Milfres ouer all the worlde. Vice now maketh that contrie flaue to them, that before, were glad to ferue it. All man feeth it: They themselues confeffe it, namelie foch, as be beil and wiseil amongeil them. For finne, by luft and vanitie, hath and doth breed vp euery where, common contempt of Gods word, priuate contention in many families, open factions in euery Citie: and fo, makynge them felues bonde, to vanitie and vice at home, they are content to beare the yoke of ferayng ftraungers abroad. Italie now, is not that Italie, that it was wont to be: and therfore now, not fo fitte a place, as fome do counte it, for yong men to fetch either wifedome or honeifie from thence. For surelie, they will make other but bad Scholers, that be fo ill Mafters to them felues. Yet, if a gentleman will nedes trauell into Italie, he shall do well, to looke on the life, of the wifef traueller, that euer trauelled thether, set out by the wifef writer, that euer spake with tong, Gods doctrine onelie excepted: and that is Vlyffes in Vlyffes. Homere. Vlyffes, and his trauell, I wiihe Homere. our trauelers to looke vpon, not fo much to feare them, with the great daungers, that he many tymes suffered, as to inilruct them, with his excellent wifedome, which he alwayes and euerywhere vfed. Yea even thofe, that be learned and wittie trauelers, when they be difposed to prayfe traueling, as a great commendacion, and the beft Scripture they haue for it, they gladlie recite the third verfe of Homere, in his firft booke of Odyffeas, conteinyng a great prayfe of
Vlysses, for the witte he gathered, and wife- δοτι, a. dome he vfed in travelling.

Which verfe, bicaufe, in mine opinion, it was not made at the firft, more naturallie in Greke by Homere, nor after turned more aptelie into Latin by Horace, than it was a good while ago, in Cambrire, translated into Engliih, both plainlie for the fenfe, and roundlie for the verfe, by one of the beft Scholers, that ever S. Iohns Colledge bred, M. Watfon, myne old frend, somtime Bifhop of Lincolne, therefore, for their fake, that haue luft to see, how our Engliih tong, in avoidyng barbarous ryming, may as well receiue, right quantitie of sillables, and trewe order of versifying (of which matter more at large hereafter) as either Greke or Latin, if a cunning man haue it in [the] handling, I will fet forth that one verfe in all three tonges, for an Example to good wittes, that shall delite in like learned exercife.

Homerus.

πολλῶν δ' ἄνθρωπων ἰδεν ἄστεα καὶ νόον ἐγνω.

Horatius.

Qui mores hominum multorum vidit et urbes.

M. Watson.

All travellers do gladly report great praye of Vlysses, For that he knew many mens maners, and saw many Cities.

And yet is not Vlysses commended, so much, noy so oft, in Homere, bicaufe he was πολύτροπος, that is, skilfull in many mens manners and facions, as bicaufe he was πολύμητς, that is, wise in all purpofes, and wary in all places: which wifedome and warenes will not ferue neither a tra- Pallas from Pallas heaven, elbow, that is Gods speciall grace from heaven, to kepe him in Gods feare, in all his doynges, in all his iorneye.
For, he shall not always in his absence out of England, light upon the gentle Alcynous, and walke in his faire gardens full of all harmelesse pleasures: but he shall some times, fall, either into the handes of some cruel Cyclops, or into the lappe of some wanton and dalying Dame Calypso: and so suffer the danger of many a deadlie Denne, not to full of perils, to distroy the body, as, full of vayne pleasures, to poyson the mynde. Some Siren shal singing him a song, sweet in tune, but fownding in the ende, to his utter destruction. If Scylla drowne him not, Carybdis may fortune fwalow hym. Some Circes shall make him, of a plain English man, a right Italian. And at length to hell, or to some hellifh place, is he likely to go: from whence is hard returning, although one Vlysses, and that by Pallas ayyde, and good counfell of Tirefias once escaped that horrible Den of deadly darkenes.

Therfore, if wise men will nedes send their sonnes into Italia, let them do it wifely, vnder the kepe and garde of him, who, by his wisedome and honestie, by his example and authoritie, may be able to kepe them safe and sound, in the feare of God, in Christs trewe Religion, in good order and honestie of liuyng: except they will have them run headling, into overse many ieoperdies, as Vlysses had done many tymes, if Pallas had not always governed him: if he had not vfed, to stop his eares with waxe: to bind him felfe to the maft of his shyp: to seede dayly, vpon Moly Herba. that sweete herbe Moly with the blace roote and white floore, giuen vnto hym by Mercurie, to auoide all inchantmentes of Circes. Wherby, the Diuine Poete Homer ment couerthie (as wise and Godlymen do judge) that louve of honestie, and hatred of ill, which David Psal. 33. more plainly doth call the feare of God: the onely remedie agaynst all inchantmentes of sinne.

I know diuerfe noble perfonages, and many worthie
Gentlemen of England, whom all the Siren songs of Italie, could never untwine from the mantle of God's word: nor no enchantment of vanitie, ouerturme them, from the feare of God, and loue of honesty.

But I know as manie, or mo, and some, sometyme my deare frendes, for whose fake I hate going into that countrey the more, who, partyng out of England feruient in the loue of Christes doctrine, and well furnished with the feare of God, returned out of Italie worfe transformed, than euer were any in Circes Court. I know diuerfe, that went out of England, men of innocent life, men of excellent learning, who returned out of Italie, not onely with worfe manners, but also with litle learning: neither so willing to live orderly, nor yet so hable to speake learnedlie, as they were at home, before they went abroad. And why? Plato, yat wise writer, and worthy traueler him selfe, tellethe the caufe why. He went into Sicilia, a countrey, no nigher Italy by site of place, than Italie that is now, is like Sicilia that was then, in all corrupt maners and licencioufnes of life. Plato found in Sicilia, euery Citie full of vanitie, full of factions, euen as Italie is now. And as Homere, like a learned Poete, doth feyne, that Circes, by pleafant enchantmentes, did turne men into beetles, some into Swine, some in Aifes, some into Foxes, some into Wolves etc. euen so, Plato, like a wise Philofopher, doth plainelie declare, that pleafure, by licentiouf vanitie, that sweet and perilous poyfon of all youth, doth ingender in all thofe that yeld yp themfelues to her, foure notorious properties.

1. λήθη
2. δνσ-μαθΐαν
3. αφρόσνηναν
4. υβριν.

The fruits of vayne pleasure.

The firft, forgetfulness of all good things learned before: the second, dulnes to receyue either learning or honestie euer after: the third, a mynde embracing lightlie the worfe opinion, and baren of discretion to make
trewe difference betwixt good and ill, betwixt troth, and vanitie, the fourth, a proude disdainfulnes of other good men, in all honest matters. Homer and Plato, haue both one meanyng, looke both to one end. For, if a man inglutte himself with A Swyne, vanitie, or walter in filthines like a Swyne, all learnyng, all goodnes, is fone forgotten: Than, An Ass. he be as fulte as a Foxe, in breedyng of mischief, in bringyng in mishorder, with a buie head, a discoursing tong, and a factious harte, in euery priuate affaire, in all matters of state, with this pretie propertie, A Fox. αφροσύνη, always glad to commend the worfe partie, Quiddetunde. and euer ready to defend the falfer opinion. And why? For, where will is giuen from goodnes to vanitie, the mynde is fone caryed from right juge-
ment to any fond opinion, in Religion, in Philosophie, or any other kynde of learning. The fourth fruite of θῆμα. vaine pleafure, by Homer and Platos judgement, is pride in them selues, contempt of others, the very badge of all thofe that ferue in Circes Court. The true meenyng of both Homer and Plato, is plainlie declared in one short sentence of the holy Prophet of Hieremias, God Hieremie, crying out of the vaine and 4. Cap. vicious life of the Ifraelites. This people (fayth he) be fools and dulhedes to all goodnes, but foole, cunning and boilde, in any michtiefe. etc.

The true medecine againft the inchantmentes of Circes, the vanitie of licencious pleafure, the intice-
ments of all finne, is, in Homere, the herbe Moly, with the blanke roote, and white floower, fower at the Hesiodus de virtute. firft, but sweete in the end: which, Hesiodus termeth the flydy of vertue, hard and irksome in the beginnyng, but in the end, easie and pleafant. And that, which is moft to be marueled at, the diuine Poete Homerus diuitus Poeta. Homere fayth plainlie that this medicine againft sinne and vanitie is not found out by man, but giuen and taught by God. And for fome ones fake, that will haue delite to read that sweete and Godlie
the brynging vp of youth.

Verfe, I will recite the very wordes of Homere and alfo turne them into rude English metre.

In English thus.

No mortall man, with sweat of browe, or toile of minde, But onely God, who can do all, that herbc doth finde. Plato alfo, that diuine Philofopher, hath many Godly medicines agaynst the poyfon of vayne pleafure, in many places, but specially in his Epiftles to Dionifius the tyrant of Sicilie: yet agaynst tho, Plat. ad. Dio. that will nedes becum beailes, with feruyng of Circes, the Prophet Dauid, crieth moft loude, Nolite fieri ficut eques et mulus: and by and by Psal. 32. giueth the right medicine, the trewe herbe Moly, In camo et freno maxillas eorum constringe, that is to fay, that Gods grace be the bitte, let Gods feare be the bridle, to flay them from runnyng headlong into vice, and to turne them into the right way agayne. Dauid in the fecond Pfalme after, giueth the fame medici, but in thefe plainer wordes, Diuerte à malo et fac bonum. But I am affraide, that ouer many of our trauelers into Italie, do not exchewe the way to Circes Court: but go, and ryde, and runne, and flie thether, they make great haft to to Circes in Italie. Vanitie and vice, and any licence to ill liuyng in England was counted ilale and rude vnto them. And fo, beyng Mules and Horfes before they went, returned verie Swyne and Affes home agayne; yet euerie where verie Foxes with as futtle and bufie heads; and where they may, verie Woolues, with cruell malicious hartes. A maruelous Pfc in dealing with others, for malice in hurting without caufe, fhould carie at once in one bodie, the belie of a Swyne, the head of an Affe, the brayne of a Foxe,
The first booke teachyng

the wombe of a wolfe. If you thinke, we judge amisse, and write to fore against you, heare, what the Italian faith of the English Man, what the matter reporteth of the scholer: who uttereth playnlie, what is taught by him, and what learned by you, saying, Englefe Italianato, e vn diabolo incarnato, that is to say, you remaine men in shape and facion, but becum devils in life and condition. This is not, the opinion of one, for some priuate spite, but the judgement of all, in a common Proverbe, which rifieth, of that learnyng, and those maners, which you gather in Italie: a good Scholehouse of wholofeme doctrine, and worthy Mesters of commendable Scholers, where the Mafter had rather disforme hym selfe for his teachyng, than not shame his Scholer for his learnyng. A good nature of the maister, and faire conditions of the scholers. And now chofe you, you Italian Englishe men, whether you will be angrie with vs, for calling you monisters, or with the Italianes, for callyng you devils, or else with your owne felues, that take fo much paines, and go fo farre, to make your felues both. If some yet do not well vnderstand, what is an Englishe man Italianated, I will plainlie tell him. He, that by liuing, and traveling in Italie, bringeth home into England out of Italie, the Religion, the learning, the policie, the experience, the maners of Italie. That is to say, for Religion, Papillrie or worse: for learnyng, leffe commonly than they caried out with them: for policie, a factious hart, a discourfing head, a mynde to medle in all mens matters: for experience, plentie of new mischiefes neuer knowne in England before: for maners, variety of vanities, and change of filthy lyuing. These be the enchantementes of Circes, brought out of Italie, to marre mens maners in England; much, by example of ill life, but more by preceptes of fonde
bookes, of late translated out of Italian bookes translated into English, fold in every shop in London, commended by honest titles to corrupt honest manners: dedicated over boldly to virtuous and honourable personages, the easy-seller to beguile simple and innocent wits. It is pitie, that those, which have authority and charge, to allow and disallow bookes to be printed, be no more circumspect herein, than they are. Ten Sermons at Pauls Croffe do not so much good for moving men to true doctrine, as one of those bookes do harme, with enticing men to ill living. Yea, I say farther, those bookes, tend not so much to corrupt honest living, as they do, to subvert true Religion. Mo Papistes be made, by your mer[ry] bookes of Italia, than by your earnest bookes of Louain. And because our great Physicians, do wink at the matter, and make no counte of this fore, I, though not admitted one of their fellowshyp, yet having bene many yeares a prentice to Gods true Religion, and truft to continewe a poore iomely man therein all daies of my life, for the dewtie I owe, and loue I beare, both to true doctrine, and honest living, though I have no authority to amend the fore my selfe, yet I will declare my good will, to discouer the fore to others.

S. Paul faith, that sectes and ill opinions, be the workes of the fleith, and frutes of sinne, this is spoken, no more trewlie for the doctrine, than sensiblie for the reason. And why? For, ill doinges, breed ill thinkinges. And of corrupted maners, spryng perverted judgementes. And how? there be in man two speciall thinges: Mans will, mans mynde. Where will inclineth to goodnes, the mynde is bent to troth: Where will is caried from goodnes to vanitie, the mynde is done drawne from troth to falfe opinion. And fo, the readieft way to entangle the mynde with falfe doctrine, is first to in-tice the will to wanton liuyng. Therfore, when the burie and open Papistes abroad, could not, by their contentious bookes, turne men in England fast enough,
from troth and right judgement in doctrine, than the futile and secret Papiiltes at home, procured bawdie bookes to be translated out of the Italian tongue, whereby ouer many yong willes and wittes allured to wantonnes, do now boldly contemne all feuer bookes that founde to honestie and godlines. In our forefathers tyme, when Papiillie, as a flanuyng poole, covered and overflowed all England, fewe bookes were read in our tong, fauyng certaine bookes Cheualrie, as they sayd, for pastime and pleasure, which, as fome fay, were made in Monafteries, by idle Monkes, or wanton Chanons: as one for example, Morte Ar- Morte Arthur. thure: the whole pleasure of which booke standeth in two speciall poyntes, in open mans slaughter, and bold bawdrye: In which booke thofe be counted the noblest Knightes, that do kill most men without any quarrell, and commit foule aduolteries by futlefa liftes: as Sir Launcelote, with the wife of king Arthure his mafter: Syr Tristram with the wife of king Marke his vnclle: Syr Lamerocke with the wife of king Lote, that was his owne aunte. This is good stuffe, for wise men to laughe at, or honest men to take pleasure at. Yet I know, when Gods Bible was banished the Court, and Morte Arthure received into the Princes chamber. What toyes, the dayly reading of such a booke, may worke in the will of a yong gentle, or a yong mayde, that liueth welthele and idlele, wife men can judge, and honest men do pitie. And yet ten Morte Arthures do not the tenth part fo much harme, as one of thembookes, made in Italie, and translated in England. They open, not fond and common wayes to vice, but such subtle, cunning, new, and diuerse shifts, to cary yong willes to vanitie, and yong wittes to mischief, to teach old bawdes new schole poynettes, as the simple head of an Englishman is not hable to inuent, nor neuer was hard of in England before, yea when Papiftie overflowed all. Suffer these booke to be read, and they shall froone displace all bookes of godly learnyng. For they, carying the will to vanitie
The brynging vp of youth.

and marryng good maners, shall easilie corrupt the mynde with ill opinions, and false judgement in doctrine: first, to thinke nothynge of God hym selfe, one speciall pointe that is to be learned in Italie, and Italian bookes. And that which is most to be lamented, and therefore more nedefull to be looked to, there be moe of these vngratious bookes set out in Printe within these fewe monethes, that haue bene bene in England many score yeare[s] before. And bicaufe our English men made Italians can not hurt, but certaine perfections, and in certaine places, therfore these Italian bookes are made English, to bryng mischief enough openly and boldly, to all states great and meane, yong and old, euery where.

And thus you fee, how will intifed to wantonnes, doth easelie allure the mynde to false opinions: and how corrupt maners in livinge, breede false judgement in doctrine: how sinne and fleshliness, bring forth sectes and herefies: And therefore suffer not vaine bookes to breede vanitie in mens willes, if you would haue Goddes trothe take roote in mens myndes.

That Italian, that first invented the Italian Proverbe against our English men Italianated, ment no more their vanitie in living, than their lewd opinion in Religion. For, in calling them Deuiles, he carieth them cleane from God: and yet he carieth them no farder, than they willingly go themselues, that is, where they may freely say their mindes, to the open contempte of God and all godlines, both in living and doctrine.

And how? I will expresse how, not by a Fable of Homere, nor by the Philosophie of Plato, but by a plaine troth of Goddes word, senسببie vttered by David thus. Thies men, abominabiles faéti in studijs suis, thinke verily, and finge gladlie the verfe before, Dixit insipiens in Corde suo, non efl Deus: that is Ps. 14, to say, they geuing themselues vp to vanitie, shakinge of the motions of Grace, druing from them the fear of God, and running headlong into all sinne, first, lustelie contemne God, than scornfullie mocke his
The firft booke teachyng

worde, and alfo spitefullie hate and hurte all well willers thereof. Than they have in more reverence, the triumphes of Petarche: than the Genesis of Moses: They make more account of Tullies offices, than S. Paules epistles: of a tale in Bocace, than a florie of the Bible. Than they counte as Fables, the holie misteries of Christian Religion. They make Christ and his Gospell, onelie ferue Ciuill policie: Than neyther Religion cummeth amisse to them: In tyme they be Promoters of both openlie: in place againe mockers of both priuillie, as I wrote oncein a rude ryme.

Now new, now olde, now both, now neither,
To serue the worldes course, they care not with whether.
For where they dare, in company where they like, they boldlie laughe to scorne both protestant and Papist. They care for no scripture: They make no counte of generall councels: they contemne the content of the Chirch: They passe for no Doctores: They mocke the Pope: They raile on Luther: They allow neyther side: They like none, but onelie themselues: The marke they flote at, the ende they looke for, the heauen they desiere, is onelie, their owne pretfent pleasure, and private profit: whereby, they plainlie declare, of whose fchole, of what Religion they be: that is, Epicures in liuing, and άθεοι in doctrine: this laft worde, is no more vnknowne now to plaine Englishmen, than the Perfon was vnknown fomtyme in England, vntill fome Engliſhe man tooke peines to fetch that deuelifh opinion out of Italie. Thies men, thus Italianated abroad, can not abide our Godlie Italian Chirch at home: they be not of that Parish, they be not of that fellowship: they like not yat preacher; they heare not his sermons: Excepte sometymes for company, they cum thither, to heare the Italian tongue naturally spoken, not to hear Gods doctrine trewly preached.

And yet, thies men, in matters of Diuinitie, openlie pretend a great knowledge, and haue privately to them felues, a verie compendious vnderstanding of all, which neuertheles they will vttuer when and where they liſte:
the brynging vp of youth. 83

And that is this: All the mifleries of Moifes, the whole lawe and Cerimonies, the Psalms and Prophetes, Chrif and his Gofpell, GOD and the Deuill, Heauen and Hell, Faith, Confcience, Sinne, Death, and all they shortly wrap vp, they quickly expounde with this one halfe verfe of Horace.

Credat Iudceus Appella.

Yet though in Italie they may freely be of no Religion, as they are in Englande in verie deede to, neuertheeleffe returning home into England they muil countenance the profession of the one or the other, howsoever inwardlie, they laugh to fcorne both. And though, for their priuate matters they can follow, fawne, and flatter noble Perfonages, contrarie to them in all respectes, yet commonlie they allie themselues with the worlde Papistes, to whom they be wedded, and do well agree together in three proper opinions: In open contempte of Goddes worde: in a secret securitie of sinne: and in a bloodie desire to have all taken away, by sword and burning, that be not of their faction. They that do read, with indifferend judgement, Pygius and Pigius. Machiauel, two indifferent Patriarches of Mac/iueim. thes two Religions, do know full well what I fay trewe.

Ye fee, what manners and doctrine, our Englishe men fetch out of Italie: For finding no other there, they can bring no other hither. And therefore, manie godlie and excellent learned Englishe men, not manie yeares ago, did make a better choice, when open crueltie draue them out of this contrie, to place themselues there, where Chriftes doctrine, the feare of God, punishment of sinne, and discipline of honetie, were had in speciall regarde.

I was once in Italie my selfe: but I thanke Venice. God, my abode there, was but ix. dayes: And yet I fawe in that li[t]le tyme, in one Citie, more libertie to finne, than euver I ha[e]ard tell of in our noble Citie of London. London in ix. yeare. I fawe, it was there, as free to finne, not onelie without all punishment, but alfo without any mans marking, as it is free in the Citie of London, to
The first booke teachyng

chofe, without all blame, whether a man luft to weare Shoo or Pantocle. And good cause why: For being vnlike in troth of Religion, they muil nedes be vnlike in honestie of liuing. For blessed be Christ, in our Citie of London, commonlie the commande-
ments of God, be more diligentie taught, and the seruice of God more reuerentlie vfed, and that daylie in many priuate mens houfes, than they be in Italie once a weeke in their common Chirches. where, making Ceremonies, to delite the eye, and vaine foundes, to please the eare, do quite thrufl out of the Chirches, all seruice of God in spirit and troth. Yea, the Lord Maior of London, being but a Ciuill officer, is commonlie for his tyme, more diligent, in puniishing finne, the bent enemie against God and good order, than all the bloodie Inquiritors in Italie be in fea-
uen yeare. For, their care and charge is, not to punifh finne, not to amend manners, not to purge doctrine, but onelie to watch and ouerfee that Christes treue Religion set no fure footing, where the Pope hath any Iurisdiction. I learned, when I was at Venice, that there it is counted good pol-
licie, when there be foure or fiue brethren of one familie, one, onelie to marie: and all the reft, to waulter, with as little shame, in open lecherie, as Swayne do here in the common myre. Yea, there be as fayre houfes of Religion, as great prouision, as diligent officers, to kepe vp this miforder, as Bridewell is, and all the Matters there, to kepe downe miforder. And therefore, if the Pope himfelfe, do not onelie graunt pardons to furder thies wicked purpofes abrode in Italie, but alfo (although this preuent Pope, in the be-

ginning, made som fheue of misliking thereof) affigne both meede and merite to the maintenance of fleues and brothelhoufes at home in Rome, than let wise men thinke Italie a fafe place for holftime doctrine, and godlie manners, and a fitte schole for yong gentlemens of England to be brought vp in.

