

# The Project Gutenberg eBook of A booke called the Foundation of Rhetorike

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\*\*\* START OF THE PROJECT GUTENBERG EBOOK A BOOKE CALLED THE  
FOUNDATION OF RHETORIKE \*\*\*

## *Transcriber's Notes*

**About this book:** *A booke called the Foundation of Rhetorike* was published in 1563. Only five copies of the original are known to exist. This e-book was transcribed from microfiche scans of the original in the Bodleian Library at Oxford University. The scans can be viewed at the Bibliothèque nationale de France website at <http://gallica.bnf.fr>.

**Typography:** The original line and paragraph breaks, hyphenation, spelling, capitalization, punctuation, inconsistent use of an acute accent over ee, the use of u for v and vice versa, and the use of i for j and vice versa, have been preserved. All apparent [printer errors](#) have also been preserved, and are listed at the end of this document.

The following alterations have been made:

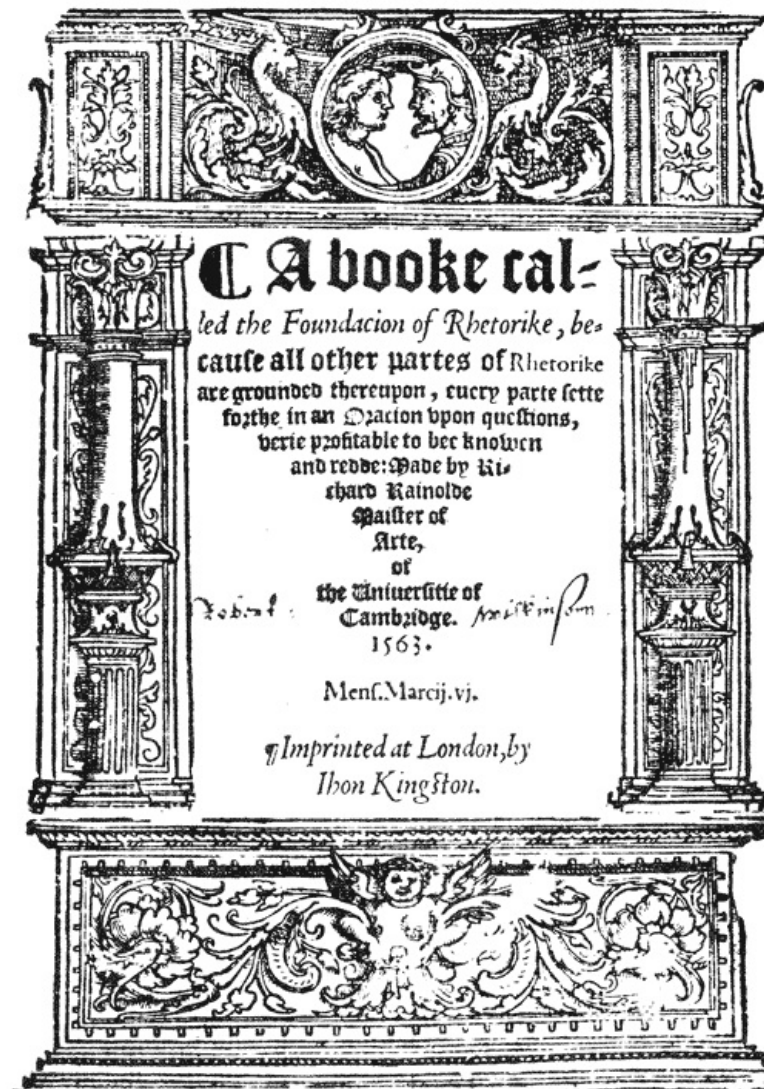
1. Long-s (f) is regularized as s.
2. The paragraph symbol, resembling a C in the original, is rendered as ¶.
3. Missing punctuation, hyphens, and paragraph symbols have been added in brackets, e.g. [-].
4. Except for the dedication, which is in modern italics, the majority of the original book is in blackletter font, with some words in a modern non-italic font. All modern-font passages are rendered in italics.
5. Incorrect page numbers are corrected, but are included in the list of [printer errors](#) at the end of this e-book.
6. Abbreviations and contractions represented as special characters in the original have been expanded as noted in the table below. "Supralinear" means directly over a letter; "sublinear" means directly under a letter. The y referred to below is an Early Modern English form of the Anglo-Saxon thorn character, representing th, but identical in appearance to the letter y.

<b>Original</b>	<b>Expansion</b>
y with supralinear e	y <sup>e</sup> (i.e., the)
accented q with semicolon	q[ue]
w with supralinear curve	w[ith]

A macron over a vowel represents m or n, and is rendered as it appears in the original, e.g., cōprehēded = comprehended.

**Pagination:** This book was paginated using folio numbers in a recto-verso scheme. The front of each folio is the recto page (the right-hand page); the back of each folio is the verso page (the left-hand page in a book). In the original, folio numbers (beginning after the table of contents) are printed only on the recto side of each leaf. For the reader's convenience, all folio pages in this e-book, including the verso pages, have been numbered in brackets according to the original format, with the addition of r for recto and v for verso, e.g., Fol. x.r is Folio 10 recto, Fol. x.v is Folio 10 verso.

**Sources consulted:** The uneven quality of the microfiche scans, as well as the blackletter font and some ink bleed-through and blemishes in the original, made the scans difficult to read in some places. To ensure accuracy, the transcriber has consulted the facsimile reprint edited by Francis R. Johnson (Scholars' Facsimiles and Reprints, New York, 1945). The 1945 reprint was prepared primarily from the Bodleian copy, with several pages reproduced from the copy in the Chapin Library at Williams College, Williamstown, Massachusetts, where the Bodleian copy was unclear.



# ¶ A booke cal-

*led the Foundacion of Rhetorike, be-  
cause all other partes of Rhetorike  
are grounded thereupon, euery parte sette  
forthe in an Oracion vpon questions,  
verie profitable to bee knowen  
and redde: Made by Ri-  
chard Rainolde  
Maister of  
Arte,  
of  
the Uniuersitie of  
Cambridge.  
1563.*

Mens. Marcij. vj.

¶ *Imprinted at London, by  
Ihon Kingston.*

---

## THE EPISTLE DEDICATORIE

¶ *To the right honorable and my singuler good  
Lorde,*

my Lorde Robert Dudley, Maister of the  
Queenes Maiesties horse, one of her highes pri-  
uie Counsaile, and knight of the moste honou-  
rable order of the Garter: Richard Rai-  
nolde wisheth longe life, with  
increase of honour.