Our Italians bring home with them other faultes
from Italie, though not fo great as this of Religion, yet a
great deale greater, than many good men well beare.
For commonly they cum home, common Contemn
persuaders of all other to the same: not because they
loue virginitie, nor yet because they hate prettie yong
virgines, but, being free in Italie, to go whither so euer
luft will cary them, they do not like, that lawe and
honestie shoule be foch a barre to their like libertie at
home in England. And yet they be, the greatest
makers of loue, the daylie daliers, with such pleasant
wordes, with such smylling and secret countenances,
with such signes, tokens, wagers, purposed to be loof,
before they were purposed to be made, with bargains
of wearing colours, flouris, and herbes, to breede oc-
casion of ofter meeting of him and her, and bolder
talking of this and that, etc. And although I have seene
some, innocent of ill, and sleayde in all honestie, that
have vfed these things without all harme, without all
futpcion of harme, yet these knackes were brought first
into England by them, that learned them before in
Italie in Circes Court: and how Courtlie cuertes to euer they
be counted now, yet, if the meaning and maners of some
that do vfe them, were somewhat amended, it were no
great hurt, neither to them selues, nor to others.

An other propertie of this our English Italians is, to
be meruelous singuler in all their matters: Singular in
knowledge, ignorant of nothyng: So singuler in wise-
dome (in their owne opinion) as scarce they counte the
beit Counsellor the Prince hath, comparable with
them: Common discouerers of all matters: busie
searchers of most secret affaires: open flatterers of
great men: privye mislikers of good men: Faire
speakers, with smilling countenances, and much cuertes
openlie to all men. Ready ba[c]kbiters, fore nippers,
and spitefull reporters priviulle of good men. And
beyng brought vp in Italie, in some free Citie, as all
Cities be there: where a man may freelie discouer
against what he will, against whom he luft: against any
Prince, agaynst any gouernement, yea against God him
The brynging vp of youth.

selfe, and his whole Religion: where he must be, either Guelphe or Gibiline, either French or Spanish: and always compelled to be of some partie, of some faction, he shall neuer be compelled to be of any Religion: And if he medle not ouer much with Chrifles true Religion, he shall haue free libertie to embrace all Religions, and becum, if he luft at once, without any let or punishment, Jewihi, Turkish, Papifh, and Deuillish.

A yong Gentlemen, thus bred vp in this goodly fchole, to learne the next and readie way to finne, to haue a buife head, a factious hart, a talkatiue tonge, fed with discourfing of factions: led to contenme God and his Religion, shall cum home into England, but verie ill taught, either to be an honeft man him felf, a quiet subject to his Prince, or willyng to ferue God, vnder the obedience of trewe doctrine, or with in the order of honeft liuing.

I know, none will be offended with this my generall writing, but onelie fuch, as finde them felues giltie priuatelie therin: who shall haue a good leave to be offended with me, vntill they begin to amende them felues. I touch not them that be good: and I fay to little of them that be nought. And fo, though not enough for their deferving, yet sufficientlie for this time, and more els when, if occasion fo require.

And thus fare haue I wandred from my firft purpofe of teaching a child, yet not altogether out of the way, bicaufe this whole taulke hath tended to the onelie advancement of trothe in Religion, an honeftie of liuing: and hath bene wholie within the compaffe of learning and good maners, the fpeciall pointes belonging in the right bringing vp of youth.

But to my matter, as I began, plainlie and simplie with my yong Scholer, fo will I not leaue him, God willing, vntill I haue brought him a perfe Scholer out of the Schole, and placed him in the Vniuerfitie, to becum a fitte student, for Logicke and Rhetoricke: and fo after to Philicke, Law, or Diuinitie, as aptnes of nature, aduife of frendes, and Gods disposition fhall lead him.

The ende of the firft booke.
After that your scholar, as I said before, shall cum in deede, first, to a readie perfitnes in translating, than, to a ripe and skilfull choice in markynge out hys fixe pointes, as

1. Proprium.
2. Tranflatum.
3. Synonymum.
5. Dierfum.
6. Phrafes.

Than take this order with him: Read dayly vnto him, some booke of Tullie, as the third booke of Epiftles choyn out by Sturmius, de Amicitia, de Senectute, or that excellent Epiftle conteining almoft the whole first booke ad Q. fra: some Comedie of Terence or Plautus: but in Plautus, skilfull choice must be vfed by the master, to traine his Scholler to a judgement, in cutting out perfitelie ouer old and vnproper wordes: 

Commentaries are to be read with all curiofitie, in specially without all exceptio to be made either by frende or foe, is seene, the vnspotted proprietie of the Latin tong, euyn when it was, as the Gracioues lay, in ἀκμή, that is, at the hieft pitch of all perfiteneffe: or some Orations of T. Liuius, such as be both longest and plainest.

These booke, I would have him read now, a good deale at every lecture: for he shall not now vfe da[ilie] translacion, but onely continue againe, and parfe, where
ye suspect is any neede: yet, let him not omitte in these
bookes, his former exercife, in marking diligently, and
writynge orderly out his six pointes. And for translat-
ing, vfe you your felfe, evry second or thyrd day, to
chofe out, fome Epifle ad Atticum, fome notable com-
mon place out of his Orations, or fome other part of
Tullie, by your discretion, which your schole may not
know where to finde: and translate it you your felfe,
into plaine naturall English, and than giue it him to
translate into Latin againe: allowyng him good space
and tyme to do it, both with diligent heede, and
good aduifement. Here his witte shalbe new fet on
worke: his judgement, for right choice, trewlie tried:
his memorie, for fure reteyning, better exercifed, than
by learning, any thing without the booke: and here,
how much he hath profited, shall plainly appeare.
Whan he bringeth it translated vnto you, bring you
forth the place of Tullie: lay them together: compare
the one with the other: commend his good choice,
and right placing of wordes: Shew his faultes iently,
but blame them not ouer sharply: for, of fuch miffings,
ientlie admonished of, proceedeth glad and good heed
taking: of good heed taking, springeth chiefly know-
ledge, which after, growth to perfynesse, if this order,
be diligentlie vfed by the schole and iently handled
by the matter: for here, shal all the hard pointes of
Grammer, both eafely and surelie be learned vp:
which, scholes in common scholes, by making of
Latines, be groping at, with care and feare, and yet in
many yeares, they scarce can reach vnto them. I re-
member, whan I was yong, in the North, they went to
the Grammer schole, little children: they came from
thence great lubbers: alwayes learning, and little pro-
fiting: learning without booke, evry thing, vnder-
standyng with in the booke, little or nothing. Their
whole knowledge, by learning without the booke, was
tied onely to their tong and lips, and neuer ascended
vp to the braine and head, and therefore was fone
spitte out of the mouth againe: They were, as men,
always goyng, but euer out of the way: and why? For their whole labor, or rather great toyle without order, was euene vaine idleneffe without profitt. In deed, they tooke great paynes about learning: but employed small labour in learning: Whan by this way prescribed in this booke, being fireight, plaine, and easie, the schoeler is always laboring with pleafure, and euer going right on forward with profitt: Always laboring I fay, for, or he haue conftrued, parced, twife translated ouer by good aduifement, marked out his fix pointes by skilfull judgement, he fhall haue necessarie occasion, to read ouer every lecture, a dofen tymes, at the leaft. Which, bicaufe he shall do always in order, he shall do it always with pleafure: And pleafure allureth loue: loue hath luft to labor: labour always obtein his purpofe, as moft trewly, both Aritotle in his Rhetoricke and Oedipus in Sophocles do teach, faying, παν yap ἵκπονόνμΐνον ἀλισκΐ. et cœt. Rhet. 2 and this oft reading, is the verie right following, of that good Counfell, which Plinie doth geue to his frende Fuscus, faying, Multum, non multa. But to my purpofe againe:

Whan, by this diligent and spedie reading ouer, thofe forenamed good books of Tullie, Terence, Cæsar and Livie, and by this second kinde of tranflying out of your Englifh, tyme shal breed skill, and vfe shal bring perfection, than ye may trie, if you will, your schoeler, with the third kinde of tranflation: although the two firft wayes, by myne opinion, be, not onelie sufficent of them selues, but alfo furier, both for the Masters teaching, and scholers learnyng, than this third way is: Which is thus. Write you in Englifh, fome letter, as it were from him to his father, or to fome other frende, naturallie, according to the dispoilion of the child, or fome tale, or fable, or plaine narration, according as Aphthonius beginneth his exercifes of learning, and let him tranflate it into Latin againe, abiding in foch place, where no other schoeler may prompe him. But ye, vfe you your felfe foch disre-
tion for choice therein, as the matter may be within the compass, both for wordes and sentences, of his former learning and reading. And now take heed, lest your scholar do not better in some point, than you your selfe, except ye haue bene diligentlie exercised in these kindes of translating before:

I had once a profe hereof, tried by good experience, by a dear frende of mine, when I came first from Cambrige, to serue the Queene Maiestie, than Ladie Elizabeth, lying at worthie Sir Ant. Denys in Cheston. John Whitneye, a yong gentleman, was my bedfellowe, who willyng by good nature and prouoked by mine aduise, began to learne the Latin tong, after the order declared in this booke. We began after Christmas: I read vnto him Tullie de Amicitia, which he did euery day twise translate, out of Latin into English, and out of English into Latin agayne. About S. Laurence tyde after, to proue how he profited, I did chose out Torquatus taulke de Amicitia, in the later end of the first booke de finib. because that place was, the same in matter, like in wordes and phraifes, nigh to the forme and faction of sentences, as he had learned before in de Amicitia. I did translate it my selfe into plaine English, and gaue it him to turne into Latin: Which he did, so choyle, so orderlie, so without any great misse in the hardest pointes of Grammer, that some, in seuen yeare in Grammer scholes, yea, and some in the Vniversityes to, can not do halfe so well. This worthie yong Gentleman, to my greatlie grief, to the great lamentation of that whole house, and speciallie to that moost noble Ladie, now Queene Elizabeth her selfe, departed within few dayes, out of this world.

And if in any cause a man may without offence of God speake somewhat vn godlie, surely, it was some grief vnto me, to see him lie so haftlie to God, as he did. A Court, full of soch yong Gentlemen, were rather a Paradysse than a Court vpon earth. And though I had neuer Poeticall head, to make any verfe, in any tong, yet either loue, or sorrow, or both, did wring out of me than, certaine carefull thoughtes of
the ready way to the Latin tong. 91

my good will towardes him, which in my m[ou]rning for him, fell forth, more by chance, than either by skil or vfe, into this kinde of miforderlie meter.

Myne owne John Whitney, now farewell, now death doth parte vs twaine,
No death, but partyng for a while, whom life fhall ioyne agayne.
Therfore my hart ceafes fighes and sobbes, ceafe for[r]owes feede to few,
Whereof no gaine, but greater grief, and hurtfull care may grow.
Yet, when I thinke vpon foch giftes of grace as God him My loffe, his gaine, I muft a while, with ioyfull teares lament.
Yong yeares to yelde foch frute in Court, where feede of vice is fowne.
Is sometime read, in fome place feene, amongst vs seldom
His life he ledde, Chriftes lore to learne, with [w]ill to worke the fame:
He read to know, and knew to liue, and liued to praife his name.
So faft to frende, fo foe to few, fo good to euery wight,
I may well wiffe, but fearcelie hope, agayne to haue in sight.
The greater ioye his life to me, his death the greater payne:
His life in Chriſt fo frendie fet, doth glad my hearte agayne:
His life fo good, his death better, do mingle mirth with
My fpirit with ioye, my ftefh with grief, fo deare a frend to spare.
Thus God the good, while they be good, doth take, and leaves vs ill,
That we shoud mend our fainfull life, in life to tary till.
Thus, we well left, be better reft, in heauen to take his place,
That by like life, and death, at laſt, we may obtaine like grace.
Myne owne John Whitney agayne fairewell, a while thus parte in vaine,
Whom payne doth part in earth, in heauen great ioye fhall ioyne agayne.
The second booke teachyng

In this place, or I procede farder, I will now declare, by whose authoritie I am led, and by what reaone I am moued, to thinke, that this way of double translation out of one tong into an other, in either onelie, or at leaft chiefly, to be exercized, speciallie of youth, for the ready and sure obteining of any tong.

There be fix wayes appointed by the beft learned men, for the learning of tonges, and encreace of eloquence, as

1. Translatio linguarum.
2. Paraphrasis.
3. Metaphrasis.
4. Epitome.
5. Imitatio.
6. Dedamatio.

All theis be vfed, and commended, but in order, and for respecstes: as person, habilitie, place, and tymne shall require. The fiue laft, be fitter, for the Master, than the scholer: for men, than for children: for the universities, rather than for Grammer scholes: yet neverthelesse, which is, fitteft in mine opinion, for our schole, and which is, either wholie to be refused, or partlie to be vfed for our purpose, I will, by good authoritie, and some reaone, I trut perticularlie of euerie one, and largelie enough of them all, declare orderlie vnto you.

Translatio Linguarum.

Translatio, is easie in the beginning for the scholer, and bringeth all[moch learning and great judgement to the Master. It is most common, and most commendable of all other exercizes for youth: most common, for all your constructions in Grammer scholes, be nothing els but translations: but because they be not double translations, as I do require, they bring forth but simple and single commoditie, and bicause also they lacke the daily use of writing, which is the onely thing that breedeth deepe roote, both in ye witte, for good vnderstanding, and in ye memorie, for sure keep-
the ready way to the Latin tong. 93

ing of all that is learned. Most commendable also, and that by ye judgement of all authors, which intreate of their exercifes. Tullie in the perfon of 1. de Or. L. Craffus, whom he maketh his example of eloquence and trewe judgement in learning, doth, not onely praife specially, and chose this way of tranflation for a yong man, but doth also discommend and refuse his owne former wont, in exercising Paraphrafin et Metaphrafin. Paraphrafin is, to take some eloquent Oration, or some notable common place in Latin, and expresse it with other wordes: Metaphrafin is, to take some notable place out of a good Poete, and turn the same senses into meter, or into other wordes in Profe. Craffus, or rather Tullie, doth miilike both these wayes, bicaufe the Author, either Orator or Poete, had chosen out before, the fittet wordes and aptet compofition for that matter, and fo he, in seeking other, was driuen to vfe the worfe.

Quintilian also preferreth tranilation before all other exercifes: yet haung a luft, to diffent, from Quint. x. Tullie (as he doth in very many places, if a man read his Rhetoricke ouer aduifedlie, and that rather of an enuius minde, than of any luft caufe) doth greatlie commend Paraphrafin, croffing spitefullie Tullies judgement in refuing the fame: and fo do Ramus and Taleus euin at this day in France to. But such singularitie, in diffenting from the beist mens judgementes, in liking onelie their owne opinions, is moch miiliked of all them, that ioyne with learning, discretion, and wisedome. For he, that can neither like Arifiotle in Logicke and Philofophie, nor Tullie in Rhetoricke and Eloquence, will, from thefe theppes, likelie enough pre- fume, by like pride, to mount hier, to the miiliking of greater matters: that is either in Religion, to haue a diffentious head, or in the common wealth, to haue a factious hart: as I knew one a fludent in Cambrige, who, for a singularitie, began firft to diffent, in the scholes, from Arifiotle, and fone after became a peruerfe Arian, against Chrift and all true Religion: and
studied diligently Origene, Bafileus, and S. Hierome, onelie to gleane out of their workes, the pernicious herefies of Celfus, Eunomius, and Heluidius, whereby the Church of Chriit, was fo poyfoned withall.

But to leaue thefe hye pointes of diuinitie, surelie, in this quiet and harmeles controverfie, for the liking, or mifliking of Paraphrafis for a yong scholer, euen as far, as Tullie goeth beyond Quintilian, Ramus and Taleus, in perfite Eloquence, euen fo moch, by myne opinion, cum they behinde Tullie, for trew judgement in teaching the fame.

* Plinius Secundus, a wife Senator, of great experience, excellentie learned him selfe, a liberall Patrone of learned men, and the puret writer, in myne opinion, of all his age, I except not Suetonius, his two schole-masters Quintilian and Tacitus, nor yet his moft excellent learned Vncle, the Elder Plinie, doth exprefse in an Epiftle to his frende Fusius, many good wayes for order in studie: but he beginneth with tranilation, and preferreth it to all the rest: and because his wordes be notable, I will recite them.


Ye perceiue, how Plinie teacheth, that by his exercife of double translating, is learned, eafily, fenfiblie, by little and litle, not onelie all the hard congruities of Grammer, the choice of apteft wordes, the right framing of wordes and sentences, cunlines of figures and formes, fitte for euerie matter, and proper for euerie tong, but that which is greater alfo, in marking dayly,
and following diligently thus, the steps of the best Authors, like invention of Argumentes, like order in disposition, like utterance in Eloquence, is easie gathered vp: whereby your scholer shall be brought not onely to like eloquence, but also, to all true understanding and right judgement, both for writing and speaking. And where Dionys. Halicarnassius hath written two excellent booke, the one, de deletis optimorum verborum, the which, I fear, is lost, the other, of the right framing of wordes and sentences, which doth remaine yet in Greeke, to the great proffit of all them, that trewe studie for eloquence, yet this waie of double translating, shall bring the whole proffit of both these booke to a diligent scholer, and that easie and pleasantlie, both for fitt wordes, and apt composition of sentences. And by these authorities and reasons am I moved to thinke, this waie of double translating, either onely or chiefly, to be fittest, for the speedy and perfect attaining of any tong. And for speedy attaining, I durst venture a good wager, if a scholer, in whom is aptnes, loue, diligence, and constance, would but translate, after this sorte, one little booke in Tullius, ad Q. fra: the other ad Lentulum, the last saue one, in the first booke, that scholer, I say, shou'd cum to a better knowledge in the Latin tong, than the most part do, that spend four or five yeares, in toffing all the rules of Grammer in common scholes. In deed this one booke with these two Epistles, is not sufficient to affarde all Latin wordes (which is not necessarie for a yong scholer to know) but it is able to furnish him fully, for all points of Grammer, with the right placing, ordering, and use of wordes in all kinde of matter. And why not? for it is read, that Dion. Prussius, that wise Philosopher, and excellent orator of all his tyme, did cum to the great learning and utterance that was in him, by reading and following onely two booke, Phaedon Platonis, and Demosthenes most notable oration peri παραπραξίαις. And a better, and neerer example
The second booke teachyng

herein, may be, our moit noble Queene Elizabeth, who neuer toke yet, Greeke nor Latin Grammer in her hand, after the first declining of a nowne and a verbe, but onely by this double translating of Demosthenes and Iocrates daily without missing euery forenone, for the space of a yeare or two, hath atteyned to soch a perfit understanding in both the tonges, and to soch a readie utterance of the latin, and that wyth soch a judgement. as they be fewe in nombre in both the vniuersities, or els where in England, that be, in both tonges, comparable with her Maieistie. And to conclude in a short rowme, the commodities of double translation, surelie the mynde by daily marking, first, the cause and matter: than, the wordes and phrares: next, the order and composition: after, the reason and arguments: than the formes and figures of both the tonges: lastelie, the measure and compass of euery sentence, must nedes, by little and little drawe vnto it the like shape of eloquence, as the author doth use, which is read.

And thus much for double translation.

Paraphrasis.

Paraphrasis, the second point, is not onelie to expresse at large with more wordes, but to striue and contend (as Quintilian faith) to translate the best latin authors, into other latin wordes, as many or thereaboutes.

This waie of exercise was vsed firste by C. Crabo, and taken vp for a while, by L. Craffus, but fone after, vpon dewe profe thereof, rejected sullie by Craffus and Cicero; yet allowed and made sterling agayne by M. Quintilian: neverthelie, shortlie after, by better assaye, disallowed of his owne scholer Plinius Secundus, who termeth it rightlie thus Audax contentio. It is a bold comparison in deed, to thinke to say better, than that is best. Soch turning of the best into worfe, is much like the turning of good wine, out of a faire
the ready way to the Latin tong.

Sweete flagon of siluer, into a foule muffie bottell of ledder: or, to turne pure gold and siluer, into foule brasse and copper.

Soch kinde of *Paraphrasis*, in turning, chopping, and changing, the beft to worfe, either in the mynte or scholes, (though *M. Brokke* and *Quintilian* both say the contrary) is much misliked of the beft and wifest men. I can better allow an other kinde of *Paraphrasis*, to turne rude and barbarus, into proper and eloquent: which nevertheleffe is an exercife, not fitte for a schole, but for a perfitte matter, who in plentie hath good choife, in copie hath right judgement, and grounded skill, as did appeare to be in *Sebastian Castalio*, in tranlating *Kempes* booke *de Imitando Christo*.

But to folow *Quintilianus* aduife to *Paraphrasis*, were euen to take paine, to seeke the worfe and fowler way, whan the plaine and fairer is occupied before your eyes.

The olde and beft authors that euer wrote, were content if occasion required to speake twife of one matter, not to change the wordes, but ρητώς, that is, worde for worde to expreffe it againe. For they thought, that a matter, well expreifed with fitte wordes and apt compofition, was not to be altered, but liking it well their felues, they thought it would alfo be well allowed of others.

A scholemafter (foch one as I require) knoweth that I say trewe.

He readeth in *Homer*, almost in euery *Homerus*, booke, and speciallie in *Secundo et nono Iliados*, not onelie som verfes, but whole leaues, not to be altered with new, but to be uttered with the old felue fame wordes.

He knoweth, that *Xenophon*, twife of *Agefitaus*, once in his life, againe in the historie of the Greekes, in one matter, kepeth always the felue fame wordes. He doth the like, speaking of *So- crates*, both in the beginning of his Apologie and in the laft ende of *ἀπομνημονευμάτων*.
The second booke teachyng

Demosthenes. Demosthenes also in 4. Philippica, doth borrow his owne wordes uttered before in his oration de Cherfonefo. He doth the like, and that more at large, in his orations, against Andration and Timocrates.

Cicero. In latin also, Cicero in som places, and Virgilius. Virgil in mo, do repeate one matter, with the felde fame wordes. Thies excellent authors, did thus, not for lacke of wordes, but by judgement and skilfull, whatsoever, other, more curious, and leffe skilfull, do thinke, write, and do.

Paraphrafis neverthelesse hath good place in learning, but not, but myne opinion, for any scholer, but is onelie to be left to a perfite Maister, eyther to expound openlie a good author withall, or to compare priuatelie, for his owne exercife, how some notable place of an excellent author, may be uttered with other fitte wordes: But if ye alter also, the composition, forme, and order than that is not Paraphrafis, but Imitatio, as I will fullie declare in fitter place.

The scholer shall winne nothing by Paraphrafis, but onelie, if we may beleue Tullie, to chose worfe worde, to place them out of order, to feare ouermoch the judgement of the maister, to mislike ouermoch the hardnes of learning, and by vfe, to gather vp faultes, which hardlie will be left of againe.

The maister in teaching it, shall rather encreafe hys owne labou[r], than his scholers profet: for when the scholer shall bring vnto his maister a peece of Tullie or Cefar turned into other latin, then must the maister cum to Quintilians goodlie lesson de Emendatione, which, (as he faith) is the moat profitable part of teaching, but not in myne opinion, and namelie for youte in Grammer scholes. For the maister nowe taketh double paynes: firft, to marke what is amiffe: againe, to inuent what may be sayd better. And here perchance, a verie good maister may easelie both decriue himselfe, and lead his schole[s] into error.

It requireth greater learning, and deeper judgement, than is to be hoped for at any scholemasters
the ready way to the Latin tong.

hand: that is, to be able alwayes learnedlie and per-
fitelie.

\[
\begin{align*}
\text{Mutare quod ineptum est:} \\
\text{Transmutare quod peruerfum est:} \\
\text{Replere quod deef:} \\
\text{Detrahere quod obest:} \\
\text{Expungere quod inane est.}
\end{align*}
\]

And that, which requireth more skill, and deepest consideracion.

\[
\begin{align*}
\text{Premere tumentia:} \\
\text{Extollere humilia:} \\
\text{Astringere luxuriantia:} \\
\text{Componere diffoluta.}
\end{align*}
\]

The master may here onelie flumbe, and perchance fault in teaching, to the marring and mayning of the Scholer in learning, whan it is a matter, of much readyng, of great learning, and tried judgement, to make trewe difference betwixt.

\[
\begin{align*}
\text{Sublime, et Tumidum:} \\
\text{Grande, et immodicum:} \\
\text{Decorum, et ineptum:} \\
\text{Perfettum, et nimium.}
\end{align*}
\]

Some men of our time, counted perfite Mailers of eloquence, in their owne opinion the best, in other mens judgements very good, as Omphalus ererie where, Sadoletus in many places, yea also my frende Oforius, namelie in his Epiftle to the Queene and in his whole booke de Iusticia, haue so ouer reached them felues, in making trew difference in the poyntes afore rehearfed, as though they had bene brought vp in some schole in Afla, to learne to decline rather then in Athens with Plato, Ariflotle, and Demofthenes, (from whence Tullie fetched his eloquence) to vnderland, what in ererie matter, to be fpoken or written on, is, in verie deede, Nimium, Satis, Parum, that is for to say, to all considerations, Decorum, which, as it is the hardeft point, in all learning, so is it the faireft and onelie marke, that scholers, in all their studie, must alwayes shote at, if they purpose an other day to be,
either founde in Religion, or wise and discrete in any vocation of the common wealth.

Agayne, in the lowest degree, it is no low point of learning and judgement for a Scholemaster, to make trewe difference betwixt.

\[
\begin{align*}
\text{Humile et depretium:} \\
\text{Lene et remissum:} \\
\text{Siccum et aridum:} \\
\text{Exile et macrum:} \\
\text{Inaffectatum et neglectum.}
\end{align*}
\]

In these points, some, loving Melancthon well, as he was well worthie, but yet not considering well nor wisely, how he of nature, and all his life and study by judgement was wholly spent in \textit{genre Disciplinabili}, that is, in teaching, reading, and expounding plainlie and aptlie schole matters, and therefore employed thereunto a fitte, fenfible, and cauleme kinde of speaking and writing, some I say, with very well living [liking?], but not with verie well weying Melancthon doinges, do frame them selues a stytle, cold, leane, and weake, though the matter be never so warme and earnest, not much unlike unto one, that had a pleasure, in a roughe, raynie, winter day, to clothe him selfe with nothing els, but a demie bukram caslok, plaine without pla[tes], and single without lyning: which will neither beare of winde nor weather, nor yet kepe out the sunne, in any hote day.

Some suppose, and that by good reason, that Melancthon him selfe came to this low kinde of writing, by ving ouer much \textit{Paraphrasis} in reading: For studying therbie to make euery thing freight and easie, in smothing and playing all things to much, neuer leaneth, whiles the fence it selfe be left, both lowe and lafie. And some of those \textit{Paraphrasis} of Melancthon be set out in Printe, as, \textit{Pro Archia Poeta, et Marco Marcella}. But a scholer, by myne opinion, is better occupied in playing or sleping, than in spendying time, not onelie vaine but alfo harmefullie, in foch a kinde of exercise.

If a Master woulde haue a perfite example to folow,
the ready way to the Latin tong. 101

how, in *Genere sublimi*, to auoide *Nimium*, or in *Mediocris*, to atteyne *Satis*, or in *Humili*, to exchew *Parum*, lethim read diligently for the firfl, *Secundam* Cicero. *Philippicam* for the meane, *De Natura Deorum*, and for the lowest, *Partitiones*. Or, if in an other tong, ye looke for like example, in like perfection, for all thofe three degrees, read *Pro Ctesiphonte*, *Ad Demosthenes*. *Leptinem, et Contra Olympiodorum*, and, what witte, Arte, and diligence is hable to assourde, ye shall plainly fee.

For our tyme, the odd man to performe all three perfitlie, whatfoever he doth, and to know the way to do them skilfullie, when fo ever he lift, is, in my poore opinion, *Iohannes Sturmius*. *Iohn. Stur.*

He alfo councelleth all scholers to beware of *Paraphrafs*, except it be, from worfe to better, from rude and barbarous, to proper and pure latin, and yet no man to exercife that neyther, except foch one, as is alreadie furnifhed with plentie of learning, and grounded with ftedfaft judgement before.

All theis faultes, that thus manie wise men do finde with the exercife of *Paraphrafs*, in turning the beſt latin, into other, as good as they can, that is, ye may be fure, into a great deale worfe, than it was, both in right choice for proprietie, and trewe placing, for good order is committed alfo commonlie in all common fcholes, by the scholemafters, in toffing and trobling yong wittes (as I sayd in the beginning) with that boocherlie feare in making of Latins.

Therefore, in place of Latines for yong scholers, and *Paraphrafs* for the masters, I wold haue double tranilation specially used. For, in double translating a perfite peece of *Tullie or Cefar*, neyther the scholer in learning, nor ye Mafter in teaching can erre. A true tochitone, a fure metwand lieth before both their eyes. For, all right congruitie : proprietie of wordes : order in sentences : the right imitation, to inuent good matter, to dispoe it in good order, to confirme it with good reaſon, to exprefs any purpose fitlie and orderlie,
The second booke teachyng

is learned thus, both easlie and perfittie: Yea, to miffy spomtyme in this kinde of tranflation, bringeth more proffet, than to hit right, either in Paraphrafi or making of Latins. For though ye say well, in a latin making, or in a Paraphrafi, yet you being but in doufte, and uncerayne whether ye faie well or no, ye gather and lay vp in memorie, no sure frute of learning thereby: But if ye fault in translatioun, ye are easlie taught, how perfittie to amende it, and so well warned, how after to excewe, all such faults againe.

Paraphrafi therefore, by myne opinion, is not meete for Grammer scholes: nor yet verie fitte for yong men in the vniversalitie, vntill studie and tyme, haue bred in them, perfit learning, and steadfaft judgement.

There is a kinde of Paraphrafi, which may be vsed, without all hurt, to much proffet: but it ferueth onely the Greke and not the latin, nor no other tong, as to alter linguam Ionicam aut Doricam into meram Atticam: A notable example there is left vnto vs by a notable learned man Dionys Halicarn: who, in his booke, περί παραβάσεως, doth translate the goodlie florie of Candaulus and Gyges in ι Herodoti, out of Ionica lingua, into Atticam. Read the place, and ye shall take, both pleasaunce and proffet, in conference of it. A man, that is exercised in reading, Thucydides, Xenophon, Plato, and Demosthenes, in vuing to turne, like places of Herodotus, after like forte, hold shortlie cum to such a knowledge, in vnderstanding, speaking, and writing the Greeke tong, as fewe or none hath yet atteyned in England. The like exercife out of Dorica lingua may be alfo vsed, if a man take that little booke of Plato, Timaeus Locrus, de Animo et natura, which is written Doric, and turne it into foch Greeke, as Plato vieth in other workes. The booke, is but two leaues: and the labor wold be, but two weeke: but furelie the proffet, for easie vnderstanding, and trewe writing the Greeke tonge, wold conseruaile wyth the toile, that som men taketh, in otherwifecoldlie reading that tonge, two yeares.

And yet, for the latin tonge, and for the exercife of
Paraphrases, in those places of Latin, that can not be bettered, if some young man, excellent of witte, courageous in will, lustie of nature, and desirous to contend even with the best Latin, to better it, if he can, surelie I commend his forwardnesse, and for his better instruction therein, I will set before him, as notable an example of Paraphrases, as is in Record of learning. Cicero himself, doth contend, in two fondrie places, to expresse one matter, with diuerse wordes: and that is Paraphrases, faith Quintillian. The matter I suppose, is taken out of Panetius: and therefore being translated out of Greekke at diuers times, is uttered for his purpose, with diuers wordes and formes: which kind of exercise, for perfect learned men, is verie profitable.

2. De Finib.


b. Eademque ratio facit hominem hominum appetendum, cumque his, natura, et sermone in usu congruentem: ut profectus a caritate domestlicorum as fuorum, currat longius, et se implicet, primo Civium, deinde omnium mortalium societati: visque non sibi soli se natum meminerit, sed patriae, sed suis, ut exigua pars ipsius relinquatur. c. Et quoniam eadem natura cupiditatem ingemuit homini verius inueniendi, quod facilime apparat, cum vacui curis, etiam quid in ccelo fiat, seire avemus, etc.

1. Officiorum.

a. Homo autem, qui rationis est participes, per quam consequentia cernit, et causas rerum videt, earumque progressus, et quae antecefsiones non ignorant, similitudines, comparat, rebusque praefentibus adiungit, atque annellit futuras, facile totius vitae cursum videt, ad quamque degeram preparat res necessarias. b. Eademque natura vi rationis hominem conciliat homini, et ad Orationis et ad vitae societatem: ingeneratque imprimis praeipuum
The second booke teachyng

squendam amorem in eos, qui procreati sunt, impellitque ut hominum cæ tus et celebrari inter se, et sibi obediri a feobiri velit, ob ea quae causas studet pars re ea, quae suppeditent ad cultum et ad viönum, nec sibi soli, sed coniugi, liberis, ceterisque quos charos habeat, tuerique debet. c. Quæ cura exquisitatem animos, et maiores ad rem gerendam factæ: imprimitque hominis est propria veri inquisitio atque investigatio: ita cum sumus necessariis negotiis curi et vacui, tum auemus aliquid videre, audire, addidere, cognitionemque rerum mirabilium, etc.

The conference of these two places, conteinyng fo excellent a peece of learning, as this is, expressed by fo worthy a witte, as Tullie was, muß needes bring great pleafure and proffit to him, that maketh trew counte, of learning and honeifie. But if we had the Greke Author, the firfl Patterne of all, and thereby to fee, how Tullies witte did worke at diuerfe tymes, how, out of one excellent Image, might be framed two other, one in face and fauor, but fomwhat differing in forme, figure, and color, furelie, fuch a peece of workephanship compared with the Paterne it felfe, would better pleafe the eafe of honeifie, wife, and learned myndes, than two of the faireff Venuffes, that euer Apelles made.

And thus moch, for all kinde of Paraphrazis, fitte or vnfit, for Scholers or other, as I am led to thinke, not onelie, by mine owne experience, but chiefly by the authoritie and judgement of thofe, whom I my felfe would gladlieft folow, and do counfell all myne to do the fame: not contendying with any other, that will otherwise either thinke or do.

Metaphrazis.

This kinde of exercife is all one with Paraphrazis, faue it is out of verfe, either into profe, or into fome other kinde of meter: or els, out of profe into verfe, which was Socrates exercife and paftime (as Plato reporteth) when he was in prifon,
the ready way to the Latin tong. 105
to translate Æsop's Fables into verse. Quintilian doth
greatlie praiie also this exercife: but bicause Tullie
doth dialow it in young men, by myne opinion, it
were not well to vfe it [in] Grammer Scholes, even for
the felfe fame caufes, that be recited against Para-
phrafis. And therfore, for the vfe or milufte of it, the
fame is to be thought, that is spoken of Paraphrafis
before. This was Sulpiitus exercife: and he gathering
vp thereby, a Poeticall kinde of talke, is iiftlie named
of Cicero, grandis et Tragicus Orator: which I think
is spoken, not for his praiife, but for other mens war-
ning, to exchew the like faulte. Yet nevertheless, if our
Scholemafter for his owne instruction, is defirous, to fee
a perfite example hereof, I will recite one, which I
thinkke, no man is fo bold, will say, that he can amend
it: and that is Chryfes the Prieftes Oration to the
Grekes, in the beginnyng of Homers Ilias, Hom. v. 11.
turned excellentlie into profe by Socrates Pin. 3. Rep.
him felfe, and that advisedlie and purpofelie for other
to folow: and therfore he calleth this exercife, in the
fame place, μίμησις, that is, Imitatio, which is moft
trew: but, in this booke, for teachyng fake, I will
name it Metaphrafis, reteinyng the word, that all
teachers, in this cafe, do vfe.

Homerus I. Ιλιαδ.

δι γὰρ ἦλθε θόας ἐπὶ νῆσος Ἀχαιῶν,
λυσόμενός τε θύγατρα, φέρων τ’ ἀπερείσι’ ἄποινα,
στέμματ’ ἔχων ἐν χερσίν ἐκβόλου Ἀπόλλωνος,
χρυσόω ἀνά σκήπτρῳ καὶ ἐλάσσετο πάντας Ἀχαιῶν,
Ἀτρείδα δὲ μάλιστα δόω, κοσμήτορε λαῶν.

Ἀτρείδαι τε, καὶ ἄλλοι εὐκνήμιδες Ἀχαιοὶ,
ὑμῖν μὲν θεοὶ δοίεν, ὁλύμπια δῶματ’ ἔχοντες,
ἐκποιεῖν Πριάμου πόλιν, εὗ δ’ οἰκᾶθ’ ἱκέσθαι:
πᾶντα δ’ ἤμιλυσά τε φίλην, τὰ τ’ ἄποινα δέχεσθαι,
ἀζόμενοι Διὸς τιάν ἐκβόλου Ἀπόλλωνα.

ἐνθ’ ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαι θ’ ἵππη, καὶ αγιλάδ’ ἰδέβαι ἄποινα:
ἀλλ’ οὐκ Ἀτρείῳ Ἀγαμέμνονι ἤρθαν ϑυμῷ,
The second booke teachyng

...
To compare Homer and Plato together, two wonders of nature and arte for witte and eloquence, is most pleafant and profitable, for a man of ripe judgement. Platos turning of Homer in this place, doth not ride a loft in Poeticall termes, but goeth low and loft on foote, as profe and Pedestris oratio should do. If Sulpitius had had Platos consideration, in right vifing this exer-
cife, he had not deferred the name of Tragicus Orator, who should rather haue studied to exprefse vim Demos-
themes, than furom Poete, how good fo euer he was, whom he did follow.

And therfore would I haue our Scholemafter wey well together Homer and Plato, and marke diligentlie thefe foure pointes, what is kept; what is added; what is left out: what is changed, either, in choife of wordes, or forme of fentences; which foure pointes, be the right tooles, to handle like a workeman, this kinde of worke: as our Scholer shall better vnderland, when he hath be[ene] a good while in the Vnuerfitie: to which tyme and place, I chiefly remitte this kind of exercife.

And bicaufe I euer thought examples to be the beil kinde of teaching, I will recite a golden fentence out of that Poete, which is next vnto Homer, not onelie in tyme, but alfo in worthines: which hath beene a paterne for many worthie wittes to follow, by this kind of Metaphrafis, but I will content my felfe, with foure workemen, two in Greke, and two in Latin, foch, as in both the tongues, wifer and worthier, can not be looked for. Surelie, no ilone fet in gold by moft cunning worke-
men, is in deed, if right counte be made, more worthie the looking on, than this golden fentence, diuerfliely wrought upon, by foch foure excellent Mafters.

Hesiodus. 2.

1. οὕτως μὲν πανάριστος, ὀς αὐτῷ τάντα νοῦσῃ,
   φράσασμενος τά κ’ ἐπείτα καὶ ἐς τέλος ἥνω ἀμείνω
2. καθὸς δ’ αὐτὸ κάκεινος, ὀς εἰπότι πιθήκας.
3. ὃς δ’ κέ μὴ αὐτὸς νόετ, μήτ’ ἄλλον ἄκοινον
   ἐν θυμῷ βάλλοντας, δ’ αὐτ’ ἀχρήγος ἄνηρ.
Thus rudelie turned into base English.

1. That man in wisedome paffeth all,
   to know the best who hath a head:
2. And meedle wife eke counted shall,
   who yeildes him selfe to wise mens read.
3. Who hath no witte, nor none will heare,
   amongst all fooles the belles may beare.

Sophocles in Antigone.

1. Φιλεν έγωγε πρεσβειαν πολλα,
   Φυναι τον άνδρα πάντες επιστήμης πλέων:
2. Εϊ δ' ουν (φιλεν γάρ τούτο μη ταΰτη βέπειν)
   Και των λεγόντων εν καλών το μαθήματεν.

Marke the wisedome of Sophocles, in leauyng out the last sentence, becaurse it was not cumlie for the fonne to vse it to his father.

Basilenus in his Exhortation to youth.

1. Μεμνησθε τον Ησιόδου, όσ φησι, αριστον μεν είναι τον
   παρ' έαυτοι τα δεοντα δινορώντα. 2. 'Εσθλον δε κάκεί
   νου, τον τοις, παρ' ετέρων ποδειχθείσων επόμενον. 3. τον
   δε προς οδηγευν επιτηδειαν δρκειαν είναι προς άπαντα.

M. Cit. Pro. A. Cluentio.

1. Sapientissimum esse dicunt eum, cui, quod opus sit, ipsi
   veniat in mentem: 2. Proxime accedere illum, qui
   alterius bene inuentis obtemperet. 3. In sìluitia contra
   efi: minus enim silentis efi is, cui nihil in mentem venit,
   quam ille, qui, quod silenti alteri venit in mentem venit.

Cicero doth not plainlie expresse the last sentence, but doth invent it fittle for his purpofe, to taunt the folie and simplicitie in his aduerfarie Aelius, not weying wifelie, the subtle doynges of Chryfogonius and Stalenus.

M. Cit. Pro. A. Cluentio.

1. Sepe ego audiui milites; eum primum esse virum, qui
   ipsi confulat, quid in rem sit: 2. Secundum eum, qui
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bene momenti obediat: 3. Qui, nec ipse consulere, nec aliori parere solvit, eum extremi esse ingenii.

Now, which of all these four, Sophocles, S. Basil, Cicero, or Livie, hath expressed Heiodus best, the judgement is as hard, as the workmanship of every one is most excellent in deed. An other example out of the Latin tong also I will recite, for the worthines of the workman thereof, and that is Horace, who hath so turned the begining of Terence Eunuchus, as doth worke in me, a pleasant admiration, as oft so ever, as I compare these two places together. And though every Master, and every good Scholer to, do know the places, both in Terence and Horace, yet I will set them heare, in one place together, that with more pleasure, they may be compared together.

Terentius in Eunuchus.

Quidigitur faciam non eam? ne nunc quidem cum accessor ultra? an potius ita me comparrem, non perpeti meretricum contumelias? exclusit: reuocat, redeam non, si me obseret. 

FARM EN a little after. Here, quae res in se neque consilium neque modum habet illum, eam consilio regere non potes. In Amore hae omnia infamia vitia, inuriae, suspicaciones, inimicitiae, inducia, bellum, pax rursum. Incerta hae si tu postules ratione certa facere, nihil plus agas, quam si des operam, vi cum ratione insanias.

Horatius, lib. Ser. 2. Saty. 3.

Nec nunc cum me vocet ulter, Accedam? an potius mediter finire dolores? Exclusit: reuocat, redeam? non si obseret. Exce

Scrius non Paulo sapientior: d' Here, quae res

Nec modum habet, neque consilium, ratione modoque Tractari non vult. In amore, hae sunt mala, bellum, Pax rursum: hae si quis tempellatis prope ritu Mobilia, et caeca fluentia forte, laborat Reddere certa, fii nihil plus explicit, ac si Infaniere paret certa natione, modoque.

This exercise may bring much profite to ripe heads,
The second booke teachyng

and stayd judgementes: bicaufe in traueling in it, the mynde muft nedes be verie attentive, and busilie occupied, in turning and toffing it felfe many wayes: and conferryng with great pleaure, the varietie of worthie wittes and judgementes togither: But this harme may fone cum therby, and namelie to yong Scholers, leffe, in feeking other wordes, and new forme of fentences, they chance vpon the worfe: for the which onelie caufe, Cicero thinketh this exercife not to be fit for yong men.

Epitome.

This is a way of studie, belonging, rather to matter, than to wordes: to memorie, than to utterance: to thofe that be learned alreadie, and hath small place at all amonges yong scholers in Grammer scholes. It may proffet priuatelie fome learned men, but it hath hurt generallie learning it felfe, very moch. For by it haue we loft whole Trogus, the beft part of T. Liuius, the goodlie Dictionarie of Pompeius feflus, a great deale of the Ciull lawe, and other many notable bookees, for the which caufe, I do the more mislike this exercife, both in old and yong.

Epitome, is good priuatelie for himfelfe that doth worke it, but ill commonlie for all other that vie other mens labor therein: a filie poore kinde of studie, not vnlike to the doing of thofe poore folke, which neyther till, nor fowe, nor reape themfelues, but gleane by fleith, vpon other mens growndes. Soch haue emptie barnes, for deare yeares.

Grammar scholes haue fewe Epitomes to hurt them, except Epitheta Textoris, and fuch beggarlie gatheringes, as Hornan, Whittington, and other like vulgares for making of latines: yea I do withe, that all rules for yong scholers, were shorte than they be. For without doute, Grammatica it felfe, is sooner and furer learned by examples of good authors, than by the naked rewles of Grammarians. Epitome hurteth more, in the vnuerfities and studie of Philofophie: but moft of all, in diuiniteit it felfe.
the ready way to the Latin tong

In deede booke of common places be verie neces-
farie, to induce a man, into an orderlie generall know-
ledge, how to referre orderlie all that he readeth, \textit{ad
certa rerum Capita}, and not wander in \textit{studie}. And
to that end did \textit{P. Lombardus} the master of sentences
and \textit{Ph. Melanthon} in our daies, write two notable
booke of common places.