RISTOTLE *the famous Phi-  
losopher, writing a booke to king  
Alexāder, the great and migh-  
tie conquerour, began the Epi-  
stle of his Booke in these woor-  
des. Twoo thynges moued me  
chiefly, O King, to betake to thy Maiesties handes,  
this worke of my trauile and labour, thy nobilitie and  
vertue, of the whiche thy nobilitie encouraged me, thy  
greate and singuler vertue, indued with all humanitie,  
forced and draue me thereto. The same twoo in your  
good Lordshippe, Nobilitie and Vertue, as twoo migh-  
tie Pillers staid me, in this bolde enterprise, to make  
your good Lordshippe, beyng a Pere of honour, indued  
with all nobilitie and vertue: a patrone and  
possessoure  
of this my booke. In the whiche although copious and  
aboundaunte eloquence wanteth, to adorne and beau-  
tifie thesame, yet I doubte not for the profite, that is in  
this my trauaile contened, your honour indued with  
all singuler humanitie, will vouchsaufe to accepte my*

willyng harte, my profitable purpose herein. Many famous menne and greate learned, haue in the Greke tongue and otherwise trauailed, to profite all tymes their countrie and common wealthe. This also was my ende and purpose, to plante a worke profitable to all ty-  
mes, my countrie and common wealthe.

And because your Lordshippe studieth all singulartie to vertue, and wholie is incensed thereto: I haue compiled this woorke, and dedicated it to your Lorde-shippe, as vnto whō moste noble and vertuous. Wherin are set forthe soche Oracions, as are right profitable

to bee redde, for knowledge also necessarie. The duetie

of a subiecte, the worthie state of nobilitie, the prehe-  
minent dignitie and Maiestie of a Prince, the office of  
counsailours, worthie chiefe veneracion, the office of a  
Iudge or Magestrate are here set foorth. In moste

for-  
tunate state is the kyngdome and Common wealthe,  
where the Nobles and Peres, not onelie daiely doe stu-  
die to vertue, for that is the wisdom, that all the  
graue and wise Philophers searched to attaine to. For  
the ende of all artes and sciences, and of all noble  
actes

and enterprises is vertue, but also to fauour and  
vphold

the studentes of learnyng, whiche also is a greate ver-  
tue. Whoso is adorned with nobilitie and vertue, of  
necessitie nobilitie and vertue, will moue and allure  
thē

to fauour and support vertue in any other, yea, as Tul-  
lie the moste famous Oratour dooeth saie, euen to loue  
those whō we neuer sawe, but by good fame and brute

beutified to vs. For the encrease of vertue, God  
dooeth nobilitate with honour worthie  
menne, to be aboue other in dignitie

and state, thereupon vertue

doeth encrease your

Lordshipps

honor,

beyng a louer of vertue

and worthie no-

bilitie.

Your lordshippes humble ser-  
uaunt Richard Rainolde.

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*To the Reader.*



PHTHONIVS a famous man, wrote  
in Greke of soche declamacions, to en-  
structe the studentes thereof, with all fa-  
cilitée to grounde in them, a moste plenti-  
ous and riche vein of eloquence. No

man

is able to inuente a more profitable waie  
and order, to instructe any one in the ex-  
quisite and absolute perfeccion, of wisdom and  
eloquence,

then *Aphthonius Quintilianus* and *Hermogenes*. Tullie al-

so as a moste excellent Orator, in the like sorte  
trauailed,

whose Eloquence and vertue all tymes extolled, and  
the of-

spryng of all ages worthilie aduanceth. And because  
as yet

the verie grounde of Rhetorike, is not heretofore  
intreated

of, as concernyng these exercises, though in fewe  
yeres past,

a learned woorke of Rhetorike is compiled and made  
in the

Englishe tounge, of one, who floweth in all  
excellencie of

arte, who in iudgement is profounde, in wisdom and  
elo-

quence moste famous. In these therefore my diligence  
is em-

ploied, to profite many, although not with like  
Eloquence,

beutified and adorned, as the matter requireth. I haue  
cho-

sen out in these Oracions soche questions, as are right  
ne-

cessarie to be knowen and redde of all those, whose  
cogitaciō

pondereth vertue and Godlines. I doubte not, but  
seyng my

trauaille toucheth vertuous preceptes, and vttereth to  
light,

many famous Histories, the order of arte obserued  
also, but

that herein the matter it self, shall defende my  
purpose aga-

inste the enuious, whiche seketh to deprauē any good  
enter-

prise, begon of any one persone. The enuious  
manne

though learned, readeth to deprauē that, which he  
readeth, the ignoraunt is no worthie Iudge,

the learned and godlie pondereth vp-  
rightly & sincerely, that which

he iudgeth, the order of  
these Oracions

followeth afterward, and

¶ *The contentes of*  
this Booke.



AN [Oracion](#) made, vpon the Fable of the Shepherdes and the Wolues, the Wolues requestyng the Bandogges: wherein is set forthe the state of eue-ry subiecte, the dignitie of a Prince, the honourable office of counsailours.

An [Oracion](#) vpon the Fable of the Ante and the Greshopper, teachyng prouidence.

An [Oracion](#) Historicall, howe Semiramis came to bee Quéene of Babilon.

An [Oracion](#) Historicall, vpon Kyng Richard the thirde sometyme Duke of Glocester.

An [Oracion](#) Historicall, of the comyng of Iulius Cæsar into Englande.

An [Oracion](#) Ciuill or Iudiciall, vpon Themistocles, of the walle buildyng at Athenes.

An [Oracion](#) Poeticall vpon a redde Rose.

A profitable [Oracion](#), shewyng the decaie of kingdomes and nobilitie.

An [Oracion](#) vpon a Sentence, preferring a Monarchie, conteinyng all other states of common wealthe.

The [confutacion](#) of the battaile of Troie.

A [confirmacion](#) of the noble facte of Zopyrus.

An [Oracion](#) called a Common place against Theues.

The [praise](#) of Epaminundas Duke of Thebes, wherein the gronde of nobilitée is placed.

The [dispraise](#) of Domicius Nero Emperour of Roome.

A [comparison](#) betwene Demosthenes and Tullie.

A lamentable [Oracion](#) of Hecuba Queene of Troie.

A [descripcion](#) vpon Xerxes kyng of Persia.

An [Oracion](#) called *Thesis*, as concerning the goodly state of Mariage.

An [Oracion](#) confutyng a certaine lawe of Solon.

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*The foundation of  
Rhetorike.*



Ature hath indued euery man, with a certain eloquence, and also subtil-  
tée to reason and discusse, of any que-  
stion or propoicion propounded, as  
*Aristotle* the Philosopher, in his Booke of *Rhetorike* dooeth shewe.

**Rhetorike  
and Logike  
giuen of na-  
ture.**

These giftes of nature, singuler doe flowe and abounde in vs, accordyng to the greate and ample indumente and plentuousnes of witte and wisdom, lodged in vs, there-

fore Nature it self beyng well framed, and afterward by arte

and order of science, instructed and adorned, must be singular-

lie furthered, helped, and aided to all excellencie, to exquisite

inuencion, and profounde knowledge, bothe in *Logike* and

*Rhetorike*. In the one, as a Oratour to pleate with all facili-

tee, and copiouslie to dilate any matter or sentence: in the other

to grounde profunde and subtill argument, to fortifie & make

stronge our assercion or sentence, to proue and defende, by the

force and power of arte, thinges passyng the compasse & reach

of our capacité and witte. Nothyng can bee more excellently

giuen of nature then Eloquence, by the which the florishyng

state of commonweales doe consiste: kyngdomes vniuersally

are gouerned, the state of euery one priuatelie is maintained.