But to dwell in \textit{Epitomes} and booke of common
places, and not to binde himselfe daylie by orderlie
\textit{studie}, to reade with all diligence, principallie the
holyest scripture and withall, the beest Doctors, and so
to learne to make trewe difference betwixt, the autho-
rite of the one, and the Counsell of the other, maketh
so many feeming, and fonburnt minifters as we haue,
whose learning is gotten in a sommer heat, and waihed
away, with a Chriftmas snev againe: who neuerthe-
leffe, are leffe to be blamed, than thofe blind buffardes,
who in late yeares, of wilfull maliciouſnes, would neyther
learne themſelues, nor could teach others, any thing
at all.

\textit{Paraphrafis} hath done leffe hurt to learning, than
\textit{Epitome}: for no \textit{Paraphrafis}, though there be many,
shal neuer take away \textit{Dauids Psalter}. \textit{Erasmus Par-
aphrafis} being neuer fo good, shal neuer baniſhe the
New Testament. And in an other schole, the \textit{Para-
phrafis} of \textit{Brocardus}, or \textit{Sambucus}, shal neuer take
\textit{Aristotles Rhetoricke}, nor \textit{Horace de Arte Poetica}, out
of learned mens handes.

But, as concerning a schole \textit{Epitome}, he that wo[ut]ld
haue an example of it, let him read \textit{Lucian περὶ κάλλους}
which is the verie \textit{Epitome} of \textit{Ifoocrates oration de
laudibus Helena}, whereby he may learne, at the leaſt,
this wife leſſon, that a man ought to beware, to be
ouer bold, in altering an excellent mans worke.

\textit{Neuertheles}, som kinde of \textit{Epitome} may be vfed, by
men of skilful judgement, to the great proffeſt alfo of
others. As if a wife man would take \textit{Halles C[h]ronicle,
where moch good matter is quite marde with Inden-
ture \textit{Engliſhe}, and firſt change, strange and inkhorne
The second booke teachyng

tearmes into proper, and commonlie vfed wordes: next, specially to wede out that, that is superfluous and idle, not onelie where wordes be vainlie heaped one vpon an other, but alfo where many sentences, of one meaning, be fo clowted vp together as though M. Hall had bene, not writing the florie of England, but varying a sentence in Hitching schole: surelie a wise learned man, by this way of Epitome, in cutting away wordes and sentences, and diminishing nothing at all of the matter, hold leaue to mens vfe, a florie, halfe as much as it was in quantitie, but twife as good as it was, both for pleafure and alfo commoditie.

An other kinde of Epitome may be vfed likewise very well, to moch profet. Som man either by luilines of nature, or brought by ill teaching, to a wrong judgement, is ouer full of words, [and] sentences, and matter, and yet all his words be proper, apt and well chosen: all his sentences be rownd and trimlie framed: his whole matter grounded vpon good reafon, and stuffed with full arguments, for this intent and purpose. Yet when his talke shalbe heard, or his writing be read, of soch one, as is, either of my two deareft friends, M. Haddon at home, or John Sturmius in Germanie, that Nimium in him, which foole and vnlearned will moift commend, shal eyther of thies two, bite his lippe, or shake his heade at it.

This fulnes as it is not to be miiliked in a yong man, fo in harder age, in greater skill, and weightier affaires, it is to be tempered, or elfe discretion and judgement shal feeme to be wanting in him. But if his stile be still ouer rancke and luilie, as some men being neuer fo old and spent by yeares, will still be full of youthfull conditions as was Syr F. Bryan, and euermore wold haue bene, soch a rancke and full writer, must vfe, if he will do wifelie the exercife of a verie good kinde of Epitome, and do, as certaine wise men do, that be ouer fat and flefhie; who leauing their owne full and plentifull table, go to foioerne abrode from home for a while, at the temperate diet of some fober man, and fo by litle and
little, cut away the grothesse that is in them. As for an example: If Oforius would leaue of his lutines in striving against S. Auften, and his ouer rancke rayling against poore Luther, and the troth of Gods doctrine, and giue his whole studie, not to write any thing of his owne for a while, but to tranlate Demofthenes, with fo strait, fast, and temperate a fyle in latine, as he is in Greeke, he would become fo perfite and pure a writer, I beleue, as hath beene fewe or none fince Ciceroes dayes: And fo, by doing himselfe and all learned much good, do others leffe harme, and Chriftes doctrine leffe injury, than he doth: and with all, wyn unto himselfe many worthy frends, who agreeing with him gladly, in ye love and liking of excellent learning, are forie to fee fo worthie a witte, fo rare eloquence, wholie spent and confumed, in striving with God and good men.

Emonges the reft, no man doth lament him more than I, not onelie for the excellent learning that I fee in him, but also because there hath paffed priuatelie betwixt him and me, fure tokens of much good will, and frendlie opinion, the one toward the other. And furelie the distance betwixt London and Lyfbon, should not ftoppe, any kinde of frendlie dewtie, that I could, eyther shew to him, or do to his, if the greatest matter of all did not in certeyne pointes, separate our myndes.

And yet for my parte, both toward him, and diuerie others here at home, for like caufe of excellent learning, great wifdome, and gentle humanitie, which I haue feene in them, and felt at their handes my felfe, where the matter of difference is mere confcience in a quiet minde inwardlie, and not contentious malice with spitefull rayling openlie, I can be content to followe this rewle, in milkening some one thing, not to hate for anie thing els.

But as for all the bloodie beastes, as that fat Boore of the wood: or thofe brauling Bulles of Bafan: or any lurking Dorm[o]us, blinde, not by nature, but by malice, and as may be gathered of their owne testimonie, giuen ouer to blindnes, for giuing ouer God
and his word; or so as be so lustie runnegates, as first, runne from God and his trew doctrine, than, from their Lordes, Mas ters, and all dewtie, next, from them selues and out of their wittes, lastly from their Prince, contrey, and all dew allegiance, whether they ought rather to be pitted of good men, for their miserie, or contemned of wise men, for their malicious folie, let good and wise men determine.

And to returne to Epitome agayne, some will judge much boldnes in me, thus to judge of Oforius fylle: but wise men do know, that meane lookers on, may trewelie fay, for a well made Picture: This face had bene more cumlie, if that he redde in the cheeke, were somewhat more pure fanguin than it is: and yet the ftaender by, can not amend it himfelfe by any way.

And this is not written to the difpraife but to the great commendation of Oforius, because Tullie himfelfe had the fame fulnes in him: and therefore went to Rodes to cut it away: and faith himfelfe, recepi me domum prope mutatus, nam quasi referuerat iam oratio. Which was brought to paffe I beleue, not onelie by the teaching of Molo Appollomius but also by a good way of Epitome, in binding him felfe to tranflate meros Atticos Oratores, and so to bring his fylle, from all lowfe grofneffe, to fuch firme fafnes in latin, as is in Demothenes in Greeke. And this to be moit trew, may eafelie be gathered, not onelie of L. Craffus talke in i. de Or. but speciallie of Cicerос owne deede in tranlating Demothenes and Εισχίνες orations περί στεφ. to that verie ende and purpofe.

And although a man groundlie learned all readie, may take much proffet him felfe in ving, by Epitome, to draw other mens workes for his owne memore fake, into shorter rowme, as Conterus hath done verie well the whole Metamorphosis of Ouid, and David Cythrous a great deale better, the, ix. Mufes of Herodotus, and Melanthon in myne opinion, far beft of all, the whole florie of Time, not onelie to his owne vie, but to other mens proffet and his great prayle, yet, Epitome is moit
necessarie of all in a mans owne writing, as we learne of that noble Poet Virgill, who, if Donatus say trewe, in writing that perfite worke of the Georgicennes, videl dailie, when he had written 40. or 50. verfes, not to ceafe cutting, paring, and polliihing of them, till he had brought them to the number of x. or xij.

And this exercife, is not more nedefullie done in a great worke, than wifelie done, in your common dailie writing, either of letter, or other thing elfe, that is to fay, to perufe diligentlie, and fee and spie wifelie, what is alwaies more then nedeth: For, twenty to one, offend more, in writing to moch, than to litle: even as twentie to one, fall into ficknede, rather by ouer mochfulnes, than by anie lacke or emptinesse. And therefore is he alwaies the beil Englifh Phyfition, that beil can geue a purgation, that is, by way of Epitome, to cut all ouer much away. And surelie mens bodies, be not more full of ill humors, than commonlie mens myndes (if they be yong, luftie, proude, like and loue them felues well, as moft men do) be full of fan[t]ajfies, opinions, errors, and faultes, not onelie in inward inuention, but also in all their vttterance, either by pen or taulke.

And of all other men, euen thofe that haue ye inuen- tuief heads, for all purpofes, and roundel tonges in all matters and places (except they learne and vfe this good leffon of Epitome) commit commonlie greater faultes, than dull, flaying silent men do. For, quicke inventors, and faire readie speakers, being boldned with their present habilitie to fay more, and perchance better to, at the foden for that present, than any other can do, vfe lefle helpe of diligence and fluidie than they ought to do: and fo haue in them commonlie, lefle learning, and weaker judgement, for all deepe confiderations, than some duller heads, and flower tonges haue.

And therefore, readie speakers, generallie be not the beil, playneft, and wifelie writers, nor yet the deepeft judgers in weightie affaires, bicaufe they do not tarry to weye and judge all thinges, as they shoult: but hauing
their heads over full of matter, be like pennes over full of incke, which will foner blotte, than make any faire letter at all. Tyme was, when I had experience of two Ambaffadors in one place, the one of a hote head to inuent, and of a hattie hand to write, the other, colde and flayd in both: but what difference of their doinges was made by wise men, is not vknowne to some persons. The Bishop of Winchefter Steph. Gardiner had a quicke head, and a readie tong, and yet was not the beft writer in England. Cicero in Brutus doth wifelie note the fame in Serg: Gaibo, and Q. Hortentius, who were both, hote, luftie, and plaine speakers, but colde, lowfe, and rough writers: And Tullie telleth the caufe why, faying, when they spake, their tong was naturally caried with full tyde and wynde of their witte: when they wrote their head was solitarie, dull, and caulme, and fo their style was blonte, and their writing colde: Quod vitium, fayth Cicero, peringeniosis hominis neque fatis dolibus plurumque accidit.

And therfore all quick inuentors, and readie faire speakers, muil be carefull, that, to their goodnes of nature, they adde alfo in any wife, fludie, labor, leasure, learning, and judgement, and than they shall in deed, pafe all other, as I know some do, in whome all thofe qualities are fullie planted, or elfe if they giue ouer moch to their witte, and ouer litle to their labor and learning, they will foneft ouer reach in taulke, and fardeft cum behinde in writing whatfoeuer they take in hand. The methode of Epitome is moft necessarie for foch kinde of men. And thus much concerning the vfe or misufe of all kinde of Epitome in matters of learning.

\* Imitatio.

Imitation, is a facultie to expresse liuelie and perfitelie that example: which ye go about to fol[l]ow. And of it felve, it is large and wide: for all the workes of nature, in a maner be examples for arte to folow.

But to our purpofe, all languages, both learned and
the ready way to the Latin tong.

mother tongues, be gotten, and gotten onelie by Imitation. For as ye use to heare, so ye learne to speake: if ye heare no other, ye speake not your selues: and whome ye onelie heare, of them ye onelie learne.

And therefore, if ye would speake as the best and wisest do, ye must be conuerfant, where the best and wisest are: but if yow be borne or brought vp in a rude co[u]ntrie, ye shal not chowe but speake rudelie: the rudest man of all knoweth this to be trewe.

Yet neuerthelesse, the rudenes of common and mother tongues, is no bar for wise speaking. For in the rudest contrie, and most barbarous mother language, many be found [yat] can speake verie wifelie: but in the Greeke and latin tong, the two onelie learned tongues, which be kept, not in common taulke, but in priuate bookes, we finde alwayes, wisdom and eloquence, good matter and good utterance, never or seldom a fonder. For all such Authors, as be full of good matter and right judgement in doctrine, be likewise alwayes, most proper in wordes, most apte in sentence, most plain and pure in uttering the same.

And contrariwise, in those two tongues, all writers, either in Religion, or any sect of Philosophie, who so euer be fonde fonde in judgement of matter, be commonlie found as rude in uttering their mynde. For Stoickes, Anabaptiftes, and Friers: with Epicures, Libertines and Monkes, being most like in learning and life, are no fonder and pernicious in their opinions, than they be rude and barbarous in their writings. They be not wise, therefore that say, what care I for a mans wordes and utterance, if his matter and reasons be good. Such men, say so, not so much of ignorance, as eyther of some singuler pride in themselves, or some speciall malice or other, or for some priuate and parcial matter, either in Religion or other kinds of learning.

For good and choice meats, be no more requisite for helthie bodies, than proper and apte wordes be for good matters, and also plain and sensible utterance for the best and de[e]pest reasons: in which two pointes
fandeth perfite eloquence, one of the fairest and rarest
giftes that God doth geue to man.

Ye know not, what hurt ye do to learning, that care
not for wordes, but for matter, and fo make a deuorfe
betwixt the tong and the hart. For marke all aiges:
looke vpon the whole courfe of both the Greeke and
Latin tonge, and ye shall surelie finde, that, when apte
and good wordes began to be neglected, and properties
of those two tonges to be confounded, than also began,
ill deedes to spring: strange maners to oppresse good
orders, newe and fond opinions to strue with olde and
true doctrine, firft in Philofophie: and after in Re-
ligion: right judgement of all things to be peruered,
and fo vertue with learning is contemned, and studie
left of: of ill thoughtes cummeth peruerse judgement:
of ill deedes springeth lewd taule. Which fower mis-
orders, as they mar mans life, fo destroy they good
learning withall.

But behold the goodneffe of Gods prouidence for
learning: all olde authors and sectes of Philofophy,
which were fondeil in opinion, and rudeil in utterance,
as Stoickes and Epicures, firft contemned of wise men,
and after forgotten of all men, be so confumed by
tymes, as they be now, not onelie out of vfe, but alfo
out of memorie of man: which thing, I surelie thinke,
will shortlie chance, to the whole doctrine and all the
bookes of phantaftical Anabaptiftes and Friers, and
of the beaftlie Libertines and Monkes.

Againe behold on the other side, how Gods wifdome
hath wrought, that of Academici and Peripatetici, thofe
that were wifef in judgement of matters, and purefli in
uttering their myndes, the firft and chieflie, that wrote
moft and beft, in either tong, as Plato and Ariftotle in
Greeke, Tullie in Latin, be fo either whole, or suffi-
ciently left vnto vs, as I neuer knew yet scholer, that
gave himselfe to like, and loue, and folowe chieflie thofe
three Authors but he proued, both learned, wise, and
also an honest man, if he joyned with all the trewe
doctrine of Gods holi Bible, without the which, the
the ready way to the Latin tong. 119

other three, be but fine edge tooles in a fole or mad mans hand.

But to returne to Imitation agayne: There be three kindes of it in matters of learning.

The whole doctrine of Comedies and Tragedies, is a perfite imitation, or faire liuelie painted picture of the life of euerie degree of man. Of this Imitation writeth Plato at large in 3. de Rep. but it doth not moch belong at this time to our purpole.

The seconde kind of Imitation, is to folow for learning of tonges and sciences, the best authors. Here rifeth, emonges proude and enuious wittes, a great controuerfie, whether, one or many are to be folowed: and if one, who is that one: Seneca, or Cicero: Sallust or Cefar, and so forth in Grecce and Latin.

The third kinde of Imitation, belongeth to the seconde: as when you be determined, whether ye will folow one or mo, to know perfitle, and which way to folow that one: in what place: by what meane and order: by what tooles and instrumentes ye shall do it, by what skill and judgement, ye shal trewelie difcerne, whether ye folow rightlie or no.

This Imitatio, is dissimilis materie similis tractatio: and alfo, similis materie dissimilis tractatio, as Virgill folowed Homer: but the Argument to the one was Vyffes, to the other Æneas. Tullie perfecuted Antonie with the fame wepons of eloquence, that Demophenes vied before against Philippe.

Horace foloweth Pindar, but either of them his owne Argument and Perfon: as the one, Hiero king of Sicilie, the other Augustus the Emperor: and yet both for like respectes, that is, for their coragious frounes in warre, and iuif government in peace.

One of the beft examples, for right Imitation we lacke, and that is Menander, whom our Terence, (as the matter required) in like argument, in the fame Perfions, with equall eloquence, foote by foote did folow.

Som pieces remaine, like broken Iewelles, whereby
men may rightlie eteme, and iuflie lament, the loffe of the whole.

Erasmus, the ornament of learning, in our tyme, doth wish that som man of learning and diligence, would take the like paines in Demofthenes and Tullie, that Macrobius hath done in Homer and Virgill, that is, to write out and ioyne together, where the one doth imitate the other. Erasmus wishes is good, but surelie, it is not good enough: for Macrobius gatherings for the Aineodos out of Homer, and Eobanus Heffus more diligent gatherings for the Bucolikes out of Theocritus, as they be not fullie taken out of the whole heape, as they should be, but euen as though they had not fought for them of purpofe, but fownd them scattered here and there by chance in their way, euen so, onelie to point out, and nakedlie to ioyne together their fentences, with no farther declaring the maner and way, how the one doth folow the other, were but a colde helpe, to the encreafe of learning.

But if a man would take his paine also, when he hath layd two places, of Homer and Virgill, or of Demofthenes and Tullie togethier, to teach plainlie withall, after this fort.

1. Tullie retyneth thus moch of the matter, thies sentences, thies wordes:
2. This and that he leaueth out, which he doth wittelie to this end and purpofe.
3. This he addeth here.
4. This he diminiiheth there.
5. This he ordereth thus, with placing that here, not there.
6. This he altereth, and changeth, either, in propertie of wordes, in forme of sentence, in subflance of the matter, or in one, or other conuenient circumftance of the authors prefent purpofe. In thiesfewe rude English wordes, are wrapt vp all the necessarie tooles and instrumentes, where with trewe Imitation is rightlie wrought withall in any tonge. Which tooles, I openlie confesse, be not of myne owne forging, but partlie left
the ready way to the Latin tong.

unto me by the cunning Master, and one of the worthiest Gentlemen that ever England bred, Sir John Cheke: partlie borrowed by me out of the shoppe of the dearest frende I have out of England, Jo. St. And therefore I am the bolder to borrow of him, and here to leave them to other, and namelie to my Children: which tooles, if it please God, that an other day, they may be able to vs rightlie, as I do wihe and daylie pray, they may do, I shal be more glad, than if I were able to leave them a great quantitie of land.

This forefaide order and doctrine of Imitation, would bring forth more learning, and breed vp treuer judgement, than any other exercise that can be vfed, but not for yong beginners, bicaufe they shal not be able to consider dulie theerof. And trewelie, it may be a shame to good students who hauing so faire examples to follow, as Plato and Tullie, do not vide so wise wayes in folowing them for the obteyning of wisedome and learning, as rude ignorant Artificers do, for gaining a small commoditie. For surelie the meanest painter vseth more witte, better arte, greater diligence, in his shoppe, in folowing the Picture of any meane mans face, than commonly the best students do, even in the vniversitie, for the atteining of learning it selfe.

Some ignorant, vnlearned, and idle student: or some busie looker vpon this little poore booke, that hath neither will to do good him selfe, nor skill to judge right of others, but can luftelie contenme, by pride and ignorance, all painfull diligence and right order in study, will perchance say, that I am to precise, to curious, in marking and piteling [pidling] thus about the imitation of others: and that the olde worthie Authors did never busie their heads and wittes, in folowynge fo preciselie, either the matter what other men wrote, or els the maner how other men wrote. They will say, it were a plaine flauerie, and inuiurie to, to shakkle and tye a good witte, and hinder the course of a mans good nature with such bondes of servitude, in folowynge other.

Except soch men thinke them selues wiser then
Cicero for teaching of eloquence, they must be content to turn a new leaf.

The best book that ever Tullie wrote, by all men's judgement, and by his own testimony, in writing whereof, he employed most care, studie, learning and judgement, is his booke de Orat. ad Q. F. Now let us see, what he did for the matter, and also for the manner of writing thereof. For the whole booke consistseth in these two pointes onely: In good matter, and good handling of the matter. And first, for the matter, it is whole Aristotle, what so ever Antonie in the second, and Crassus in the third doth teach. Trust not me, but believe Tullie himself, who writeth so, first, in that goodlie long Epistle ad P. Lentulum, and after in divers places ad Atticum. And in the very booke itself, Tullie will not have it hidden, but both Catulus and Crassus do oft and pleasantly lay that leth to Antonius charge. Now, for the handling of the matter, was Tullie so precise and curious rather to follow another man's Patern, than to invent some newe shape him selfe, namelie in that booke, wherein he purposed, to leave to posterity, the glorie of his wit? yea forth, that he did. And this is not my guessing and gathering, nor onely performed by Tullie in verie deed, but uttered also by Tullie in plain words: to teach other men thereby, what they should do, in taking like matter in hand.

And that which is especially to be marked, Tullie doth utter plainlie his conceit and purpose therein, by the mouth of the wiseft man in all that company: for saith Scæwola him selfe, Cur non imitamur, Crassie, Socratam illium, qui est in Phadro Platonis etc.

And further to understand, that Tullie did not obiter and bichance, but purposely and mindfully bend him selfe to a precise and curious Imitation of Plato, concerning the shape and forme of those booke, mark I pray you, how curious Tullie is to ytter his purpose and doing therein, writing thus to Atticus.

Quod in his Oratorij libris, quos tantopere laudat,
the ready way to the Latin tong. 123

If Cicero had not opened him selfe, and declared his owne thought and doynges herein, men that be idle, and ignorant, and enuious of other mens diligence and well doinges, would haue sworne that Tullie had neuer mynded any foch thing, but that of a precife curiofitie, we fayne and forge and father foch thinges of Tullie, as he neuer ment in deed. I write this, not for nought: for I haue heard fome both well learned, and otherwayes verie wife, that by their luftie miliking of foch diligence, haue drawen back the forwardnes of verie good wittes. But even as fuch men them felues, do sometymes stumble vpon doyng well by chance and benefite of good witte, fo would I haue our scholer alwayes able to do well by order of learnyng and right skill of judgement.