The commonwealth also should be maimed, and debilitated,

except the other parte be associate to it. *Zeno* the Philosopher

comparing *Rhetorike* and *Logike*, doeth assimilate and liken

them to the hand of man. *Logike* is like [faith he](#) to the fiste, for

euén as the fiste closeth and shutteth into one, the iointes and

partes of the hande, & with mightie force and strength, wrap-

peth and closeth in thynges apprehended: So *Logike*

**Arte furthe-  
reth nature.**

**Logike.**

**Rhetorike.**

**Logike.**

**Eloquence.**

**Zeno.**

**Logike.**

**Similitude[.]  
Logike.**

for the  
deepe and profounde knowlege, that is reposed and  
buried in  
it, in soche sort of municion and strength fortified, in  
few wor-  
des taketh soche force and might by argumente, that  
excepte  
like equalité in like art and knowledge doe mate it, in  
vain  
the disputacion shalbe, and the repulse of  
thaduersarie readie.

*Rhetorike* is like to the hand set at large, wherein  
euery part  
and ioint is manifeste, and euery vaine as braunches  
of trées

sette at scope and libertee. So of like sorte, *Rhetorike*  
in moste  
ample and large maner, dilateth and setteth out small  
thyn-

ges or woordes, in soche sorte, with soche  
aboundaunce and  
plentuousnes, bothe of woordes and wittie inuencion,  
with

soche goodlie disposicion, in soche a infinite sorte,  
with soche  
pleasauntnes of Oracion, that the moste stonie and  
hard har-

tes, can not but bee incensed, inflamed, and moued  
thereto.

These twoo singuler giftes of nature, are absolute and  
perfect  
in fewe: for many therebe, whiche are exquisite and  
profound

in argument, by art to reason and discusse, of any  
question or  
proposicion propounded, who by nature are disabled,  
& smal-

lie adorned to speake eloquently, in whom neuertheles  
more  
aboundaunt knowlege doeth somtymes remaine then  
in the

other, if the cause shalbe in controuersie ioined, and  
examined  
to trie a manifeste truthe. But to whom nature hath  
giuen

soche abilitée, and absolute excellencie, as that thei  
can bothe  
copiouslie dilate any matter or sentence, by  
pleasauntnes and

swetenes of their wittie and ingenious oracion, to  
drawe vn-  
to them the hartes of a multitude, to plucke doune  
and extir-

pate affecciōs and perturbacions of people, to moue  
pitee and  
compassion, to speake before Princes and rulers, and  
to per-

swade them in good causes and enterprises, to  
animate and

[Fol. j.v]

**Rhetorike  
like to the  
hande.**

**Rhetorike.**

**Logike and  
Rhetorike  
absolute in  
fewe.**

**The vertue  
of eloquence.**



incense them, to godlie affaires and busines, to alter the coũ-  
sail of kynges, by their wisdom and eloquence, to a better  
state, and also to be exquisite in thother, is a thing of all most  
noble and excellent. The eloquence of Demosthenes, Isocra-  
tes, Tisias, Gorgias, Eschines, were a great bulwarke and  
staie to Athens and all Grece, Rome also by the like vertue  
of Eloquence, in famous and wise orators vpholded: the wise  
and eloquente Oracions of Tullie againste Catiline. The  
graue and sentencious oracions of Cato in the Senate, haue  
been onelie the meane to vpholde the mightie state of Rome,  
in his strength and auncient fame and glorie. Also the Chro-  
nicles of auncient time doe shewe vnto vs, the state of Rome  
could by no meanes haue growen so meruailous mightie,  
but that God had indued the whole line of Cesars, with sin-  
guler vertues, with aboundaunt knowlege & singuler Elo-  
quence. Thusidides the famous Historiographer sheweth,  
how moche Eloquence auailed the citees of Grece, fallyng to  
dissenciō. How did the Corcurians saue them selues from the  
inuasiō and might, of the [Poloponesians](#), their cause pleated  
before the Athenians, so moche their eloquence in a truthe  
preuailed. The Ambassadors of Corinth, wanted not their  
copious, wittie, and ingenious Oracions, but thei pleated  
before mightie, wise, and graue Senators, whose cause, ac-  
cordyng to iudgemēt, truthe, and integritée was ended. The  
eloquēt Embassages of the Corinthiās, the Lacedemoniās,  
& the Vituleneans, the Athenians, who so readeth, shall sone  
sée that of necessitee, a common wealth or kyngdome must be  
fortefied, with famous, graue, and wise counsailours. How  
often did Demosthenes saue the cōmon wealthes of Athens,  
how moche also did that large dominion prospere and

**Demosthe-  
nes.  
Tisias.  
Gorgias.  
Eschines[.]  
Tullie.  
Cato.**

**The Empe-  
rors of Rome  
famous in  
Eloquence.**

[Fol. ij.r]

**Thusidides.**

**Corcurians.**

**Pelopone-  
sians.**

**Corinthians[.]**

**Lacedemo-  
nians.  
Vitulenias.  
Athenians.**

**Demosthe-  
nes.**

flourish  
 by Isocrates. Tullie also by his Eloquēt please, Cato,  
 Cras-  
 sus, Antonius, Catulus Cesar, with many other, did  
 support  
 and vphold the state of that mightie kyngdō. No  
 doubt, but  
 that Demosthenes made a wittie, copious, and  
 ingenious [o-](#)  
[rations](#), when the Athenians were minded to giue and be-  
 take to the handes of Philip kyng of the Macedonians,  
 their  
 pestiferous enemie moste vile and subtell, the Orators  
 of A-  
 thens. This Philip forseying the discorde of Grece, as  
 he by  
 subtyll meanes compassed his enterprises, promised  
 by the  
 faithe of a Prince, to be at league with the Athenians,  
 if so be  
 they would betake to his handes, the eloquente  
 Oratours of  
 Athens, for as long saith he, as your Oratours are with  
 you  
 declaryng, so longe your heddes and counsaill are  
 moued to  
 variaunce and dissencion, this voice ones seased  
 among you,  
 in tranquillitée you shalbee gouerned. Demosthenes  
 beyng  
 eloquente and wise, foresawe the daungers and the  
 mischie-  
 uous intent of him, wherevpon he framed a goodly  
 Oracion  
 vpon a Fable, whereby he altered their counsaile, and repul-  
 sed the enemie. This fable is afterward set forth in an Ora-  
 cion, after the order of these exercises, profitable to  
*Rhetorike*.

[Fol. ij.v]

**Socrates.  
Cato.  
Crassus.  
Antonius.  
Catulus.  
Cesar.**

**Philippe the  
kyng of the  
Macedoniās[.]**

**The sayng  
of Philippe.**

**Demosthe-  
nes.**

¶ A Fable.