Concernyng Imitation, many learned men haue written, with mouch diuerfitie for the matter, and threfore with great contrarietie and fome itomacke amonge them felues. I haue read as many as I could get diligentie, and what I thinke of euery one of them, I will freellie fay my mynde. With which freedome I truif good men will beare, bicaufe it hall tend to neither fpuefull nor harmefull controuerfie.
The second booke teachyng

Cicero. In Tullie, it is well touched, shortlie taught, not fullie declared by Ant. in 2. de Orat: and afterward in Orat. ad Brutum, for the liking and misliking of Irfocrates: and the contrarie judgement of Tullie agaynst Caluus, Brutus, and Calidius, de genere dicendi Attico et Asiatico.

Die Halicar. Dionis. Halic. περί μιμήσεως. I feare is loft: which Author next Ariflotle, Plato, and Tullie, of all other, that write of eloquence, by the judgement of them that be best learned, defерue the next prayie and place.

Quintil. Quintilian writeth of it, shortly and coldlie for the matter, yet hotelie and spitelifly enough, agaynst the Imitation of Tullie.

Erasmus. Erasmus, beyng more occupied in spying other mens faultes, than declaryng his owne aduife, is mistaken of many, to the great hurt of studie, for his authority fake. For he writeth rightlie, rightlie understood: he and Longolius onelie differing in this, that the one feemeth to giue ouermoch, the other ouer litle, to him, whom they both, best loued, and chiefly allowed of all other.

Budaus. Budaus in his Commentaries roughlie and obcurcule, after his kinde of writying: and for the matter, caryed somewhat out of the way in ouermuch misliking the Imitation of Tullie.

Ph. Melanch. Phil. Melanchthon, learnedlie and trewlie.

Camerarius largely with a learned judgement, but somewhat confusedly, and with ouer rough a stile.

Sambucus. Sambucus, largely, with a right judgement but somewhat a crooked stile.

Cortesius. Other haue written also, as Cortefius to Bembus. Politian, and that verie well: Bembus ad Ioan Sturmius. Picum a great deale better, but Ioan. Sturmius de Nobilitate literata, et de Amisfa dicendi ratione, farther beft of all, in myne opinion, that euer tooke this matter in hand. For all the rest, declare chiefly this point, whether one, or many, or all, are to
the ready way to the Latin tong. 145

be followed: but Sturmius onelie hath moft learnedlie declared, who is to be followed, what is to be followed, and the best point of all, by what way and order, true Imitation is rightlie to be exercized. And although Sturmius herein doth farre passe all other, yet hath he not so fullie and perfitelie done it, as I do wifhe he had, and as I know he could. For though he hath done it perfitelie for precept, yet hath he not done it perfitelie enough for example: which he did, neither for lacke of skil, nor by negligence, but of purpofe, contented with one or two examples, bicaufe he was mynded in thofe two bookes, to write of it both shortlie, and alfo had to touch other matters.

Barthol. Riccius Ferrarienfis alfo hath written learnedlie, diligentlie and verie largelie of this matter euen as hee did before verie well de Apparatu lingue Lat. He writeth the better in myne opinion, bicaufe his whole doctrine, judgement, and order, femeth to be borowed out of Io. Stur. booke. He addeth alfo examples, the beil kinde of teaching: wherein he doth well, but not well enough: in deede, he committeth no faulte, but yet, deferueth small praife. He is content with the meane, and followeth not the beft: as a man, that would feede vpon Acornes, whan he may eate, as good cheape, the finelst wheat bread. He teacheth for example, where and how, two or three late Italian Poetes do follow Virgil: and how Virgil him felie in the storie of Dido, doth whole Imitate Catullus in the like manner of Ariadna. Wherein I like better his diligence and order of teaching, than his judgement in choice of examples for Imitation.

But, if he had done thus: if he had declared where and how, how oft and how many wayes Virgil doth follow Homer, as for example the coming of Vlysses to Alceous and Calypf, with the coming of Aeneas to Car[H]age and Dido: Likewise the games running, wrefling, and shotting, that Achilles maketh in Homer, with the felie fame games, that Aeneas maketh in Virgil: The I. meffe of Achilles, with the harnesse of
The second booke teachyng

Aeneas, and the maner of making of them both by Vulcane: The notable combate betwixt Achilles and Heitor, with as notable a combate betwixt Aeneas and Turnis. The going downe to hell of Vlyrtes in Homer, with the going downe to hell of Aeneas in Virgil: and other places infinite mo, as similitudes, narrations, meffages, discritions of perfons, places, battels, tempestes, shipwreckes, and common places for diuerfe purposes, which be as precisely taken out of Homer, as euer did Painter in London follow the picture of any faire perfonage. And when thies places had bene gathered together by this way of diligence than to haue conferred them together by this order of teaching, as, diligently to marke what is kept and vfed in either author, in wordes, in sentences, in matter: what is added: what is left out: what ordered otherwife, either proponendo, interponendo, or postponendo: And what is altered for any respect, in word, phrase, sentence, figure, reason, argument, or by any way of circumstance: If Riccius had done this, he had not onely bene well liked, for his diligence in teaching, but also iutliie commended for his right judgement in right choice of examples for the best Imitation.

Riccius alfo for Imitation of profe declareth where and how Longolius doth follow Tullie, but as for Longolius, I would not haue him the patern of our Imitation. In deede: in Longolius shoppe, be proper and faire shewing colers, but as for shape, figure, and naturall cumlines, by the judgement of best judging artificers, he is rather allowed as one to be borne withall, than especially commended, as one chieflie to be folowed.

If Riccius had taken for his examples, where Tullie him selfe soloweth either Plato or Demofthenes, he had shot than at the right marke. But to excufe Riccius, somewhat, though I can not fullie defend him, it may be sayd, his purpose was, to teach onelie the Latin tong, when thys way that I do wish, to ioyne Virgi with Homer, to read Tullie with Demofthenes and Plato,
the ready way to the Latin tong. 12;

requireth a cunning and perfite Maister in both the tonges. It is my wish in deede, and that by good reason: For who fo euer will write well of any matter, muft labor to expresse that, that is perfite, and not to slay and content himfelfe with the meane: yea, I say farther, though it not be vnpossible, yet it is verie rare, and marvelous hard, to proue excellent in the Latin tong, for him that is not alfo well feene in the Greeke tong. Tullie him felfe, moft excellent of nature, moft diligent in labor, brought vp from his cradle, in that place, and in that tyme, where and when the Latin tong moft florished naturallie in euery mans mouth, yet was not his owne tong able it felfe to make him fo cunning in his owne tong, as he was in deede: but the knowledge and Imitation of the Greeke tong withall.

This he confesfeth himfelfe: this he uttereth in many places, as thofe can tell bell, that ufe to read him moft.

Therefore thou, that shotest at perfection in the Latin tong, think not thy felfe wifer than Tullie was, in choice of the way, that leadeth rightlie to the same: thinke not thy witte better than Tullies was, as though that may serue thee that was not sufficient for him. For euen as a hauke flieth not hie with one wing: euen so a man reacheth not to excellency with one tong.

I haue bene a looke on in the Cokpit of learning thies many yeares: And one Cock onelie haue I knowne, which with one wing, euen at this day, doth passe all other, in myne opinion, that euer I faw in any pitte in England, though they had two winches. Yet neuertheless, to fli well with one wing, to runne faft with one leg, be rather, rare Maiftreis moch to be merueled at, than fure examples fafelie to be folowed. A Bishop that now liueth, a good man, whose judgement in Religion I better like, than his opinion in perfinites in other learning, faid once vnto me: we haue no neede now of the Greeke tong, when all thinges be translated into Latin. But the good man vnderflood not, that euen the beft translation, is, for mre necesfitie, but an euill imped wing to fli withall, or a heuie flompe leg
of wood to go withall: foch, the hier they flie, the
sooner they faile and faill: the faster they runne, the
offer they flumble, and forer they fall. Soch as will
nedes fo flie, may flie at a Pye, and catch a Dawe:
And foch runners, as commonlie, they shoue and hol-
der to stand formost, yet in the end they cum behind
others and deferue but the hopshakles, if the Masters
of the game be right iudgers.

Therefore in perufmg thus, fo many diuerfe bookees
for Imitation, it came into my head that a
verie profitable booke might be made de
Imitatione, after an other fort, than euer yet was at-
tempted of that matter, conteinynge a certaine fewe
fitte preceptes, vnto the which shoulde be gathered
and applied plentie of examples, out of the choiieft
authors of both the tonges. This worke would fland
rather in good diligence, for the gathering, and right
judgement for the apte applying of thofe examples:
than any great learning or vterance at all.

The doing thereof, would be more pleafant, than
painfull, and would bring alfo moch proffet to all that
shoulde read it, and great praife to him would take it in
hand, with iuft defert of thankes.

Erasmus, giyng him felfe to read ouer
inhisstudie. all Authors Greke and Latin, feemeth to
have prescribed to him felfe this order of readyng:
that is, to note out by the way, three speciall pointes:
All Adagies, all fimilitudes, and all wittie fayinges
of most notable perfonages: And fo, by one labour,
he left to poteritie, three notable bookees, and namelie
two his Chiliades, Apophthegmata, and Similia. Like-
wise, if a good student would bend him felfe to read di-
ligently ouer Tullie, and with him alfo at the fame tyme,
as diligently Plato, and Xenophon, with
his bookes of Philofophie, Iffocrates, and Demofthenes with his orations, and
Aristotle with his Rhetorickes: which
fure of all other, be thofe, whom Tullie beft loued, and
speciallly followed: and would marke diligently in Tullie,
where he doth exprimere or effinger (which be the verie
the ready way to the Latin tong. 129

proper wordes of Imitation) either, *Copiam Platonis* or *venustatem Xenophonis, juauitatem Ijocritis, or vim Demosthenes, propriam et puram subtilitatem Arifotelis*, and not onelie write out the places diligentie, and lay them together orderlie, but also to conferre them with skilfull judgement by thofe few rules, which I haue expresed now twife before: if that diligence were taken, if that order were vfed, what perfite knowledge of both the tonges, what readie and pithie utterance in all matters, what right and deepe judgement in all kinde of learnyng would follow, is scarce credible to be beleued.

Thefe bookes, be not many, nor long, nor rude in speach, nor meane in matter, but next the Maiestie of Gods holie word, moft worthie for a man, the louver of learning and honestie, to fpend his life in. Yea, I haue heard worthie M. Cheke many tymes fay: I would haue a good student passe and iorney through all Authors both *Greke* and *Latin*: but he that will dwell in thefe few bookes onelie: firl, in Gods holie Bible, and than ioyne with it, *Tullie in Latin, Plato, Arifiotile: Xenophon: Ijocrates: and Demofthenes in Greke*: muft nedes proue an excellent man.

Some men alreadie in our dayes, haue put to their helping handes, to this worke of Imitation. *Perionius. As Perionius, Henr. Stephanus in dictionario H. Steph. Ciceroniano, and P. Victorius molt praiie.* P. Victorius.

worthelie of all, in that his learned worke conteyning xxv. bookes *de varia lectione*: in which bookes be ioyned diligentie together the beit Authors of both the tonges where one doth feeme to imitate an other.

But all thefe, with *Macrobius, Heffus,* and other, be no more but common porters, caryers, and bringers of matter and stuffe togethet. They order nothing: They laye before you, what is done: they do not teach you, how it is done: They bufe not them selues with forme of buildyng: They do not declare, this stuffe is thus framed by *Demofthenes,* and thus and thus by *Tullie,* and so likewise in *Xenophon, Plato* and *Ijocrates* and
The second booke teachyng

Aristotle. For ioyning Virgil with Homer I haue suffi-
cientlie declared before.

Pindar. The like diligence I would wish to be
taken in Pindar and Horace an equall
match for all respectes.

In Tragedies, (the goodliest Argument of all, and for
the vse, either of a learned preacher, or a Ciuitil Ientle-
man, more profitable than Homer, Pindar, Virgill, and
Horace : ye comparible in myn opinion, with the doc-
trine of Aristotile, Plato, and Xenophon;) the
Grecians, Sophocles and Euripides far ouer
match our Seneca in Latin, namely in
οικονομία et Decoro, although Senaces elocution and
verie be verie commendable for his tyme. And for the
matters of Hercules, Thebes, Hippolytus, and Troie, his
Imitation is to be gathered into the fame booke, and to
be tryed by the fame touchtone, as is spoken before.

In histories, and nameilie in Liuiue, the like diligence
of Imitation, could bring excellent learning, and breede
fayde judgement, in taking any like matter in hand.

Tit. Liuiue. Onely Liuiue were a sufficient taske for
one mans studie, to compare him, firtil with his fellow
for all respectes, Dion. Halicarnass. who
both, lued in one tyme : toke both one
historie in hande to write : deferued both like praye
of learnynege and eloquence. Than with
Polybios that wise writer, whom Liuiue professeth to
follow : and if he would denie it, yet it is plaine, that
the best part of the thyrd Decade in Liuiue, is in a
maner tranlated out of the thyrd and rest of Polybios :
Thucidides. Lasstlie with Thucidides, to whose Imita-
tion Liuiue is curiosly bent, as may well appeare by
that one Oration of those of Campania,
1. Decad. Lib. 7. asking aide of the Romanes agaynft the
Samnites, which is wholie taken, Sentence, Reason,
Argument, and order, out of the Oration of Coreysra,
Thucid. 10. asking like aide of the Atheniens against
them of Corinth. If some diligent student would take
paynes to compare them togethier, he shoulde easelie
the ready way to the Latin tong.

perceiue, that I do say trew. A booke, thus wholie
filled with examples of Imitation, first out of Tullie,
compared with Plato, Xenophon, Icocrates, Demosthenes
and Aristotele: than out of Virgil and Horace, with
Homer and Pindar: next out of Seneca with Sophocles
and Euripides: Lastly out of Luise, with Thucydides,
Polibius and Halicarnassius, gathered with good dili-
gence, and compared with right order, as I haue
expressed before, were an other maner of worke for all
kinde of learning, and namely for eloquence, than be
thofe cold gatheringes of Macrobius, Hefius, Perionius,
Stephanus, and Vitorius, which may be vfed, as I sayd
before, in this case, as porters and caryers, deferuing
like praye, as foch men do wages; but onely Sturmius
is he, out of whom, the trew furuey and whole worke-
manship is speciallie to be learned.

I truft, this my writing shall giue some good student
occasion, to take some piece in hand of this worke of
Imitation. And as I had rather have any
do it, than my selfe, yet surelie my selfe
rather than none at all. And by Gods
grace, if God do lend me life, with health, free layfure
and libertie, with good likyng and a mene heart, I will
turne the beft part of my studie and tyme, to toyle in
one or other piece of this worke of Imitation.

This diligence to gather examples, to giue light and
vnderstandyng to good preceptes, is no new inuention,
but speciallie vfed of the beft Authors and oldeft
writers. For Aristotele him selfe, (as Diog. Aristoteles,
Laertius declareth) when he had written that goodlie
booke of the Topickes, did gather out of stories and
Orators, fo many examples as filled xv. bookes, onelie
to expresse the rules of his Topickes. Thofe were the
Commentaries, that Aristotele thought fit for
hys Topickes: And threfore to speake as
I thinke, I neuer faw yet any Commen-
taries vpon Aristoteles Logicke, either in Greke or
Latin, that euer I lyked, bicaufe they be rather
spent in declaryng scholepoyn rules, than in gather
The second booke teachyng

ing fit examples for vfe and utterance, either by pen or talke. For preceptes in all Authors, and namelie in Aristotle, without applying vnto them, the Imitation of examples, be hard, drie, and cold, and therfore barrayn, vnfruitfull and vnpleafant. But Aristotle, namelie in his Topiches and Elenches, should be, not onelie fruitfull, but alfo pleafant to, if examples out of Plato, and other good Authors, were diligentlie gathered, and aptlie applied vnto his moft perfit preceptes there. And it is notable, that my frende Sturmius writeth herein, that there is no precept in Aristotles Topiches, wherof plentie of examples be not manifeft in Platos workes. And I heare fay, that an excellent learned man, Tomitanus in Italie, hath expreffed euerie fallacion in Aristotle, with diuerfe examples out of Plato. Would to God, I might once fee, some worthie lludent of Aristotle and Plato in Cambrige, that would ioyne in one booke the preceptes of the one, with the examples of the other. For such a labor, were one speciall piece of that worke of Imitation, which I do wishe were gathered together in one Volume.

Cambrige, at my firft comming thither, but not at my going away, committed this fault in reading the preceptes of Aristotle without the examples of other Authors: But herein, in my time thies men of worthie memorie, M. Redman, M. Cheke, M. Smith, M. Haddon, M. Watson, put fo to their helping handes, as that vniuerfitie, and all students there, as long as learning shal last, shall be bounde vnto them, if that trade in studie be trewlie folowed, which thoes men left behinde them there.

By this small mention of Cambridge, I am caryed into three imaginations: firft, into a sweete remembrance of my tyme fpent there: than, into som carefull thoughts, for the greuous alteration that folowed fone after: lafflie, into much ioy to heare tell, of the good recouerie and earnet forwardnes in all good learning there agayne.
To utter theis my thoughts somewhat more largelie, were somewhat beside my matter, yet not very farre out of the way, because it shall wholly tend to the good encouragement and right consideration of learning, which is my full purpose in writing this little booke: whereby also shall well appeare this sentence to be most trewe, that onelie good men, by their government and example, make happie times, in every degree and state.

Doctor Nico. Medcalfe, that honorable D. Mr. father, was Master of S. Iohnes Colledge, Medcalfe, when I came thether: A man meanelie learned himselfe, but not meanely affectioned to set forward learning in others. He found that Colledge spending scharle two hundred markes by [the] yeare: he left it spending a thousand markes and more. Which he procured, not with his mony, but by his wisedome; not chargeable bought by him, but liberallie geuen by others by his meane, for the zeale and honor they bare to learning. And that which is worthy of memorie, all theis giuers were almost Northenmen: who being liberallie rewarded in the seruice of their Prince, beilowed it as liberallie for the good of their Contrie. Som men thought therefore, that D. Medcalfe was parciall to Northenmen, but sure I am of this, that Northenmen were parciall, in doing more good, and geuing more landes to ye forderance of learning, than any other contrie men in those dayes, did: which deed should haue beene, rather an example of goodnes, for other to folowe, than matter of malice, for any to enuie, as some there were that did. Trewly, D. Medcalfe was parciall to none: but indifferent to all: a master for the whole, a father to euery one, in that Colledge. There was none fo poore, if he had, either wil in goodnes, or wit to learning, that could lacke being there, or shoulde depart from thence, for any need. I am witnes my selfe, that mony many times was brought into yong mens studyes by strangers whom
they knew not. In which doing, this worthy Nicolaus
folowed the fleples of good olde S. Nicolaus, that
learned Bishop. He was a Papil in deede, but would
to God, amonges all vs Proteflants I might once see but
one, that would winne like praife, in doing like good,
for the aduancement of learning and vertue. And
yet, though he were a Papil, if any yong man, geuen
to new learning (as they termed it) went beyond his
fellowes, in witte, labor, and towardnes, even the same,
neyther lacked, open praife to encorage him, nor
priuate exhibition to mainteyne hym, as worthy Syr
I. Cheke, if he were alieue would beare good witnes
and fo can many mo. I my felfe one of the meanefl
of a great number, in that Colledge, because there
appeared in me som small shew of towardnes and dili-
gence, lacked not his fauor to forder me in learning.

And being a boy, newe Bacheler of arte, I chanced
amonges my companions to speake against the Pope:
which matter was than in euery mans mouth, bycaufe
D. Haines and D. Skippe were cum from the Court, to
debate the same matter, by preaching and difputation
in the vniuerfitie. This hapned the same tyme, when
I floode to be felow there: my taulke came to D.
Medcaifes eare: I was called before him and the
Seniores: and after greuous rebuke, and fome punish-
ment, open warning was geuen to all the felowes, none
to be fo hardie to geue me his voice at that election.
And yet for all thofe open threates, the good father
himfelfe priuilie procured, that I sholde euem than be
chofen felow. But, the election being done, he made
countinance of great discontentation thereat. This
good mans goodnes, and fatherlie difcretion, vfed
towards me that one day, shall neuer out of my re-
membrance all the dayes of my life. And for the
same caufe, haue I put it here, in this small record of
learning. For next Gods prouidence, furely that day,
was by that good fathers meanes, Dies natalis, to me,
for the whole foundation of the poore learning I haue,
and of all the furderance, that hetherto else where I
haue obteyned.
the ready way to the Latin tong. 135

This his goodnes flood not in one or two, but flowed abundantly over all that College, and brake out also to nourish good wittes in euery part of that University: whereby, at this departing thence, he left such a company of fellows and scholars in S. Iohnes College, as can scarce be found now in some whole University: which, either for divinitie, on the one side or other, or for Civill service to their Prince and contrie, haue bene, and are yet to this day, notable ornaments to this whole Realme: Yea S. Iohnes did then so flourish, as Trinitie college, that Princely house now, at the first erection, was but Colonia deduBa out of S. Iohnes, not onely for their Master, fellows, and scholars, but also, which is more, for their whole, both order of learning, and discipline of maners: and yet to this day, it never tooke Master but such as was bred vp before in S. Iohnes; doing the dewtie of a good Colonia to her Metropolis, as the auncient Cities of Greece and some yet in Italie, at this day, are accustomed to do.

S. Iohnes floode in this flate, untill those heuie tymes, and that greevous change that chanced. An. 1553. when mo perfite scholers were dispersed from thence in one moneth, than many yeares can reare vp againe. For, whan Aper de Sylua had Psal. 85. passed the feas, and fastned his foote againe in England, not onely the two faire groues of learning in England were eyther cut vp, by the roote, or troden downe to the ground and whole went to wracke, but the yong spring there, and euery where else, was pitifullie nipt and ouertroden by very beatles, and also the fairest flanders of all, were rooted vp, and cast into the fire, to the great weakening euery day of Chriftes Chirch in England, both for Religion and learning.

And what good could chance than to the Universities, whan fom of the greatest, though not of the wifeft nor beft learned, nor beft men neither of that fide, did labor to perswade, that ignorance was better than knowledge, which they ment, nor for the laftie onelie, but also for the greatest rable of their
spiritualitie, what other pretenfe openlie so ever they made: and therefore did som of them at Cambrige (whom I will not name openlie,) cause hedge priests fette outhe of the contrie, to be made fellows in the vnuerfitie: saying, in their talke priuile, and declaring by their deedes openlie, that he was, fellow good enough for their tyme, if he could were a gowne and a tipet cumlie, and haue hys crowne shorne faire and roundlie, and could turne his Portrefse and pie readilie: which I speake not to reprove any order either of apparell, or other dewtie, that may be well and indiferentlie vfed, but to note the miferie of that time, whan the benefites prouided for learning were so fowlie misufed. And what was the frute of this feade? Verely, judgement in doctrine was wholy altered: order in discipline very fore changed: the loue of good learning, began fodenly to wax cold: the knowledge of the tonges (in spite of fome that therein had flourished) was manifestly contemned: and fo, ye way of right studie purpofely peruered: the choice of good authors of mallice confounded. Olde sophitrie (I lay not well) not olde, but that new rotten sophitrie began to beard and holder logike in her owne tong: yea, I know, that heades were caft together, and counfell deuised, that Duns, with all the rable of barbarous questionites, shoulde haue disposed of their place and rowmes, Aristoteles, Plato, Tullie, and Demosthenes, when good M. Redman, and thofe two worthy starres of that vnuerfitie, M. Cheke, and M. Smith, with their scholers, had brought to florifie as notable in Cambrige, as euer they did in Grece and in Italie: and for the doctrine of thofe fowre, the fowre pillers of learning, Cambrige than geuing place to no vnuerfitie, neither in France, Spaine, Germanie, nor Italie. Alfo in outward behauiour, than began simplicitie in apparell, to be layd afide. Courtlie galantnes to be taken vp: frugallitie in diet was priuately misliked: Towne going Shoting. to good cheare openly vfed: honof}
times, joyned with labor, left of in the fieldes: vnthrifti
and idle games hauntedy corners, and occupied the
nightes: contention in youth, no where for learning:
 factions in the elders euyery where for trifles: All which
miferies at length, by Gods prouidence, had their end
16. Novemb. 1558. Since which tyme, the yong spring
hath shot vp fo faire, as now there be in Cambrige
againe, many goodly plantes (as did well appeare at
the Queenes Maiefties late being there) which are
like to grow to mightie great timber, to the honor of
learning, and great good of their contrie, if they may
fland their tyme, as the beft plantes there were wont
to do: and if som old dotterell trees, with flanding ouer
nie them, and dropping ypon them, do not either
hinder, or crooke their growing, wherein my feare is
ye leffe, feing fo worthie a Iuftice of an Oyre hath the
prefent ouerlight of that whole chace, who was him-
selfe fomtym, in the fairest spring that euer was there
of learning, one of the forwardeil yong plantes, in all
that worthy College of S. Iohnes: who now by grace
is growne to foch greatneffe, as, in the temperate and
quiet shade of his widome, next the prouidence of
God, and goodnes of one, in theis our daies, Religio
for sinceritie, literæ for order and aduanement,
Respub. for happie and quiet gouernment, haue to
great rejoyfing of all good men, speciallie repofed
them felues.

Now to returne to that Quefiion, whether one, a
few, many or all, are to be followed, my aunfwere
shalbe fhort: All, for him that is desirous to know all:
yea, the worl of all, as Queftiouniites, and all the bar-
barous nation of scholemen, helpe for one or other
consideration: But in euerie separate kinde of learn-
ing and studie, by it felfe, ye muft follow, chofelie a
few, and chieflie fome one, and that namelie in our
schole of eloquence, either for penne or talke. And
as in portracture and paintyng wife men chose not that
workman, that can onelie make a faire hand, or a well
facioned legge, but foch [a] one, as can furnish vp fullie,
all the features of the whole body, of a man, woman and child: and with all is able to, by good skill, to give to every one of these three, in their proper kind, the right forme, the true figure, the natural colour, that is fit and dew, to the dignity of a man, to the beauty of a woman, to the sweetness of a young babe: even likewise, do we seek such one in our school to follow, who is able always, in all matters, to teach plainly, to delight pleasantly, and to carry away by force of wise talk, all that shall hear or read him: and is so excellent in deed, as wit is able, or virtue can hope, to attain unto: And this not only to serve in the Latin or Greek tongue, but also in our own English language. But yet, because the providence of God hath left unto us in no other tongue, save only in the Greek and Latin tongue, the true precepts, and perfect examples of eloquence, therefore must we seek in the Authors only of those two tongues, the true Patron of Eloquence, if in any other mother tongue we look to attain either to perfect utterance of it ourselves, or skillful judgment of it in others.

And now to know, what Author doth meddle only with some one piece and member of eloquence, and who doth perfectly make up the whole body, I will declare, as I can call to remembrance the goodly talk, that I have had oftentimes, of the true difference of Authors, with that gentleman of worthy memory, my dearest friend, and teacher of all the little poor learning I have, Sir John Cheke.

The true difference of Authors is best known, per diversa genera dicendi, that every one of you. And therefore here I will divide genus dicendi, not into these three, Tenue, mediocriter, et grande, but as the matter of every Author requireth, as

\[ \text{Poetica.} \]
\[ \text{Historica.} \]
\[ \text{Philosophica.} \]
\[ \text{Oratoria.} \]
the ready way to the Latin tong. 139

Thefe differre one from an other, in choice of wordes, in framyng of Sentences, in handling of Argumentes, and vfe of right forme, figure, and number, proper and fitte for euerie matter, and euerie one of thefe is diuerfe alfo in it felfe, as the firft.

Poeticum, in

\[
\begin{align*}
\text{Comicum.} \\
\text{Tragicum.} \\
\text{Epicum.} \\
\text{Melicum.}
\end{align*}
\]

And here, who foeuer hath bene diligent to read aduifedlie ouer, Terence, Seneca, Virgil, Horace, or els Aristophanus, Sophocles, Homer, and Pindar, and shall diligently marke the difference they vfe, in proprietie of wordes, in forme of sentence, in handlyng of their matter, he shal easelie perceiue, what is fitte and decorum in euerie one, to the trew vfe of perfite Imitation. Whan M. Watfon in S. Iohns College at Cambrige wrote his excellent Tragedie of Abfalon, M. Cheke, he and I, for that part of trew Imitation, had many pleafant talkes togither, in comparing the preceptes of Aristotles and Horace de Arte Poetica, with the examples of Euripides, Sophocles, and Seneca. Few men, in writyng of Tragedies in our dayes, haue shot at this marke. Some in England, moe in France, Germanie, and Italie, alfo haue written Tragedies in our tyme: of the which, not one I am fure is able to abyde the trew touch of Aristotles preceptes, and Euripides examples, faue onely two, that ever I saw, M. Watfons Abfalon, and Georgius Buckananus Iephthe. One man in Cambrige, well liked of many, but beil liked of him felfe, was many tymes bold and bufe, to bryng matters vpon flages, which he called Tragedies. In one, wherby he looked to wynne his fpurres, and whereat many ignorant felowes faft clapped their handes, he began the Protafis with Trochaizis Oftonarijs: which kinde of verfe, as it is but felde and rare in Tragedies, fo is it neuer vfed, faue onelie in Epitafi: when the Tragedie is hief and hotel, and full of greaterf
The second booke teachyng

troubles. I remember ful well what *M. Watfon* merelie sayd vnto me of his blindnesse and boldnes in that behalfe although otherwise, there passe much frendship betwene them. *M. Watfon* had an other maner [of] care of perfection, with a feare and reuerence of the judgement of the belt learned: Who to this day would neuer suffer, yet his *Abfalon* to go abroad, and that onelie, bicaufe, in *locis paribus, Anapeustus* is twiie or thriie vsed in irede of *Iambus*. A fmal faulte, and fuch [a] one, as perchance would neuer be marked, no neither in *Italie* nor *France*. This I write, not fo much, to note the firt, or praife the lafte, as to leaue in memorie of writing, for good example to posteritie, what perfection, in any tyme, was, moft diligentlie sought for in like maner, in all kinde of learnyng, in that moft worthie College of S. Iohns in Cambrige.

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For what proprietie in wordes, simplicitie in sentences, plainneffe and light, is cumelie for thefe kindes, *Ctzar* and *Liuie*, for the two laft, are perfite examples of Imitation: And for the two firt, the old paternes be loft, and as for some that be pretent and of late tyme, they be fitter to be read once for fome pleafure, than oft to be perfued, for any good Imitation of them.

As, the Dialoges of *Plato*, *Xenophon*, and *Cicero*: of which kinde of learnyng, and right Imitation therof, *Carolus Sigonius* hath written of late, both learnedlie and eloquentlie: but beft of all my frende *Ioan. Sturmius* in hys Commentaries vpon *Gorgias Platonis*, which booke I haue in writynge, and is not yet set out in Print.
the ready way to the Latin tong.

Examples of these three, in the Greke tong, be plentiful and perfite, as Lycias, Isocrates, and Demosthenes: and all three, in onelie Demosthenes, in diuerfe orations as contra Olimpiodorum, in Leptinem, et pro Cteiphonte. And tryed it is, that Hermogenes writeth of Demosthenes, that all formes of Elocution be perfite in him. In Ciceroes Orations, Medium et sublime be most excellently handled, but Humile in his Orations is feldome fene. Yet neverthelesse in other bookes, as in some part of his offices, and specially in Partitionibus, he is comparable in hoc humile et disciplinabili genere, even with the best that euer wrote in Greke. But of Cicero more fullie in fitter place. And thus, the tryed difference of fliles, in euerie Author, and euerie kinde of learnyng may easelie be knowne by this diuision.

Which I thought in this place to touch onelie, not to proseute at large, bicaufe, God willyng, in the Latin tong, I will fullie handle it, in my booke de Imitatione.

Now, to touch more particularlie, which of thofe Authors, that be now most commonlie in mens handes, will fone affourd you fome piece of Elocution, and what maner a piece of eloquence, and what is to be liked and folowed, and what to be misliked and eschewed in them: and how fome agayne will furnifh you fully withall, rightly, and wifely considered, fomewhat I will write as I haue heard Syr John Cheke many tymes say.

The Latin tong, concerning any part of purenesse of it, from the spring, to the decay of the fame, did not endure moch longer, than is the life of a well aged man,
The second booke teachyng

scarfe one hundred yeares from the tyme of the lat.
Scipio Africanus and Lalius, to the Empire of Augustus.
And it is notable, that Vellius Paterculus writeth of
Tullie, how that the perfection of eloquence did fo
remayne onelie in him and in his time, as before him,
were few, which might moch delight a man, or after
him any, worthy admiration, but such as Tullie might
have feene, and such as might haue feene Tullie. And
good caufe why: for no perfection is durable. En-
creafe hath a time, and decay likewife, but all perfit
ripenesse remaineth but a moment: as is plainly feen
in fruits, plunmes and cherries: but more fenfibily in
flowers, as Roses and fuch like, and yet as trewlie in
all greater matters. For what naturallie, can go no
hier, muft naturallie yeld and floupe againe.

Of this short tyme of any purenesse of the Latin tong,
for the firft fortye yeare of it, and all the tyme before,
we haue no peece of learning left, saue
Plautus and
Terence, with a little rude vnperfit pamflet of the elder
Cato. And as for Plautus, except the scholemafter
be able to make wife and ware choice, firft in proprietie
of wordes, than in framing of Phrales and fentences,
and chieflie in choice of honeftie of matter, your scholer
were better to play, then learne all that is in him. But
furelie, if judgement for the tong, and direction for the
maners, be wisely ijyned with the diligent reading of
Plautus, than trewlie Plautus, for that purenesse of the
Latin tong in Rome, whan Rome did moft florish in
wel doing, and fo thereby, in well speaking alfo, is foch a
plentifull florehouse of flowinge, for common eloquence, in meane
matters, and all pruate mens affaires, as the Latin tong,
for that refpect, hath not the like agayne. Whan I
remember the worthy tyme of Rome, wherein Plautus
did liue, I muft nedes honor the talke of that tyme,
which we fee Plautus doth vfe.

Terence is alfo a florehouse of the same tong, for an
other tyme, following foone after, and although he be
not fo full and plentifull as Plautus is, for multitude of
matters, and diuerfittie of wordes, yet his wordes, be
chofen fo purelie, placed fo orderly, and all his fluffe
fo neetlie packed vp, and wittely compassed in euerie
place, as, by all wife mens iudgement, he is counted
the cunninger workeman, and to haue his ihop, for the
rowme that is in it, more finely appointed, and trimlier
ordered, than Plautus is.

Three thinges chiefly, both in Plautus and Terence,
are to be specially confidered The matter, the utter-
ance, the words, the meter. The matter in both, is
altogether within the compass of the meanest mens
maners, and doth not stetch to any thing of any great
weight at all, but standeth chiefly in utterynge the
thoughtes and conditions of hard fathers, foolishe
mothers, vnthrifty yong men, craftie seruantes, stote
bawdes, and wilie harlots, and so, is moch spent, in
finding out fine fetches, and packing vp pelting matters,
such as in London commonlie cum to the hearing of
the Masters of Bridewell. Here is bale stuffe for that
scholer, that shoulde be cum hereafter, either a good
minifter in Religion, or a Ciuill Ientieman in seruice
of his Prince and contrie : except the preacher do
know such matters to confute them, whan ignorance
purelie in all such things were better for a Ciuill
Ientieman, than knowledge. And thus, for matter,
both Plautus and Terence, be like meane painters, that
worke by halves, and be cunning onelie, in making the
worst part of the picture, as if one were skilfull in
painting the bodie of a naked person, from the nauell
downward, but nothing else.

For word and speach, Plautus is more plentifull, and
Terence more pure and proper : And for one respect,
Terence is to be embraced aboue all that euer wrote in
hys kinde of argument: Bicaufe it is well known, by
good recorde of learning, and that by Cicerones owne
witness that some Comedies bearyng Terence name,
were written by worthy Scipio, and wife Lalius, and
namely Heauton : and Adelphi. And therefore as oft
as I reade thofe Comedies, fo oft doth found in myne
eare, the pure fine talke of Rome, which was vied by
The second booke teachyng

the flooure of the worthieest nobilitie that euer Rome bred. Let the wiseft man, and best learned that liueth, read adviſedlie ouer, the firſt scene of Heauton, and the firſt scene of Adelphi, and let him consideratlie judge, whether it is the talke of a furiele stranger borne, or rather euon that milde eloquent wife speach, which Cicero in Brutus doth fo liuely expreſſe in Lelius. And yet neuertheleſſe, in all thiſ good proprietie of wordes, and pureneſſe of phraſes which be in Terence, ye muſt not follow him always in placing of them, becauſe for the meter fake, some wordes in him, somtyme, be driuen awrie, which require a straights(er) placing in plain profe, if ye will forme, as I would ye shoulde do, your speach and writing, to that excellent perfitneſſe, which was onely in Tullie, or onelie in Tullies tyme.

The meter and verie of Plautus and Terence be verie meane, and not to be followed: which is not their reproch, but the fault of the tyme, wherein they wrote, whan no kinde of Poetrie, in the Latin tong, was brought to perfection, as doth well appeare in the fragmentes of Ennius, Cerilius, and others, and euidentlie in Plautus and Terence, if thies in Latin be compared with right skil, with Homer, Euripides, Aristophanes, and other in Greeke of like fort. Cicero him felie doth complaine of thiſ vnperfitneſſes, but more plainly Quintilian, faying, in Comedie maxime claudicamus, et vix leuem confequeimus umbra: and moſt earnifiely of all Horace in Arte Poetica, which he doth namely propter carmen Iambicum, and referreth all good fudentes herein to the Imitation of the Greeke tong, faying.

Exemplaria Graeca
noſtura verſate manu, verſate diurna.

This matter maketh me gladly remember, my sweete tyme spent at Cambrige, and the pleafant talke which I had oft with M. Cheke, and M. Watfon, of thiſ fault, not onely in the olde Latin Poets, but also in our new English Rymers at thiſ day. They wifhed as Virgil and Horace were not wedded to follow the faultes of
former fathers (a shrewd mariag in greater matters) but by right Imitation of the perfit Grecians, had brought Poetrie to perfitneffe alfo in the Latin tong, that we Engliihmen likewife would acknowledge and vnderland rightfully our rude beggerly ryming, brought firft into Italie by Gothes and Hunnes, whan all good verfes and all good learning to, were deftroyd by them: and after caryed into France and Germanie: and at laft receyued into England by men of excellent wit in deede, but of fmall learning, and leffe judge-ment in that behalfe.

But now, when men know the diiference, and haue the examples, both of the beft, and of the worft, furelie, to follow rather the Gothes in Ryming, than the Greekes in trew verfifiyng, were even to eate ackomes with swayne, when we may freely eate wheate bread emonges men. In deede, Chauser, Th. Norton, of Briitow, my L. of Surrey, M. Wiat, Th. Phaer, and other Ientle- man, in tranilating Ouide, Palingenius and Seneca, haue gone as farre to their great praiife, as the copie they followed could carie them, but, if foch good wittes, and forward diligence, had bene directed to follow the beft examples, and not haue bene caried by tyme and cuflome, to content themfelues with that barbarous and rude Ryming, emonges their other worthy praiifes, which they haue iuifly deferred, this had not bene the leaft, to be counted emonges men of learning and skill, more like vnto the Grecians, than vnto the Gothians, in handling of their verfe.

In deed, our Engliih tong, hauing in vfe chiefly, wordes of one fyllable which commonly be long, doth not well receiue the nature of Carmen Heroicum, bicaufe dactylius, the apteft foote for that verfe, containing one long and two short, is feldom therefore found in Englih: and doth alfo rather fumble than stand vpon Monafyllabis. Quintilian in hys learned Chapiter de Composizione, geueth this lefson de Monafyllabis, before me: and in the fame place doth iuiflie inuey against all Ryming, if there be any,
The second booke teachyng

who be angrie with me, for misliking of Ryming, may be angry for company to, with Quintilian also, for the same thing: And yet Quintilian had not so iuit caufe to mislike of it than, as men haue at this day.

And although Carmen Exametrum doth rather trotte and hoble, than runne smothly in our English tong, yet I am sure, our English tong will receive carmen Jambicum as naturalie, as either Greke or Latin. But for ignorance, men can not like, and for idlenes, men will not labor, to cum to any perfines at all. For, as the worthie Poetes in Athens and Rome, were more carefull to satiffie the judgement of one learned, than rashe in pleasing the humor of a rude multitude, even so if men in England now, had the like reuerend regard to learning skill and judgement, and durft not presume to write, except they came with the like learnyng, and also did vie like diligence, in searchyng out, not onelie iuift meafure in euery meter, as euerie ignorant perfon may caufely do, but onelie the learned shalbe able to do, and as the Grekes and Romanes were wont to do, shalbe than rashe ignorant heads, which now can caufely recken vp fouren sillabes, and easelie flumble on euery Ryme, either durft not, for lacke of fuch learnyng: or els would not, in auoyding fuch labor, be fo busie, as euerie where they be: and hoppes in London shoule not be fo full of lewd and rude rymes, as commonlie they are. But now, the ripefl of tonge, he readiefl to write: And many dayly in letting out bookees and bal[l]ettes make great shew of blossomes and buddes, in whom is neither, roote of learning, nor frute of wisedome at all. Some that make Chauer in English and Petrarch in Italian, their Gods in verfes, and yet be not able to make trew difference, what is a fault, and what is a iuift prayie, in thofe two worthie wittes, will moch mislike this my wryting. But fuch men be euene like followers of Chauer and Petrarch, as one here in England did folow Syr Tho. More: who, being moft unlike vnto him, in wit and learnyng, neuertheles in wearing his owne awrye vpon the one
the ready way to the Latin tong. 147

shoulder, as Syr Tho. More was wont to do, would
dedes be counted lyke vnto him.

This millkyng of Ryming, beginneth not now of any
newfangle singularitie, but hath bene long milliked of
many, and that of men, of greatest learnyng, and deep-
eft judgement. And foch, that defend it, do fo, either
for lacke of knowledge what is best, or els of verie
enue, that any should perfoyme that in learnyng,
whereunto they, as I sayd before, either for ignorance,
can not, or for idlenes will not, labor to attaine vnto.

And you that praise this Ryming, bicaufe ye neither
have reason, why to like it, nor can shew learning to
defend it, yet I will helpe you, with the autoritie of
the oldest and learnedst tyme. In Grece, whan
Poetrie was even as the hieft pitch of perfitnes, one
Simmias Rhodius of a certaine singularitie wrote a booke
in ryming Greke verses, naming it ὠόν, conteyning the
fable, how Jupiter in likenes of a swan, gat that egge
upon Leda, whereof came Caflor, Pollux and faire
[H]elena. This booke was so liked, that it had few to
read it, but none to folow it: But was pretfentlie con-
temned: and fonie after, both Author and booke, fo
forgotten by men, and confumed by tyme, as scarce
the name of either is kept in memorie of learnyng:
And the like folie was neuer folowed of any, many
hundred yeares after vntill ye Hunnes and Gothians,
and other barbarous nations, of ignorance and rude
singularitie, did reuiue the fame folie agayne.

The noble Lord Th. Earle of Surrey, firft of all Engliih men, in tranilating the
fourth booke of Virgil: and Gonfaluo Periz.
Periz that excellent learned man, and Secretarie to
kyng Philip of Spaine, in tranlating the Vliifes of
Homer out of Greke into Spani/h, haue both, by good
judgement, auoyded the fault of Ryming, yet neither
of them hath fullie hit[t]e perfite and trew verfifying. In
deed, they obferue iuft number, and euen feete: but
here is the fault, that their feete: be feete without
ioyntes, that is to fay, not distinc by trew quantitie of
The second booke teachyng
illabes: And fo, foch feete, be but numme [benummed] feete: and be, even as vnfitte for a verfe to turne and runne roundly withall, as feete of braffe or wood be vn-weeldie to go well withall. And as a fote of wood, is a plaine shew of a manifest maime, euen fo feete, in our English verifying, without quantitie and ioyntes, be sure signes, that the verfe is either, borne deformed, vnnaturall and lame, and fo verie vnseemlie to looke vpon, except to men that be gogle eyed them felues.

The spying of this fault now is not the curiositie of English eyes, but euen the good judgement alfo of the beft that write in these dayes in Italie: and namelie of that worthie Senæ Felice Figlincci, who, wriyng vpon Aristolles Ethickes fo excellentlie in Italian, as neuer did yet any one in myne opinion either in Greke or Latin, amongeft other thynges doth moft earnestlie inure agaynst the rude ryming of verfes in that tong: And whan focuer he expreifed Aristolles preceptes, with any example, out of Homer or Euripides, he translateth them, not after the Rymes of Petrarke, but into foch kinde of perfite verfe, with like feete and quantitie of fillabes, as he found them before in the Greke tonge: exhortyng earnestlie all the Italian nation, to leaue of their rude barbariownesse in ryming, and folow diligently the excellent Greke and Latin examples, in trew verfifying.