Irste it is good that the learner doe  
 vnderstand  
 what is a fable, for in all matters of  
 learnyng,  
 it is the firste grounde, as Tullie doeth saie,  
 to  
 knowe what the thing is, that we may the bet-  
 ter perceiue wherypō we doe intreate. A fable  
 is a forged tale, cōtaining in it by the colour of a lie, a  
 matter  
 of truthe. The moralle is called that, out of the whiche  
 some  
 godlie precepte, or admonicion to vertue is giuen, to  
 frame  
 and instruct our maners. Now that we knowe what a

**The ground  
of al learning[.]**

**What is a  
fable.**

**Morall.**

fable  
 is, it is good to learne also, how manifelde or diuers  
 thei be,  
 I doe finde three maner of fables to be. The first of  
 them is,  
 wherein a man being a creature of God indued with  
 reason,  
 is onely intreated of, as the Fable of the father and his  
 chil-  
 dren, he willing thē to concorde, and this is called  
*Rationalis*  
*fabula*, whiche is asmoche to saie, as a Fable of men  
 indued  
 with reason, or women. The second is called a morall  
 fable,  
 but I see no cause whie it is so called, but rather as  
 the other  
 is called a fable of reasonable creatures, so this is  
 contrarilie  
 named a fable of beastes, or of other thinges wanting  
 reason  
 or life, wanting reason as of the Ante and the  
 Greshopper, or  
 of this the beame caste doun, and the Frogges  
 chosyng their  
 king. The thirde is a mixt Fable so called, bicause in it  
 bothe  
 man hauyng reason, and a beaste wantyng reason, or  
 any o-  
 ther thing wanting life, is ioyned with it, as for the  
 example,  
 of the fable of the woodes and the housebandman, of  
 whom  
 he desired a helue for his hatchet. Aucthours doe  
 write, that  
 Poetes firste inuented fables, the whiche Oratours also  
 doe  
 vse in their perswasions, and not without greate  
 cause, both  
 Poetes and Oratours doe applie them to their vse.  
 For, fa-  
 bles dooe conteine goodlie admonicion, vertuous  
 preceptes  
 of life. Hesiodus the Poete, intreatyng of the iniurious  
 dea-  
 lyng of Princes and gouernours, against their  
 subiectes, ad-  
 monished them by the fable of the Goshauke, and the  
 Nigh-  
 tyngale in his clause. Ouid also the Poete intreated of  
 di-  
 uers fables, wherein he giueth admonicion, and godly  
 coun-  
 saile. Demosthenes the famous Oratour of Athens,  
 vsed  
 the fable of the Shepeherdes, and Wolues: how the  
 Wol-  
 ues on a tyme, instauntlie required of the  
 Shepeherdes their

**Three sortes  
 of fables.  
 i. A fable of  
 reason.**

**ii. Morall.**

**iii. Mixt.**

**Poetes in-  
 uentours of  
 fables.  
 Oratours  
 vse fables.**

**Good doctrin  
 in fables.  
 Hesiodus.**

**Ouide.**

**Demosthe-  
 nes vsed fa-  
 bles.**

bande dogges, and then thei would haue peace and  
 concorde  
 with them, the Shepeherdes gaue ouer their Dogges,  
 their  
 Dogges deliuered and murdered, the shepe were  
 immediat-  
 ly deuoured: So saieth he, if ye shall ones deliuer to  
 Philip,  
 the king of the Macedonians your Oratours, by whose lear-  
 nyng, knowlege and wisdom, the whole bodie of  
 your do-  
 minions is saued, for thei as Bandogges, doe repell all mis-  
 cheuous enterprises and chaunces, no doubt, but that  
 raue-  
 nyng Wolfe Philip, will eate and consume your people,  
 by  
 this Fable he made an Oracion, he altered their  
 counsailes  
 and heddes of the Athenians, from so foolishe an  
 enterprise.  
 Also thesame Demosthenes, seyng the people careles,  
 sloth-  
 full, and lothsome to heare the Oratours, and all for  
 the flo-  
 rishing state of the kingdome: he ascended to the  
 place or pul-  
 pet, where the Oracions were made, and began with  
 this fa-  
 ble. Ye men of Athens, saied he, it happened on a  
 tyme, that  
 a certaine man hired an Asse, and did take his iourney  
 from  
 Athens to Megara, as we would saie, frō London to  
 Yorke,  
 the owner also of the Asse, did associate hymself in  
 his iour-  
 ney, to brynge backe the Asse againe, in the voyage  
 the  
 weather was extreame burning hotte, and the waie  
 tedious  
 the place also for barennes and sterilitée of trees,  
 wanted sha-  
 dowe in this long broyle of heate: he that satte one the  
 Asse,  
 lighted and tooke shadowe vnder the bellie of the  
 Asse, and  
 because the shadowe would not suffice bothe, the  
 Asse beyng  
 small, the owner saied, he muste haue the shadowe,  
 because  
 the Asse was his, I deny that saieth the other, the  
 shadowe is  
 myne, because I hired the Asse, thus thei were at  
 greate con-  
 tencion, the fable beyng recited, Demosthenes  
 descended frō  
 his place, the whole multitude were inquisitiue, to

**The fable of  
 Demosthe-  
 nes, of the  
 Asse and the  
 shadowe.**

knowe  
 the ende about the shadowe, Demosthenes notyng  
 their fol-  
 lie, ascended to his place, and saied, O ye foolish  
 Athenians,  
 whiles I and other, gaue to you counsaill and  
 admoniciō, of  
 graue and profitable matters, your eares wer deafe,  
 and your  
 mindes slombred, but now I tell of a small trifeling  
 matter,  
 you throng to heare the reste of me. By this Fable he  
 nipped  
 their follie, and trapped them manifestlie, in their  
 owne dol-  
 tishenes. Herevpon I doe somewhat long, make copie of  
 wor-  
 des, to shewe the singularitee of fables well applied.  
 In the  
 tyme of Kyng Richard the thirde, Doctour Mourton,  
 beyng  
 Bishop of Elie, and prisoner in the Duke of  
 Buckynghams  
 house in Wales, was often tymes moued of the Duke,  
 to  
 speake his minde frelie, if king Richard wer lawfully  
 king,  
 and said to him of his fidelité, to kepe close and  
 secret his sen-  
 tence: but the Bishop beyng a godlie man, and no  
 lesse wise,  
 waied the greate frendship, whiche was sometyme  
 betwene  
 the Duke & King Richard, aunswered in effect  
 nothyng, but  
 beyng daily troubled with his mocions & instigacions,  
 spake  
 a fable of Esope: My lorde saied he, I will aunswere  
 you, by  
 a Fable of Esope. The Lion on a tyme gaue a  
 commaunde-  
 ment, that all horned beastes should flie from the  
 woode, and  
 none to remain there but vnhorned beastes. The Hare  
 hea-  
 ring of this commaundement, departed with the  
 horned bea-  
 stes from the woodde: The wilie Foxe metyng the  
 Hare, de-  
 maunded the cause of his haste, forthwith the Hare  
 aunswere-  
 red, a commaundement is come from the Lion, that  
 all hor-  
 ned beastes should bee exiled, vpon paine of death,  
 from the  
 woode: why saied the Foxe, this commaundement  
 toucheth  
 not any sorte of beast as ye are, for thou haste no  
 hornes but

**The conten-  
cion vpon the  
shadowe and  
the Asse.**

**Fables well  
applied bee  
singuler.**

**The fable of  
the Bisshop  
of Elie, to the  
duke of Buc-  
kyngham.**

knubbes: yea, but said the Hare, what, if thei saie I haue hornes, that is an other matter, my lorde I saie no more: what he ment, is euident to all men.