And you, that be able to vnderfand no more, then ye finde in the Italian tong: and neuer went farder than the schole of Petrarke and Ariofius abroad, or els of Chaucer at home, though you haue pleasure to wander blindlie still in your foule wrong way, enuie not others, that feeke, as wife men haue done before them, the fairest and righteft way: or els, befeide the iuft reproch of malice, wisemen shall trewlie judge, that you do fo, as I haue sayd and say yet agayme vnto you, bicaufe, either, for idlenes ye will not, or for ignorance ye can not, cum by no better your selfe.

And therfore euen as Virgill and Horace defferue most worthie prayfe, that they spying the vnperfittines in
the ready way to the Latin tong.

Ennius and Plautus, by trew Imitation of Homer and Euripides, brought Poetrie to the same perfitnes in Latin, as it was in Greke, euem fo thofe, that by the same way would benefite their tong and contrey, defereue rather thankes than disprayfe in that behalfe.

And I reioyce, that euem poore England preuented Italie, firft in fpying out, than in seekyng to amend this fault in learnyng.

And here, for my pleafure I purpofe a litle, by the way, to play and fporte with my Mafler Tully: from whom commonlie I am neuer wont to difsent. He him felfe, for this point of learnyng, in his verfes doth halt a litle by his leaue. He could not deny it, if he were aliue, nor thofe defend hym now that loue him beft. This fault I lay to his charge: bicaufe once it pleafed him, though fomwhat merelie, yet oueruncurtfeifie, to rayle vpon poore England, obiecting both, extreme beggerie, and mere barbarioufnes vnto it, writyng thus vnto his frend Atticus: There is not one fcruple of fluer in that whole Ile, or any one that knoweth either learnyng or letter.

But now mafler Cicero, bleffed be God, and his fonne Iefus Chrift, whom you neuer knew, except it were as it pleafed him to lighten you by fome shadow, as couertlie in one place ye confeffe faying: Veritatis tantum unbram confectamur, as your Mafler Office. Plato did before you: bleffed be God, I fay, that fixten hundred yeare after you were dead and gone, it may trewly be fayd, that for fluer, there is more cumlic plate, in one Citie of England, than is in foure of the proudefl Cities in all Italie, and take Rome for one of them.

And for learnyng, befide the knowledge of all learned tongs and liberall scienfes, euen your owne bookes Cicero, be as well read, and your excellent eloquence is as well liked and loued, and as trewlie folowed in England at this day, as it is now, or euer was, fence your owne tyme, in any place of Italie either at Arpinum, where ye were borne, or els at Rome where ye were
brought vp. And a little to brag with you Cicero, where you your selfe, by your leave, halted in some point of learning in your owne tong, many in England at this day goe right vp, both in trewe skill, and right doing therein.

This I write, not to reprehend Tullie, whom, aboue all other, I like and loue best, but to excufe Terence, because in his tyme, and a good while after, Poetrie was neuer perfited in Latin, vntill by trew Imitation of the Grecians, it was at length brought to perfection: And alfo thereby to exhorte the goodlie wittes of England, which apte by nature, and willing by desire, geue them selues to Poetrie, that they, rightly vnderstanding the barbarous bringing in of Rymes, would labor, as Virgil and Horace did in Latin, to make perfitt alfo this point of learning, in our English tong.

And thus much for Plautus and Terence, for matter, tong, and meter, what is to be followed, and what to be excused in them.

After Plautus and Terence, no writing remayneth vntill Tullies tyme, except a fewe short fragmentes of L. Craffus excellent wit, here and there recited of Cicero for example sake, whereby the louers of learning may the more lament the losse of such a worthie witte.

And although the Latin tong did faire blome and blomme in L. Craffus, and M. Antonius, yet in Tullies tyme onely, and in Tullie himself chiefly, was the Latin tong fullie ripe, and growne to the hiepest pitch of all perfection.

And yet in the same tyme, it began to fade and floupe, Tullie him selfe, in Brutus de Claris Oratoribus, with weeping wordes doth witnesse.

And bicause, emong[e]t them of that tyme, there was some difference, good reason is, that of them of that tyme, shoule be made right choice alfo. And yet let the beft Ciceronian in Italie read Tullies familiar epistles aduisedely ouer, and I beleue he shal finde small difference, for the Latin tong, either in propriety of wordes or framing of the fille, betwixt Tullie, and thofe that write vnto him. As Ser. Sulpitius, A. Cecinna,
the ready way to the Latin tong.

M. Cælis, M. et D. Bruti, A. Pollia, L. Plancus, and divers other: read the epistles of L. Plancus Ep. Planci x. in x. Lib. and for an assay, that Epistle lib. Epist. 8, namely to the Copti: and whole Senate, the eight Epistle in number, and what could be, either more eloquent, or more wisely written, yea by Tullie himselfe, a man may justly doubt. Thies men and Tullie, liued all in one tyme, were like in authoritie, not unlike in learning and study, which might be just causes of this their equalitie in writing: And yet surely, they neither were in deed, nor yet were counted in mens opinions, equal with Tullie in that facultie. And how is the difference hid in his Epistles? verelie, as the cunning of an expert Seaman, in a faire calme fresh River, doth little differ from the doing of a meaner workman therein, even so, in the short cut of a private letter, where, matter is common, words easy, and order not much diverser, small shew of difference can appear. But where Tullie doth set vp his sail of eloquence, in some broad deep Argument, caried with full tide and winde, of his witte and learning, all other may rather stand and looke after him, than hope to overtake him, what course so euer he hold, either in faire or soule. Four men onely when the Latin tongue was full ripe, be left unto vs, who in that tyme did flourish, and did leave to posteritie, the fruite of their witte and learning: Varro, Salus, Cæsar, and Cicero. When I say, these foure onely, I am not ignorant, that even in the same tyme, most excellent Poetes, deferving well of the Latin tongue, as Lucretius, Catullus, Virgill, and Horace, did write: But, bicause, in this little booke, I purpose to teach a young scholar, to go, not to dance: to speake, not to sing, (whan Poetes in deed, namelie Epici and Lyrici, as these be, are fine dauncers, and trime fingers,) but Oratores and Historici, be those cumlie goers, and faire and wise speakers, of whom I wish my scholar to wayte vpon first, and after in good order, and due tyme, to be brought forth, to the singing and dauncing schole: And for this consideration, do I name these foure, to be the onelie writers of that tyme.
Varro, in his bookes de lingua Latina, et Analogia as these be left mangled and patched vnto vs, doth not enter there in to any great depth of eloquence, but as one caried in a small low vessell him selde verie nie the common shore, not much vnlike the fisher men of Rye, and Hering men of Yarmouth. Who desere by common mens opinion, small commendacion, for any cunning sayling at all, yet nevertheless in those bookes of Varro good and necessarie stuffe, for that meane kinde of Argument, be verie well and learnedlie gathered togethier.

De Rep. His bookes of Husbandrie, are moch to be regarded, and diligentie to be read, not onelie for the proprietie, but also for the plentie of good wordes, in all contrey and husbandmens affaires: which can not be had, by fo good authoritie, out of any other Author, either of fo good a tyme, or of fo great learnyng, as out of Varro. And yet bicaufe, he was fourecore yeare old, whan he wrote those bookes, the forme of his style there compared with Tullies wrytynge, is but euen the talke of a spent old man: whose wordes commonlie fall out of his mouth, though verie wisleie, yet hardly and coldie, and more heauelie also, than some eares can well beare, except onelie for age, and authorities fake. And perchance, in a rude contrey argument, of purpose and judgement, he rather vfed, the speach of the contrey, than talke of the Citie.

And so, for matter fake, his wordes sometyme, be somewhat rude: and by the imitation of the elder Cato, old and out of vfe: And beyng depe slept in age, by negligence some wordes do so escape and fall from him in those bookes, as be not worth the taking vp, by him, that is carefull to speak or write trew Latin, as that Lib. 3. Cap. 1. sentence in him, Romani, in pace a rusticis alterabantur, et in bello ab his tuebantur. A good student must be therfore carefull and diligent, to read with
the ready way to the Latin tong.

judgement ouer euen thofe Authors, which did write in
the molt perfite tyme: and let him not be affrayd to
trie them, both in proprietie of worde, and forme of
fylle, by the touch stone of Cæfar and Cicero, whose
pruntie was neuer foiled, no not by the fentence of thofe,
that louted them worft.

All louers of learnyng may fore lament  Thg loue
the loffe of thofe bookes of Varro, which he
wrote in hisyong and luftie yeares, with good
leyfure, and great learnyng of all partes of Philofophie:
of the goodifie argumentes, perteyning both to the
common wealth, and priuate life of man, as, de Ratione
study', et educandis liberis, which booke, is oft recited,
and moch prayfed, in the fragmentes of Nonius, even for
authoritie fake.  He wrote moft diligentlie and largelie,
also the whole historie of the flate of Rome: the mys-
teries of their whole Religion: their lawes, customes,
and gouernement in peace: their maners, and whole
discipline in warre: And this is not my gelling, as one
in deed that neuer faw thofe bookes, but euen, the
verie judgement, and playne testimonie of Tullie him
felfe, who knew and read thofe bookes, in thefe worde:
Tu atatem Patriae: Tu descriptiones temporum: Tu
faerorum, tu faerdotum Iura: Tu domestica, tu belli-
cam disciplinam: Tu fedem Regionum, locorum, tu
omnium divinarum humanarumque rerum in Acad.
ominia, generia, officia, causas aperuifii. etc. Quest.

But this great loffe of Varro, is a little recompened
by the happy comming of Dionysius Halicarnafsæus to
Rome in Augustus dayes: who getting the poiffion of
Varros librarie, out of that treasure houfe of learning,
did leave vnto vs fome frute of Varros witte and dili-
gence, I meane, his goodlie bookes de Antiquitatis
Romanorum. Varro was fo esteemed for his excellent
learnynge, as Tullie him felfe had a reverence to his
judgement in all dou[b]tes of learnyng. And Antonius
Triumvir, his enemie, and of a contrarie Cic. ad Att.
faction, who had power to kill and bannith whom he
lifted, whan Varros name amongeſt others was brought
The second booke teachyng

in a schedule vnto him, to be noted to death, he tooke his penne and wrote his warrant of fauegard with thefe most goodlie wordes, \textit{Vivat Varro vir doctissimus}. In later tyme, no man knew better: nor liked and loued more \textit{Varros} learnyng, then did \textit{S. Augustine}, as they do well vnderstand, that haue diligentie read ouer his learned bookes \textit{de Ciuitate Dei}: Where he hath this most notable sentence: \textit{Whan I see, how much Varro wrote, I meruell much, that euer he had any leaure to read: and when I perceiue how many thinges he read, I meruell more, that euer he had any leaure to write. etc.}

And surelie, if \textit{Varros} booke had remained to posteritie, as by Gods prouidence, the most part of \textit{Tullies} did, than trewlie the \textit{Latin tong} might haue made good comparifon with the \textit{Greke.}

\textit{Saluste.}

\textit{Salus}, is a wife and worthy writer: but he requireth a learned Reader, and a right considerer of him. My deareil frend, and beil mailer that euer I Syr \textit{I. Cheke}, foch Che\textipic{a} cicoun a man > as  Should liue to fee England sein*or^ea'dyr breed the like againe, I feare, I shoule of \textit{Saluste}. jue ouer i0ng, did once giue me a leffon for \textit{Salus}, which, as I shal neuer forget my selfe, fo is it worthy to be remembred of all thofe, that would cum to perfite iudgement of the Latin tong. He saied, that \textit{Salus} was not verie fitte for yong men, to learne out of him, the puritie of the Latin tong: becaufe, he was not the purest in proprietie of wordes, nor choiest in aptness of phraies, nor the best in fram-ing of sentences: and therefore is his writing, sayd he neyther plaine for the matter, nor sensible for mens vnderlanding. And what is the caufe thereof, Syr, quoth I. Verilie saied he, becaufe in \textit{Salus} writing, is more Arte than nature, and more labor than Arte: and in his labor alfo, to moch toyle, as it were, with
an uncontented care to write better than he could, a
fault common to very many men. And therefore he
doeth not express the matter lively and naturally with
common speech as ye see Xenophon doth in Greek, but
it is carried and driven forth artificially, after to
learned a figure, as Thucydides, doth in his orations.
And how cummeth it to passe, sayd I, that Cæsar and
Cicero do talk, is so natural and plain, and Salust
writing so artificially and dark, when all they three
liued in one time? I will freely tell you my fancy
herein, saide he: surely, Cæsar and Cicero, beside a
singular prerogatiue of natural eloquence geuen vnto
them by God, both two, by vfe of life, were daylie
orators emonges the common people, and greatest
councillers in the Senate house: and therefore gave
themselves to vfe such speech as the meanest should
well understand, and the wiser best allow: following
carefullie that good councell of Aristotle, loquendum vt
multi, sapiendum vt pauci. Salust was no such man,
neither for will to goodness, nor skill by learning: but
ill geuen by nature, and made worse by bringing vp,
spent the most part of his youth very disorderly in
riot and lechery. In the company of such, who, never
giving their minds to honest doing, could never
inure their tongue to wife speaking. But at [ye] last cum-
mong to better yeares, and [u]ping withe at the dearest
hand, that is, by long experience of the hurt and shame
that commeth of mischeif, moved, by the councell of
them that were wise, and caried by the example of such
as were good, first fell to honestie of life, and after to
the love to study and learning: and so became so new
a man, that Cæsar being dictator, made him Pretor in
Numidia where he abient from his contrie, and not
inured with the common talk of Rome, but shut vp
in his study, and byt wholly to reading, did write the
florie of the Romanes. And for the better accom-
plishing of the fame, he re[a]d Cato and Pifo in Latin
for gathering of matter and truth: and Thucydides in
Greek for the order of his florie, and furnishing of his
The cause why Salust is not like Tullie.
the ready way to the Latin tong.

Vulgus, et amat, et fieri, be as common and well known wordes as may be in the Latin tong, yet id quod vulgo amat fieri, for folet fieri, is but a strange and grekysh kind of writing. Ingens et vires be proper wordes, yet vir ingens virium is an vnproper kinde of speaking and to be likewise,

\[
\begin{align*}
\text{oeger confilij.} \\
\text{promptifimus belli.} \\
\text{territus animi.}
\end{align*}
\]

and many foch like phraes in Salust, borowed as I sayd not choiully out of Greece, and vfed therefore vnproperlie in Latin. Againe, in whole sentences, where the matter is good, the wordes proper and plaine, yet the fenfe is hard and darke, and namely in his prefacies and orationes, wherein he vfed moft labor, which fault is likewise in Thucydides in Greece, of whom Salust hath taken the greatest part of his darkenesse. For Thucydides likewise wrote his florie, not at home in Gr[ee]ce, but abrode in Italie, and therefore smelthe of a certaine outlandish kinde of talke, strange to them of Athens, and diuerfe from their writing, that liued in Athens and Gr[e]ece, and wrote the same tyme that Thucydides did, as Lyfias, Xenophon, Plato, and Iocrates, the purest and playnest writers, that euer wrote in any tong, and best examples for any man to follow whether he write, Latin, Italian, French, or English. Thucydides alfo semeth in his writing, not so much benefited by nature, as holpen by Arte, and caried forth by defire, studie, labor, toyle and ouer great curiositie: who spent xxvii. yeares in writing his eight bookees of his history. Salust likewise wrote out of his contrie, and followed the faultes of Dionys. Haly-

car. ad Q. Tub. de Hist. Thuc.

to moch: and boroweth of him fon-
to not well beare, as Catus nominatiuus in diuerfe places absolutè positus, as in that place of Tugurth, speaking de Lepidianis, itaque ab imperatore facile qua petebant adepti, mifsæ sunt et coortes Ligurum quattuor. This thing in
The second booke teachyng particeps, vfed fo oft in Thucyd[ides] and other Greeke authors to, may better be borne with all, but Saliuſ vſeth the fame more strangelie and boldlie, as in thies wordes, Multis jibi quisque imperium potentibus. I beleue, the beſt Grammarien in England can scarce giue a good reule, why quisque the nominatiue cafe, without any verbe, is fo thruſt vp amongeſt fo many oblique cafes. Some man perchance will smile, and laugh to score this my wrintyng, and call it idle curiſtie, thus to buſye my felfe in pickling about theſe small pointes of Grammer, not fitte for my age, place and calling, to trifle in: I truft that man, be he neuer fo great in authoritie, neuer fo wife and learned, either, by other mens iudgement, or his owne opinion, will yet thinke, that he is not greater in England, than Tullie was at Rome, not yet wiser, nor better learned than Tullie was him felle, who, at the pitch of three score yeares, in the middes[t] of the byrole betwixt Cæfar and Pompeie, when he knew not, whether to fend wife and children, which way to go, where to hide him felle, yet, in an earneit letter, amongeſt his earnest councelles for thofe heuie tymes and concerning both the common frate of his contrey, and his owne priuate great affaires he was neither vnmyndfull nor afhamed to reafon at large, and learne gladlie of Atticus, a leſſe point of Grammer than theſe be, noted of me in Saliuſ, as, whether he would write, ad Piraee, in Piraee, or in Piraeum, or Piraeum sine prepaſſione: And in thofe heuie tymes, he was fo carefull to know this small point of Grammer, that he addeth theſe wordes Si hoc mihi ζήτημα perſolueris, magna me moleſtia liberaris. If Tullie, at that age, in that authoritie, in that care for his contrey, in that jeopardy for him felle, and extreme necelfitie of hys deareſt frendes, beyng also the Prince of Eloquence hym felle, was not afhamed to descend to theſe low pointes of Grammer, in his owne naturall tong, what shoule scholers do, yea what shoule any man do, if he do thinke well doyng, better than ill doyng: And
had rather be, perfit than meane, fure than doubtefull, to be what he should be, in deed, not feeme what he is not, in opinion. He that maketh perfitnes in the Latin tong his marke, muil cume to it by choice and certaine knowledge, not flumble vpon it by chance and doubtfull ignorance. And the right fteppes to reach vnto it, be thefe, linked thus orderlie together, aptnes of nature, loue of learnyng, diligence in right order, conftancie with pleafant moderation, and alwayes to learne of them that be beft, and so fhall you judge as they that be wifef. And thefe be thofe reules, which worthie Mafter Cheke dyd impart vnto me concernyng Saluft, and the right judgement of the Latin tong.

\[ Cæfar. \]

Cæfar for that little of him, that is left vnto vs, is like the halfe face of a Venus, the other part of the head beyng hidden, the bodie and the reft of the members unbegon, yet fo excellentlie done by Apelles, as all men may stand still to make and mufe vpon it, and no man step forth with any hope to performe the like.

His feuen bookes de bello Gallico, and three de bello Civili be written, fo wifelie for the matter, fo eloquentlie for the tong, that neither his greatest enemies could euer finde the leaft note of parcialitie in him (a meruelous wifdome of a man, namely wriyng of his owne doynges) nor yet the beft iudgers of the Latin tong, nor the moit enuious lookers vpon other mens wriynges, can fay any other, but all things be moft perfitelie done by him.

Brutus, Calvus, and Catidius, who found fault with Tullies fulnes in woordes and matter, and that rightlie, for Tullie did both, confesse it, and mend it, yet in Cæfar, they neither did, nor could finde the like, or any other fault.

And thercfor thus iustlie I may conclude of Cæfar.
The ready way to the Latin tong.

that where, in all other, the best that ever wrote, in any tyme, or in any tong, in Greke and Latin, I except neither Plato, Demofhene, nor Tullie, some fault is juftlie noted, in Cæfar onclie, could never yet fault be found.

Yet neuertheles, for all this perfite excellencie in him, yet it is but in one member of eloquence, and that but of one fide neither, whan we muft looke for that example to follow, which hath a perfite head, a whole bodie, forward and backward, armes and legges and all.

FINIS.
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**Instructions for Foreign Travel. 1642.**

Instructions for foreign travellers. Shewing by what course, and in what compass of time, one may take an exact Survey of the Kingdoms and States of Christendome, and arrive to the practical knowledge of the Languages, to good purpose.

The Murray, Bädeker, and Practical Guide to the Grand Tour of Europe, which, at that time, was considered the finishing touch to the complete education of an English Gentleman.

The route sketched out by this delightfully quaint Writer, is France, Spain, Italy, Switzerland, Germany, the Netherlands, and Holland. The time allowed is 3 years and 4 months: the months to be spent in travelling, the years in residence at the different cities.

17. **Nicholas Udall**

*Master, first of Eton College, then of Westminster School.*

**Roister Doister.** [1553-1566.]

This is believed to be the first true English Comedy that ever came to the press.

From the unique copy, which wants a title-page, now at Eton College; and which is thought to have been printed in 1566.

**Dramatis Personae.**

**RALPH ROISTER DOISTER.**
**MATTHEW MERRGREBK.**
**GAWIN GOODLUCK, affianced to Dame CUSTANCE.**
**TRISTRAM TRUSTY, his friend.**
**DOBINET DOUGHTY, "boy" to Roister Doister.**
**TOM TRUEPENNY, servant to Dame CUSTANCE.**
**SIM SURESBY, servant to Goodluck.**
**Scrivener.**
**Harfax.**
**Dame CHRISTIAN CUSTANCE, a widow.**
**MARGERY MUMBLECRUST, her nurse.**
**TIBET TALKAPACE;** her maidens.
**ANNOt AYPACE.**

18. A Monk of Evesham,

**The Revelation, &c. [1186-1410]. 1485.**

Here begynyth a marvellous revelation that was schewyd of almighty god by sent Nycholas to a monke of Euyshamme yn the days of Kyng Richard the fyrst: And the yere of oure lord, M.C.LXXIII.

One of the rarest of English books printed by one of the earliest of English printers, William de Maclinia; who printed this text about 1485, in the lifetime of Caxton.

The essence of the story is as old as it professes to be; but contains later additions, the orthography, being of about 1410. It is very devoutly written, and contains a curious Vision of Purgatory.