In the time of king Hēry theight (a prince of famous memorie) at what time as the small houses of religiō, wer giuen ouer to the kinges hand, by the Parliament house: the bishop of Rochester, Doctour Fisher by name stepped forthe, beyng greued with the graunt, recited before them, a fable of Esope to shewe what discommoditee would followe in the Clergie. My lordes and maisters saieth he, Esope recited a fable: how that on a tyme, a housebande manne desired of the woodes, a small helue for his hatchet, all the woodes consented thereto waiyng the graunt to be small, and the thyng lesse, therevpō the woodes consented, in fine the housbande man cut doune a small peece of woodde to make a helue, he framyng a helue to the hatchette, without leaue and graunt, he cut doune the mightie Okes and Cedars, and destroyed the whole woodd, then the woodes repented them to late. So saith he, the gift of these small houses, ar but a small graunt into the kinges hādes: but this small graunt, will bee a waie and meane to pull doune the greate mightie fatte Abbees, & so it happened. But there is repentaūce to late: & no profite ensued of the graunte.

**The fable of the Bisshop of Rochester, againste the graunt of the Chauntries.**

¶ An Oracion made by a fable, to the first exercise to declame by, the other, bee these,

	{ A Fable, a Narracion. <i>Chria</i> , }
	{ Sentence. Confutacion, }
An Oracion	{ Confirmacion. Common place. }
made by a	{ The praise. The dispraise. }
	{ The Comparison, <i>Ethopeia</i> . }
	{ A Discripcion. <i>Thesis, Legislatio</i> }



F euery one of these, a goodlie Oraciō maie be made these excercises are called of the Grekes *Progimnas-*

*mata*, of the Latines, profitable introduccions, or fore exercises, to attain greater arte and knowlege in *Rhetorike*, and bicause, for the easie capacité and facilitée of the learner, to attain greater knowledge in *Rhetorike*, thei are right profitable and necessarie: Therefore I title this booke, to bee the foundaciō of *Rhetorike*, the exercises being *Progimnasmata*.

I haue chosen out the fable of the Shepeherdes, and the Wolues, vpon the whiche fable, Demosthenes made an elo- quente, copious, and wittie Oracion before the Athenians, whiche fable was so well applied, that the citée and common wealth of Athens was saued.

¶ A fable.

**The firste  
exercise.**

These notes must be obserued, to make an Oracion by a Fable.

¶ Praise.

1. Firste, ye shall recite the fable, as the aucthour telleth it.
2. There in the seconde place, you shall praise the aucthoure who made the fable, whiche praise maie sone bee gotte of any studious scholer, if he reade the aucthours life and actes therein, or the Godlie preceptes in his fables, shall giue abundant praise.
3. Then thirdlie place the morall, whiche is the interpreta- cion annexed to the Fable, for the fable was inuented for the moralles sake.
4. Then orderlie in the fowerth place, declare the nature of thynges, contened in the Fable, either of man, fishe, foule, beaste, plante, trées, stones, or whatsoeuer it be. There is no man of witte so dulle, or of so grosse capacité, but either by his naturall witte, or by reading, or sences, he is hable to saie somewhat in the nature of any thyng.

5. In the fiftē place, sette forthē the thynges, reasonyng one with an other, as the Ant with the Greshopper, or the Cocke with the precious stone.
6. Thē in the vj. place, make a similitude of the like matter.
7. Then in the seuenth place, induce an exāple for thesame matter to bēe proued by.
8. Laste of all make the *Epilogus*, whiche is called the conclusion, and herein marke the notes folowyng, how to make an Oracion thereby.

¶ An Oracion made vpon the fable of the Shepeherdes and the wolues.  
 ¶ The fable.



He Wolues on a tyme perswaded the Shepeherdes, that thei would ioyne amitēe, and make a league of concord and vnitee: the demaunde pleased the Shepeherdes, foorthwith the Wolues requested to haue custodie of the bande Dogges, because els thei would be as thei are alwaies, an occasion to breake their league and peace, the Dogges beyng giuen ouer, thei were one by one murthered, and then the Shepe were wearied.

¶ The praise of the aucthour.



He posteritee of tymes and ages, muste needes praise the wisdome and industrie, of all soche as haue leftē in monumentes of writyng, thynges worthie fame, what can bee more excellently set foorthē: or what deserueth chiefer fame and glorie, then the knowledge of artes and sciences, inuented by our learned, wise, and graue aūcestours: and so moche the more thei deserue honour, and perpetuall commendacions, because thei haue been the firste aucthours, and beginners to soche excellencies. The posteritēe praiseth and setteth forth the wittie and ingenious workes of Apelles, Parthesius, and Polucletus, and all soche as haue

**Inuentours  
of al excellent  
artes and sci-  
ences, com-  
mended to the  
posteritee.**

**Apelles.  
Parthesius.  
Polucletus.**



artificial-  
 ly set forth their excellent giftes of nature. But if their  
 praise  
 for fame florishe perpetuallie, and increaseth for the  
 wor-  
 thines of them, yet these thynges though moste  
 excellent, are  
 inferiour to vertue: for the ende of artes and sciences,  
 is ver-  
 tue and godlines. Neither yet these thynges  
 dissonaunt from  
 vertue, and not associate, are commendable onely for  
 vertues  
 sake: and to the ende of vertue, the wittes of our  
 auncestours  
 were incensed to inuent these thynges. But herein  
 Polucle-  
 tus, Apelles, and [Perthesius](#) maie giue place, when  
 greater  
 vertues come in place, then this my aucthour Esope,  
 for his  
 godly preceptes, wise counsaill and admonicion, is  
 chiefly to  
 bée praised: For, our life maie learne all goodnes, all  
 vertue,  
 of his preceptes. The Philosophers did neuer so liuely  
 sette  
 forthe and teache in their scholes and audience, what  
 vertue  
 and godlie life were, as Esope did in his Fables,  
 Citees, and  
 common wealthes, maie learne out of his fables, godlie  
 con-  
 corde and vnitee, by the whiche meanes, common  
 wealthes  
 flourisheth, and kingdoms are saued. Herein ample  
 matter ri-  
 seth to Princes, and gouernours, to rule their  
 subiectes in all  
 godlie lawes, in faithfull obedience: the subiectes also  
 to loue  
 and serue their prince, in al his affaires and busines.  
 The fa-  
 ther maie learne to bring vp, and instructe his childe  
 thereby.  
 The child also to loue and obeie his parentes. The  
 huge and  
 monsterous vices, are by his vertuouse doctrine  
 defaced and  
 extirpated: his Fables in effect contain the mightie  
 volumes  
 and bookes of all Philosophers, in morall preceptes, &  
 the in-  
 finite monumētes of lawes stablished. If I should not  
 speake  
 of his commendacion, the fruictes of his vertue would  
 shewe  
 his commendacions: but that praise surmounteth all  
 fame of

**The ende of  
all artes, is to  
godlie life.**

**Esope wor-  
thie moche  
commendaciō[.]**

**Philophie in  
fables.**

**Realmes  
maie learne  
concorde out  
of Esopes  
fables.**

**Preceptes to  
Kyniges and  
Subiectes.  
Preceptes to  
parentes and  
children.**

**The content  
of al Lawes.**

[Fol. v.v]

glory, that commendeth by fame itself, the fruites of fame

in this one Fable, riseth to my aucthour, whiche he wrote of

the Shepeherd, and the Wolues.