The writer is a prototype of Bunyan: and his description of the Gate in the Crystal Wall of Heaven, and of the solemn and marvellously sweet Peal of the Bells of Heaven that came to him through it, is very beautiful.
19. **JAMES I.**

(a) *The Essays of a Prentise, in the Divine Art of Poesie.*

Printed while James VI of Scotland, at Edinburgh in 1585; and includes *Ane Short treatise, containing some Revelis and Cautelis to be obseruid and eschewit in Scottis Poesie,* which is another very early piece of printed Poetical Criticism.

(b) *A Counterblaste to Tobacco.* 1604.

To this text has been added a full account of the Introduction and Early use of Tobacco in England. The herb first came into use in Europe as a medicinal leaf for poultices: smoking it was afterwards learnt from the American Indians.

Our Royal Author thus sums up his opinion:—

"A custome lothsome to the eye, hateful to the nose, harmful to the braine, dangerous to the lungs, and in the blacke stinking fume thereof, nearest resembling the horrible Stigian smoke of the pit that is bottomless."

---

20. **Sir ROBERT NAUNTON,**

*Master of the Court of Wards.*

*Fragmenta Regalia.* 1653.

*Fragmenta Regalia: or Observations on the late Queen ELIZABETH, her Times and Favourites.* [1630.]

Naunton writes:—

"And thus I have delivered up this my poor Essay; a little Draught of this great Princess, and her Times, with the Servants of her State and favour."

---

21. **THOMAS WATSON,**

*Londoner, Student-at-Law.*

*Poems.* 1582-1593.

(a) *The Ekatompaethia or Passionate Centurie of Loue.*

Divided into two parts: whereof, the first expresseth the Author's sufferance in Loue: the latter, his long farwell to Loue and all his tyrannie. 1582.

(b) *Melibeus, Sive Ecloga in obitum Honaratissimi Viri Dominici Francisci Walsingham.* 1590.

(c) The same translated into English, by the Author. 1590.

(d) *The Tears of Fancie, or Loue disdained.* 1593.

From the unique copy, wanting Sonnets 9-16, in the possession of S. CHRISTIE MILLER, Esq., of Britwell.
22. WILLIAM HABINGTON,
Castara. 1640.


CASTARA was Lady Lucy Herbert, the youngest child of the first
Lord Powis; and these Poems were chiefly marks of affection during a pure
courtship followed by a happy marriage. With these, are also Songs of
Friendship, especially those referring to the Hon. George Talbot.

In addition to these Poems, there are four prose Characters: on A

23. ROGER ASCHAM,
The Schoolmaster. 1570.

The Schoolmaster, or plane and perfect way of teaching
children to understand, write, and speak, in Latin tongue, but
specially purposed for the private bringing up of youth in gentle-
man and Noble mens houses, &c.

This celebrated Work contains the story of Lady Jane Grey's delight
in reading PLATO, an attack on the Italianated Englishman of the time,
and much other information not specified in the above title.

In it, ASCHAM gives us very fully his plan of studying Languages, which
may be described as the double translation of a model book.

24. HENRY HOWARD,
Earl of Surrey.

Sir THOMAS WYATT.
NICHOLAS GRIMALD.
Lord VAUX.

Tottel's Miscellany. 5 June, 1557.

Songes and Sonettes, written by the right honourable Lord
Henry Howard late Earl of Surrey, and other.

With 39 additional Poems from the second edition by the same printer,
Richard Tottel, of 31 July, 1557.

This celebrated Collection is the First of our Poetical Miscellanies, and
also the first appearance in print of any considerable number of English
Sonnets.

Tottel, in his Address to the Reader, says:—

"That to have well written in verse, yea and in small parcels, deserves
the works of divers Latines, Italians, and other, doe prove
sufficiently. That our tong is able in that kynde to do as praiseworthy as
ye rest, the honorable stile of the noble earle of Surrey, and the weightiness
of the departed Sir Thomas Wyatt the eldest verse, with severall graces in
some good Englishe writers, doe show abundantly."
25. Rev. THOMAS LEVER,
Fellow and Preacher of St. John's College, Cambridge.

Sermons. 1550.

(a) A fruitfull Sermon in Paules church at London in the
Shroyles.
(b) A Sermon preached the fourth Sunday in Lent before the
Kynges Maiestie, and his honourable Counsell.
(c) A Sermon preached at Piis Crosse. 1550.

These Sermons are reprinted from the original editions, which are of
extreme rarity. They throw much light on the communistic theories of the
Norfolk rebels; and the one at Paul's Cross contains a curious account
of Cambridge University life in the reign of EDWARD VI.

26. WILLIAM WEBBE,
Graduate.

A Discourse of English Poetry. 1586.

A Discourse of English Poetrie. Together with the Authors
judgement, touching the reformation of our English Verse.

Another of the early pieces of Poetical Criticism, written in the year in
which SHAKESPEARE is supposed to have left Stratford for London.
Only two copies of this Work are known, one of these was sold for £4.
This Work should be read with STANYHURST’S Translation of Aeneid,
I.-IV., 1582, see p. 94. WEBBE was an advocate of English Hexameters;
and here translates VIRGIL’S first two Eglogues into them. He also trans-
lates into Sapphics COLIN’S Song in the Fourth Eglogue of SPENSER’S
Shepherd’s Calendar.

27. FRANCIS BACON.
afterwards Lord Verulam Viscount St. Albans.

A Harmony of the Essays, &c. 1597-1626.

And after my manner, I alter ever, when I add. So that nothing is
finished, till all be finished.—Sir FRANCIS BACON, 27 Feb., 1610-11.

(a) Essays, Religious Meditations, and Places of persuasion
and dissuasion. 1597.
(b) The Writings of Sir FRANCIS BACON Knight the Kings
Sollicitor General in Moralitie, Politie, Historie.
(c) The Essays of Sir FRANCIS BACON Knight, the Kings
Solliciter General.
(d) The Essayes or Counsells, Civill and Morall of FRANCIS
Lord Verulam, Viscount St. Alban. 1625.
28. WILLIAM ROY. JEROME BARLOW.

Read me, and be not wroth! [1528.]

(a) Read me and be nott wroth.
For I seye no thyng but thyng.
I will ascynde makynge my estate so hye,
That my pompous honoure shall never dye.
O Caytynge whan thou thybest least of all,
With confusion thou shalt have a fall.

This is the famous satire on Cardinal Wolsey, and is the first English Protestant book ever printed, not being a portion of Holy Scripture. See p. 22 for the Fifth such book.

The next two pieces form one book, printed by Hans Luft, at Marburg, in 1530.

(b) A proper dyaloge, betwene a Gentillman and a husbandman, ech other complaynyng to other their miserable calamite, through the ambition of the clergye.

(c) A compendious old treatysse, shewynge, how that we ought to have the scripture in Englysshe.

29. Sir WALTER RALEIGH. GERVASE MARKHAM. J. H. VAN LINSCHOTEN.

The Last Fight of the "Revenge." 1591.

(a) A Report of the truth of the fight about the lies of Acores, this last la Sommer. Betwixt the REUENGE, one of her Maiesties Shippe, and an ARMADA of the King of Spaine.
[By Sir W. Raleigh.]

(b) The most honorable Tragedie of Sir RICHARD GRINUILE, Knight. 1595.
[By Geryas Markham.]

(c) The Fight and Cyclone at the Azores.
[By Jav Huyghen van Linschoten.]

Several accounts are here given of one of the most extraordinary Sea fights in our Naval History.

30. BARNABE GOOE.

Eglogues, Epitaphs, and Sonnets. 1563.

Eglogs, Epytaphes, and Sonettes Newly written by BARNABE GOOE.

Three copies only known. Reprinted from the Huth copy.

In the prefatory Notes of the Life and Writings of B. GOOE, will be found an account of the trouble he had in winning Mary Darell for his wife.

A new Literature generally begins with imitations and translations. When this book first appeared, Translations were all the rage among the "young England" of the day. This Collection of original Occasional Verse is therefore the more noticeable. The Introduction gives a glimpse of the principal Writers of the time, such as the Authors of the Mirror for Magistrates, the Translators of SENECA'S Tragedies, etc., and including such names as BALDWIN, BAVANDE, BLUNDESTON, NEVILLE, NORTH, NORTON, SACKVILLE, and YELVERTON.
The English Scholar’s Library.

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The English Scholar's Library.

1. William Caxton, our first Printer.

Translation of *REYNARD THE FOX*. 1481.

[COLOPHON.] I have not added ne mynished but haue followed as nyghe as I can my copys which was in dutche] and by me WILLIAM CAXTON translated in to this rude and symple englyssh in th[e] abbey of westmestre.

Interesting for its own sake; but especially as being translated as well as printed by CAXTON, who finished the printing on 6 June, 1481.

The Story is the History of the Three fraudulent Escapes of the Fox from punishment, the record of the Defeat of Justice by flattering lips and dishonourable deeds. It also shows the struggle between the power of Words and the power of Blows, a conflict between Mind and Matter. It was necessary for the physically weak to have Eloquence: the blame of REYNARD is in the frightful misuse he makes of it.

The author says, "There is in the world much seed left of the Fox, which now over all groweth and cometh sore up, though they have no red beards."

2. John Knox, the Scotish Reformer.

THE FIRST BLAST OF THE TRUMPET, &c. 1558.

(a) The First Blast of a Trumpet against the monstrous Regiment of Women.

(b) The Propositions to be entreated in the Second Blast.

This work was wrung out of the heart of JOHN KNOX, while, at Dieppe, he heard of the martyr fires of England, and was anguished thereby. At that moment the liberties of Great Britain, and therein the hopes of the whole World, lay in the laps of four women—MARY of Loraine, the Regent of Scotland; her daughter MARY (the Queen of Scots); Queen MARY Tudor; and the Princess ELIZABETH.

The Volume was printed at Geneva.

(c) Knox's apologetical Defence of his FIRST BLAST, &c., to Queen ELIZABETH. 1559.

3. Clement Robinson, and divers others.

A HANDFUL OF PLEASANT DELIGHTS. 1584.

*A Handeful of pleasant delights*, Containing sundrie new Sonets and delectable Histories, in divers kindes of Meeter. Newly devised to the newest tunes that are now in use, to be sung: every Sonet orderly pointed to his proper Tune. With new additions of certain Songs, to verie late devised Notes, not commonly known, nor used heretofore.

OPHELIA quotes from *A Nosegaye*, &c., in this Poetical Miscellany; of which only one copy is now known.

It also contains the earliest text extant of the *Ladle Greenslecues*, which first appeared four years previously.

This is the Third printed Poetical Miscellany in our language.
4. [Simon Fish, of Gray's Inn.]

**A SUPPLICATION FOR THE BEGGARS.**

[? 1529.]

*A Supplicacyon for the Beggars.*

Stated by J. Fox to have been distributed in the streets of London on Candlemas Day [2 Feb., 1529].

This is the Fifth Protestant book (not being a portion of Holy Scripture that was printed in the English Language.

The authorship of this anonymous tract, is fixed by a passage in Sir T. More's *Apology*, of 1533, quoted in the Introduction.

5. [Rev. John Udall, Minister at Kingston on Thames.]

**DIOTREPHES.** [1588.]

The state of the Church of Englands, laid open in a conference betwenee DIOTREPHES a Byshop, TERTULLUS a Papieste, DEMETRIUS an vnsure, PANDOCHUS an Innekeeper, and PAULE a preacher of the word of God.

This is the forerunning tract of the MARTIN MARPRELATE Controversy. For the production of it, ROBERT WALDEGRAVE, the printer, was ruined; and so became available for the printing of the Martinist invectives.

The scene of the Dialogue is in PANDOCHUS'S Inn, which is in a posting-town on the high road from London to Edinburgh.

6. [? ]

**THE RETURN FROM PARNASSUS.**

[Acted 1602. 1606.]

*The Returne from Pernassus; or The Scourge of Simony.*

Publiquely acted by the Students in Saint Iohns Colledge in Cambridge.

This play, written by a University man in December, 1601, brings WILLIAM KEMP and RICHARD BURBAGE on to the Stage, and makes them speak thus:

"KEMP. Few of the univercity pen plaies well, they smell too much of that writer Ovid and that writer Metamorphosis, and talk too much of Proserpina and Iuppiter. Why herose our fellow Shakespeare puts them all downe, I [Ay] and Ben Jonson too. O that Ben Jonson is a pestilent fellow, he brought vp Horace giuing the Poets a pill, but our fellow Shakespeare hath given him a purge that made him ray his credit:"

"BURBAGE. It's a shrewd fellow indeed:"

What this controversy between SHAKESPEARE and JONSON was, has not yet been cleared up. It was evidently recent, when (in Dec., 1601) this play was written.
The English Scholar's Library. 23

7. Thomas Decker,
The Dramatist.

THE SEVEN DEADLY SINS OF LONDON, &C. 1606.

The seven deadly Sinses of London: drawn in seven severall Coaches, through the seven severall Gates of the Citie, bringing the Plague with them.

A prose Allegorical Satire, giving a most vivid picture of London life, in October, 1606. The seven sins are—

- Fraudulent Bankruptcy
- Lying
- Candlelight (Deeds of Darkness)
- Sloth
- Apishness (Changes of Fashion)
- Shaving (Cheating)
- Cruelty

Their chariots, drivers, pages, attendants, and followers, are all allegorically described.

8. The Editor.

AN INTRODUCTORY SKETCH TO THE MARTIN MARPRELATE CONTROVERSY.

1588-1590.

(a) The general Episcopal Administration, Censorship, &c.
(b) The Origin of the Controversy.
(c) Depositions and Examinations.
(d) State Documents.
(e) The Brief held by Sir John Puckering, against the Martinists.

The Rev. J. Udall (who was, however, not a Martinist); Mrs. Crane, of Molesey; Rev. J. Penry, Sir R. Knightley, of Fawsley, near Northampton; Humphrey Newman, the London cobbler; John Hales, Esq., of Coventry; Mr. and Mrs. Weekston, of Wolston; Job Throckmorton, Esq.; Henry Sharpe, bookbinder of Northampton, and the four printers.

(f) Miscellaneous Information.

(g) Who were the Writers who wrote under the name of Martin Marprelate?

9. [Rev. John Udall,
Minister at Kingston on Thames.]

A DEMONSTRATION OF DISCIPLINE. 1588.

A Demonstration of the trueth of that discipline which Christe hath prescribed in his words for the government of his Church, in all times and places, until the ende of the worlde.

Printed with the secret Martinist press, at East Molesey, near Hampton Court, in July, 1588; and secretly distributed with the Epitome in the following November.

For this Work, Udall lingered to death in prison.

It is perhaps the most complete argument, in our language, for Presbyterian Puritanism, as it was then understood. Its author asserted for it, the infallibility of a Divine Logic; but two generations had not passed away, before (under the teachings of Experience) much of this Church Polity had been discarded.
10. Richard Stanyhurst, the Irish Historian.

*Translation of AENEID I.-IV. 1582.*

Thee first five Books of VIRGIL his Aeneis translated into English herocical [i.e., hexameter] verse by Richard Stanyhurst, with other Poetical disaises thereunto annexed.

Imprinted at Leiden in Holland by John Pates, Anno M.D.LXXXII.

This is one of the oddest and most grotesque books in the English language; and having been printed in Flanders, the original Edition is of extreme rarity.

The present text is, by the kindness of Lord Ashburnham and S. Christie-Miller, Esq., reprinted from the only two copies known, neither of which is quite perfect.

Gabriel Harvey desired to be epitaphed, The Inventor of the English Hexameter; and Stanyhurst, in imitating him, went further than any one else in maltreating English words to suit the exigencies of Classical feet.

11. Martin Marprelate.

THE EPISTLE. 1588.

Oh read ower D. John Bridges, for it is a worthy worke: Or an epitome of the fyrste Booke of that right worshipful volume, written against the Puritanes, in the defence of the noble clergie, by as worshipfull a prieste, JOHN BRIDGES, Presbyter, Priest or Elder, doctor of Diuillitie, and Deane of Sarum.

The Epitome [p. 26] is not yet published, but it shall be, when the Bishops are at convenient leisure to view the same. In the meantime, let them be content with this learned Epistle.

Printed oversea, in Europe, within two furlongs of a Bousing Priest, at the cost and charges of M. Marprelate, gentleman.

12. Robert Greene, M.A.

MENAPHON. 1589.

MENAPHON. CAMILLAS alarum to slumbering EUPHUES, in his melancholic Cell at Silvedra. Wherein are deciphered the variable effects of Fortune, the wonders of Love, the triumphs of inconstant Time. Displaying in sundrie conceived passions (figured in a continuat Historie) the Trophies that Vertue carrieth triumphant, maugre the wrath of Envy, or the resolution of Fortune.

One of Greene's novels with Tom Nash's Preface, so important in reference to the earlier HAMLET, before Shakespeare's tragedy.

Greene's 'love pamphlets' were the most popular Works of Fiction in England, up to the appearance of Sir P. Sidney's Arcadia in 1590.
13. George Joy,
an early Protestant Reformer.

AN APOLOGY TO TINDALE. 1535

An Apology made by GEORGE JOYE to satis/ye (if it may be) W. TINDALE: to purge and defend himself against so many sclaundrouse yets saymed upon him in TINDAL's uncharitable and unsober Pystle so well worthy to be prefixed for the Reader to induce him into the understanding of his new Testament diligently corrected and printed in the yeare of our Lorde, 1534, in November [Antwerp, 27 Feb., 1535.

This almost lost book is our only authority in respect to the surreptitious editions of the English New Testament, which were printed for the English market with many errors, by Antwerp printers who knew not English, in the interval between TINDALE's first editions in 1526, and his revised Text (above referred to) in 1534.

of Darlaston, Staffordshire.

POEMS. 1594-1598.

The affectionate Shepherd. Containing the Complaint of DAPHNIS for the Loue of GANYMEDE.

In the following Work, BARNFIELD states that this is "an imitation of Virgill, in the second Eglogue of Alexis."

CYNTHIA. With Certaine Sonnets, and the Legend of CAS-SANDRA. 1595.

The Author thus concludes his Preface: "Thns, hoping you will beare with my rude conceit of Cynthia (if for no other cause, yet, for that it is the First Imitation of the verse of that excellent Poet, Master Spencer, in his Fayrie Queene), I leave you to the reading of that, which I so much desire may breed your delight."

The Encomion of Lady PECUNIA: or, The Praise of Money. 1598.

Two of the Poems in this Text have been wrongly attributed to SHAKESPEARE. The disproof is given in the Introduction.

15. THOMAS COOPER.
[Bishop of WINCHESTER.]

ADMONITION TO THE PEOPLE OF ENGLAND.

An admonition to the people of England: Wherein are answered, not only the sclaundrous untruethes, reprockfully uttered by MARTIN the Libeller, but also many other Crimes by some of his broode, objected generally against all Bishops, and the chiefe of the Cleargie, purposely to deface and discredit the present state of the Church. [Jan. 1589].

This is the official reply on the part of the Hierarchy, to MARTIN MAR-PRELATE; Epistle of [Nov.] 1598: sec No. 11, on p. 24.

It was published between the appearance of the Epistle and that of the Epitome.
16. Captain John Smith,
President of Virginia, and Admiral of New England.

WORKS.—1608-1631. 2 vols. 12s. 6d.

A complete edition, with six facsimile plates.

Occasion was taken, in the preparation of this Edition, dispassionately to test the Author's statements. The result is perfectly satisfactory. The Lincolnshire Captain is to be implicitly believed in all that he relates of his own personal knowledge.

The following are the chief Texts in this Volume:

3. A Description of New England. 1616.
5. The History of Virginia, New England, and Bermuda. 1624.
6. An Accidence for young Seamen. 1626.
7. His true Travels, Adventures, and Observations. 1630.
8. Advertisements for Planters in New England, or anywhere. 1631.

The first Three English Books on America. [? 1511]-1555.

This work is a perfect Encyclopaedia respecting the earliest Spanish and English Voyages to America.


Large Paper Edition in One Volume, Royal 4to, £3 3s.

The Three Books are—

1. Of the new landes, etc. Printed at Antwerp about 1511. This is the first English book in which the word America (i.e. Armonica) occurs.
2. A Treatise of the new India, etc. Translated by Richard Eden from Sebastian Muenster's Cosmography; and printed in 1553. The Second English Book on America.
3. The Decades of the New World, etc., by Pietro Martire [Petrus Martyr], translated by Richard Eden, and printed in 1555. The Third English Book on America. Shakespeare obtained the character of Caliban from this Work.


This Master Key to English Bibliography for the period also gives the approximate period that each Publisher was in business.

Demy 4to, 32 pp., 10s. 6d. net.
The Only Known Fragment of

The First printed


By W. Tindale and W. Roy.

Briefly told, the story of this profoundly interesting work is as follows:

In 1524 Tindale went from London to Hamburgh; where remaining for about a year, he journeyed on to Cologne; and there, assisted by William Roy, subsequently the author of the satire on Wolsey, Rede me and be nott wrothe [see p. 19], he began this first edition in 4to, with glosses, of the English New Testament.

A virulent enemy of the Reformation, Cochlaeus, at that time an exile in Cologne, learnt, through giving wine to the printer's men, that P. Quental the printer had in hand a secret edition of three thousand copies of the English New Testament. In great alarm, he informed Herman Rinck, a Senator of the city, who moved the Senate to stop the printing; but Cochlaeus could neither obtain a sight of the Translators, nor a sheet of the impression.

Tindale and Roy fled with the printed sheets up the Rhine to Worms; and there completing this edition, produced also another in 8vo, without glosses. Both editions were probably in England by March, 1526.

Of the six thousand copies of which they together were composed, there remain but this fragment of the First commenced edition, in 4to; and of the Second Edition, in 8vo, one complete copy in the Library of the Baptist College at Bristol, and an imperfect one in that of St. Paul's Cathedral, London.

In the Preface, the original documents are given intact, in connection with:

Evidence connected with the first Two Editions of the English New Testament, viz., in Quarto and Octavo—

I. William Tindale's antecedent career.
II. The Printing at Cologne.
III. The Printing at Worms.
IV. William Roy's connection with these Editions.
V. The landing and distribution in England.
VI. The persecution in England.

Typographical and Literary Evidence connected with the present Fragment—

I. It was printed for Tindale by Peter Quental at Cologne, before 1526.
II. It is not a portion of the separate Gospel of Matthew printed previous to that year.
III. It is therefore certainly a fragment of the Quarto.

Is the Quarto a translation of Luther's German Version?

Text. The prologge. Inner Marginal References. Outer Marginal Glosses.

* * For a continuation of this story see G. Joy's Apology at p. 25.
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