**A true praise  
commended by  
fame it self.**

¶ The Morall.



Herein Esope wittely admonisheth all menne to beware and take heede, of cloked and fained frendship, of the wicked and vngodlie, whiche vnder a pretence and offer of frendship or of benefite, seeke the ruin, dammage, miserie or destruccion of man, toune, citée, region, or countree.

¶ The nature of the thyng.



F all beastes to the quantité of his bodie, the Wolue passeth in crueltee and desire of bloode, alwaies vnsaciable of deuouryng, neuer conten-

ted with his pray. The Wolfe deuoureth and eateth of his praie all in feare, and therefore oftentimes he casteth his looke, to be safe from perill and daunger. And herein

his nature is straunge frō all beastes: the eyes of the Wolfe, tourned from his praie immediatlie, the praie prostrate vnder his foote is forgotten, and forthwith he seeketh a newe praie, so greate obliuion and debilitée of memorie, is giuen to that

beaste, who chieflie seketh to deuoure his praie by night. The

Wolues are moche inferior to the banddogges in strength, bi-

cause nature hath framed thē in the hinder parts, moche more

weaker, and as it were maimed, and therefore the banddogge

dooeth ouermatche them, and ouercome them in fight. The

Wolues are not all so mightie of bodie as the Bandogges,

of diuers colours, of fight more sharpe, of lesse heddes: but in

smellyng, the nature of a Dogge passeth all beastes and

creatures, whiche the historie of Plinie dooe shewe, and Ari-

stotle in his booke of the historie of beastes, therein you shall

knowe their excellent nature. The housholde wanteth

**The Wolue  
moste raue-  
ning & cruell.**

**The Wolues  
of all beastes,  
moste obliui-  
ous.**

**The Wolue  
inferiour to  
the bandogge[.]**

**The Dogge  
passeth all  
creatures in  
smellyng.**

[Fol. vj.r]

not  
faithfull and trustie watche nor resistance, in the  
cause of the  
maister, the Bandogge not wantyng. Plinie sheweth  
out of  
his historie, how Bandogges haue sauēd their Maister,  
by  
their resistance. The Dogge of all beastes sheweth  
moste  
loue, and neuer leaueth his maister: the worthines of  
the bā-  
dogge is soche, that by the lawe in a certaine case, he  
is coun-  
ted accessarie of Felonie, who stealeth a Bandogge  
from his  
maister, a robberie immediatly folowing in thesame  
family.

**Plinie.**

As concernyng the Shepe, for their profite and  
wealthe,  
that riseth of them, are for worthines, waiyng their  
smalle  
quantitie of bodie, aboue all beastes. Their fleshe  
nourisheth  
purely, beyng swete and pleasaunt: their skinne also  
serueth  
to diuers vses, their Wolles in so large and ample  
maner,  
commmodious, seruyng all partes of common  
wealthes. No  
state or degré of persone is, but that thei maie goe  
cladde and  
adorned with their wolles. So GOD in his creatures,  
hath  
created and made man, beyng a chief creatour, and  
moste ex-  
cellent of all other, all thinges to serue him: and  
therefore the  
Stoicke Philosophers doe herein shewe the excellencie  
of man  
to be greate, when all thinges vpon the yearth, and  
from the  
yearth, doe serue the vse of man, yet emong men  
there is a di-  
uersitee of states, and a difference of persones, in  
office and cō-  
dicion of life. As concernyng the Shepherde, he is in  
his state  
and condicion of life, thoughē meane, he is a righte  
profi-  
table and necessarie member, to serue all states in the  
commō  
wealthe, not onely to his maister whom he serueth: for  
by his  
diligence, and warie keping of thē, not onely from  
rauenyng  
beastes, but otherwise he is a right profitable  
member, to all  
partes of the common wealth. For, dailie wēē fēele the

**The worthi-  
nes of Shepe[.]**

**The wolle of  
Shepe, riche  
and commo-  
dious.**

**Man a chief  
creature.**

**Stoicke Phi-  
losophers.**

**The office of  
the shepher-  
des, are pro-  
fitable and  
necessarie.**

**Wealth, pro-  
fit, and riches**

cōmo-  
 ditie, wealth and riches, that riseth of them, but the  
 losse wée  
 féele not, except flockes perishe. In the body of man  
 God hath  
 created & made diuerse partes, to make vp a whole  
 and abso-  
 lute man, whiche partes in office, qualitée and  
 worthinesse,  
 are moche differing. The bodie of man it self, for the  
 excellent  
 workemanship of God therein, & meruailous giftes of  
 nature  
 and vertues, lodged and bestowed in thesame bodie, is  
 called  
 of the Philosophers *Microcosmos*, a little worlde. The  
 body  
 of man in all partes at cōcord, euery part executing his  
 func-  
 tion & office, florisheth, and in strength prospereth,  
 otherwise  
 thesame bodie in partes disseuered, is feeble and  
 weake, and  
 thereby falleth to ruin, and perisheth. The singuler  
 Fable of  
 Esope, of the belie and handes, manifestlie sheweth  
 thesame  
 and herein a flourishing kingdom or common wealth, is  
 com-  
 pared to the body, euery part vsing his pure vertue,  
 strēgth &  
 operacion. Menenius Agrippa, at what time as the  
[Romai-](#)  
 were at diuision against the Senate, he vsed the Fable  
 of E-  
 sope, wherewith thei were perswaded to a concorde,  
 and vni-  
 tée. The vilest parte of the bodie, and baseste is so  
 necessarie,  
 that the whole bodie faileth and perisheth, thesame  
 wantyng  
 although nature remoueth them from our sight, and  
 shame  
 fastnes also hideth them: take awaie the moste vilest  
 parte of  
 the bodie, either in substaunce, in operacion or  
 function, and  
 forthwith the principall faileth. So likewise in a  
 kyngdome,  
 or common wealth, the moste meane and basest state  
 of man  
 taken awaie, the more principall thereby ceaseth: So  
 God to  
 a mutuall concorde, frendship, and perpetuall societie  
 of life,  
 hath framed his creatures, that the moste principall  
 faileth,  
 it not vnited with partes more base and inferiour, so  
 moche

**riseth of the  
 Wolles of  
 Shepe.**

**Man called  
 of the Philo-  
 sopers, a lit-  
 tle worlde.**

**The bodie of  
 man without  
 concord of the  
 partes, peri-  
 sheth.  
 The common  
 wealthe like  
 to the bodie  
 of manne.  
 Menenius.**

**The baseste  
 parte of the  
 bodie moste  
 necessarie.**

**The amiable  
 parte of the  
 body doe con-  
 siste, by the  
 baseste and  
 moste defor-  
 meste.**

the might and force of thynges excellent, doe  
consiste by the  
moste inferiour, other partes of the bodie more  
amiable and  
pleasaunt to sight, doe remain by the force, vse and  
integritée  
of the simpliest. The Prince and chief peres doe  
decaie, and al  
the whole multitude dooe perishe: the baseste kinde of  
menne  
wantyng. Remoue the Sheperdes state, what good  
follo-  
weth, yea, what lacke and famine increaseth not: to all  
states  
the belie ill fedde, our backes worse clad. The toilyng  
house-  
bandman is so necessarie, that his office ceasyng  
vniuersallie  
the whole bodie perisheth, where eche laboureth to  
further  
and aide one an other, this a common wealth, there is  
pro-  
sperous state of life. The wisest Prince, the richest,  
the migh-  
tiest and moste [valiantes](#), had nede alwaies of the  
foolishe,  
the weake, the base and simplest, to vpholde his  
kingdomes,  
not onely in the affaires of his kyngdomes, but in his  
dome-  
sticall thinges, for prouisiō of victuall, as bread,  
drinke, meat[,]  
clothyng, and in all soche other thynges. Therefore, no  
office  
or state of life, be it neuer so méete, seruyng in any  
part of the  
common wealthe, muste bée contemned, mocked, or  
skorned  
at, for thei are so necessarie, that the whole frame of  
the com-  
mon wealth faileth without them: some are for their  
wicked  
behaviour so detestable, that a common wealthe  
muste séeke  
meanes to deface and extirpate them as wéedes, and  
rotten  
members of the bodie. These are thefes, murtherers,  
and ad-  
ulterers, and many other mischiuous persones. These  
godly  
Lawes, vpright and sincere Magistrates, will extirpate  
and  
cutte of, soche the [commo wealth](#) lacketh not, but  
rather ab-  
horreth as an infectiue plague and Pestilence, who in  
thende  
through their owne wickednesse, are brought to  
mischief.

**The Shepe-  
herdes state  
necessarie.**

**The state of  
the husbando  
manne, moste  
necessarie.**

**No meane  
state, to be  
contempned.**

**Rotten mem[-]  
bers of the cō[-]  
mon wealth.**

Read Plato in his booke, intituled of the common wealth who sheweth the state of the Prince, and whole Realme, to stande and consist by the vnitee of partes, all states of the cōmon wealth, in office diuers, for dignitée and worthines, bearing not equalitée in one consociatée and knit, doe raise a perfite frame, and bodie of kingdome or common wealthe.

**Plato.**

**A common wealth doe consist by vnitee of all states.**

Aristotle the Philosopher doeth saie, that a cōmon welth is a multitude gathered together in one Citée, or Region, in state and condicion of life differing, poore and riche, high and low, wise and foolishe, in inequalitee of minde and bodies differing, for els it can not bée a common wealthe. There must be nobles and peres, kyng and subiect: a multitude inferiour and more populous, in office, maners, worthines altering. Manne needeth no better example, or paterne of a common wealthe, to frame hymself, to serue in his state and calling, then to ponder his owne bodie. There is but one hedde, and many partes, handes, feete, fingers, toes, ioyntes, veines, sinewes, belie, and so forthe: and so likewise in a cōmon welth there muste be a diuersitee of states.

**Aristotle.  
What is a cōmon wealth.**

**A liuely exāple of commō wealthe.**

¶ The reasonyng of the thynges contained in this Fable.



Hus might the Wolues reason with themselves, of their Embassage: The Wolues dailie molested and wearied, with the fearce ragyng

Masties, and ouercome in fight, of their power and might: one among the reste, more politike and wise then the other, called an assemble and counsaill of

Wolues, and thus he beganne his oracion. My felowes and

companions, sithe nature hath from the beginnyng, made

vs vnsaciable, cruell, liuyng alwaies by praies murdered,

and bloodie spoiles, yet enemies wée haue, that séeke to kepe

vnder, and tame our Woluishe natures, by greate

**The counsaill of Wolues.**

mightie  
 Bandogges, and Shepeherdes Curre. But nature at  
 the  
 firste, did so depely frame and set this his peruerse,  
 cruell, and  
 bloodie mould in vs, that will thei, nill thei, our  
 nature wil  
 bruste out, and run to his owne course. I muse moche,  
 wai-  
 yng the line of our firste progenitour, from whence we  
 came  
 firste: for of a man wee came, yet men as a pestiferous  
 poison  
 doe exile vs, and abandon vs, and by Dogges and other  
 sub-  
 till meanes doe dailie destroye vs. Lycaon, as the  
 Poetes doe  
 faine, excedyng in all crueltées and murthers horrible,  
 by the  
 murder of straungers, that had accesse to his land:  
 for he was  
 king and gouernor ouer the Molossians, and in this we  
 maie  
 worthilie glorie of our firste blood and long  
 auncientrée, that  
 he was not onelie a man, but a kyng, a chief pere and  
 gouer-  
 nour: by his chaunge and transsubstanciacion of bodie,  
 wée  
 loste by him the honour and dignitee due to him, but  
 his ver-  
 tues wée kepe, and daily practise to followe them. The  
 fame  
 of Lycaons horrible life, ascended before Iupiter,  
 Iupiter the  
 mightie God, moued with so horrible a facte, left his  
 heauen-  
 lie palace, came doune like an other mortall man, and  
 passed  
 doune by the high mountaine Minalus, by twilighte,  
 and  
 so to Licaons house, our firste auncestoure, to proue,  
 if this  
 thing was true. Lycaon receiued this straunger, as it  
 semed  
 doubtyng whether he were a God, or a manne,  
 forthwith he  
 feasted him with mannes fleshe baked, Iupiter as he  
 can doe  
 what he will, brought a ruine on his house, and  
 transubstan-  
 ciated hym, into this our shape & figure, wherein we  
 are, and  
 so sens that time, Wolues were firste generated, and  
 that of  
 manne, by the chaunge of Lycaon, although our shape  
 is  
 chaunged from the figure of other men, and men  
 knoweth

[Fol.  
vij.r]

**Lycaon.**

**The firste  
progenie of  
Wolues.**

**The inuen-  
cion of the  
Poet Ouide  
to compare a  
wicked man,  
to a Wolue.**

**Lycaon.**

**Lycaon chaū-  
ged into a  
Wolue.**

vs not well, yet thesame maners that made Wolues,  
remai-  
neth vntill this daie, and perpetuallie in men: for thei  
robbe,  
thei steale, and liue by iniurious catching, we also  
robbe, al-  
so wée steale, and catche to our praie, what wee maie  
with  
murther come to. Thei murther, and wee also murther,  
and  
so in all pointes like vnto wicked menne, doe we  
imitate the  
like fashion of life, and rather thei in shape of men,  
are Wol-  
ues, and wee in the shape of Wolues menne: Of all  
these  
thynges hauyng consideracion, I haue inuented a  
pollicie,  
whereby we maie woorke a slauter, and perpetuall  
ruine on  
the Shepe, by the murther of the Bandogges. And so  
wée  
shall haue free accesse to our bloodie praie, thus we  
will doe,  
wee will sende a Embassage to the Shepeherdes for  
peace,  
saiyng, that wee minde to ceasse of all bloodie spoile,  
so that  
thei will giue ouer to vs, the custodie of the  
Bandogges, for  
otherwise the Embassage sent, is in vaine: for their  
Dogges  
being in our handes, and murdered one by one, the  
daunger  
and enemie taken awaie, we maie the better obtain  
and en-  
ioye our bloodie life. This counsaill pleased well the  
assem-  
ble of the Wolues, and the pollicie moche liked them,  
and  
with one voice thei houled thus, thus. Immediatlie  
cōmuni-  
cacion was had with the Shepeherdes of peace, and of  
the gi-  
uyng ouer of their Bandogges, this offer pleased  
them, thei  
cōcluded the peace, and gaue ouer their Bandogges,  
as pled-  
ges of thesame. The dogges one by one murdered,  
thei dis-  
solved the peace, and wearied the Shepe, then the  
Shepeher-  
des repented them of their rashe graunt, and foly  
committed:  
So of like sorte it alwaies chaunceth, tyrauntes and  
bloodie  
menne, dooe seke alwaies a meane, and practise  
pollicies to  
destroye all soche as are godlie affected, and by

**Wolue.  
Manne.**

**The counsaill  
of Wolues.**

**The counsaill  
of wicked mē  
to mischief.**



wisdom and  
 godly life, do seek to subvert and destroy, the  
 mischievous  
 enterprise of the wicked. For, by cruelty their  
 Woluishe na-  
 tures are known, their glory, strength, kingdom  
 and re-  
 nowne, cometh of blood, of murders, and beastly  
 dealings  
 and by might so violent, it continueth not: for by  
 violence and  
 bloody dealing, their kingdom at the last falleth by  
 blood  
 and bloodily perisheth. The noble, wise, grave, and  
 goodly  
 counsailes, are with all fidelité, humbleness and  
 sincere har-  
 tes to be obeyed, in worthines of their state and  
 wisdom, to  
 be embraced in chief honour and veneration to be  
 taken, by  
 whose industrie, knowledge and experience, the whole  
 body  
 of the common wealth and kingdom, is supported  
 and sa-  
 ued. The state of every one universallie would come to  
 par-  
 dition, if the invasion of foraine Princes, by the  
 wisdom and  
 policie of counsaillers, were not repelled. The horrible  
 actes  
 of wicked men would burst out, and a confusion  
 ensue in al  
 states, if the wisdom of politike governours, if good  
 lawes if  
 the power and sword of the magistrate, could not take  
 place.  
 The peres and nobles, with the chief governour,  
 standeth as  
 Shepherds over the people: for so Plato alledgeth that  
 name  
 well and properly given, to Princes and Governours,  
 the  
 which Homere the Poete attributeth, to Agamemnon  
 king  
 of Grece: to Menelaus, Ulisses, Nestor, Achilles,  
 Diomedes,  
 Ajax, and al other. For, bothe the name and care of  
 that state  
 of office, can be tited by no better name in all  
 pointes, for di-  
 ligent keeping, for aide, succoring, and with all equitie  
 tem-  
 pering the multitude: they are as Shepherdes els the  
 selie  
 poore multitude, would by an oppression of  
 pestiferous men.  
 The commonaltee or base multitude, lieth more  
 quietlie

**The cogita-  
 cions of wic-  
 ked men, and  
 their kyngdō  
 bloodie.**

**The state of  
 counsaillours  
 worthie chief  
 honour and  
 veneration.**

**Plato.**

**Homere.**

**The Shepe-  
 herdes name  
 giuē to the of-  
 fice of kyngs.**

then the state of soche as daily seke, to vpholde and  
maintaine  
the common wealthe, by counsaill and politike  
deliberacion,  
how troublous hath their state alwaies been: how  
vnquiete  
from time to time, whose heddes in verie deede, doeth  
seke for  
a publike wealth. Therefore, though their honor bée  
greater,  
and state aboue the reste, yet what care, what  
pensiuenesse of  
minde are thei driuen vnto, on whose heddes  
authoritée and  
regiment, the sauegard of innumerable people doeth  
depend.  
If in our domesticall businesse, of matters pertainyng  
to our  
housholde, euery man by nature, for hym and his, is  
pensiuie,  
moche more in so vaste, and infinite a bodie of cōmon  
wealth,  
greater must the care be, and more daungerous  
deliberacion.  
We desire peace, we reioyce of a tranquillitée, and  
quietnesse  
to ensue, we wishe, to consist in a hauen of securitée:  
our hou-  
ses not to be spoiled, our wiues and children, not to  
bee mur-  
thered. This the Prince and counsailours, by wisdom  
fore-  
sée, to kéepe of, all these calamitées, daungers,  
miseries, the  
whole multitude, and bodie of the Common wealthe, is  
without them maimed, weake and feable, a readie  
confusion  
to the enemie. Therefore, the state of peeres and  
nobles, is  
with all humilitée to be obaied, serued and honored,  
not with-  
out greate cause, the Athenians were drawn backe,  
by the  
wisdom of Demosthenes, when thei sawe thē selues  
a slau-  
ter and praie, to the enemie.

**The state or  
good counsai-  
lers, trou-  
blous.**

**A comparison  
from a lesse,  
to a greater.**

**The worthie  
state of Prin-  
ces and coun-  
sailours.**

[Fol. ix.v]

¶ A comparison of thynges.



Hat can bée more rashly and foolishly doen,  
then the  
Shepeherdes, to giue ouer their Dogges, by  
whose  
might and strength, the Shepe were saued: on the o-  
ther side, what can be more subtlie doen and craftely,  
then the  
Wolues, vnder a colour of frendship and amitee, to  
séeke the  
blood of the shepe, as all pestiferous men, vnder a

**The amitie  
of wicked**

fained pro-  
fer of amitée, profered to seeke their owne profite,  
commoditee  
and wealthe, though it be with ruine, calamitie,  
miserie, de-  
struccion of one, or many, toune, or citée, region and  
countree,  
whiche sort of men, are moste detestable and  
execrable.

menne.

¶ The contrarie.



S to moche simplicitie & lacke of discrecion, is  
a fur-  
theraunce to perill and daunger: so oftentimes,  
he ta-  
steth of smarte and woe, who lightly beleueth: so con-  
trariwise, disimulaciō in mischeuous practises begon  
w[ith] frēd-  
ly wordes, in the conclusion doeth frame & ende  
pernisiouslie.

To beleue  
lightly, afur-  
theraunce to  
perill.

¶ The *Epilogus*.



Herefore fained offers of frendship, are to bee  
taken  
heede of, and the acte of euery man to bee  
examined,  
proued, and tried, for true frendship is a rare thyng,  
when as Tullie doth saie: in many ages there are fewe  
cou-  
ples of friendes to be found, Aristotle also cōcludeth  
thesame.

¶ The Fable of the Ante, and Greshopper.

¶ The praise of the aucthour.



Esope who wrote these Fables, hath chief fame of  
all  
learned aucthours, for his Philosophie, and  
giuyng  
wisidome in preceptes: his Fables dooe shewe vnto  
all states moste wholsome doctrine of vertuous life.  
He who-  
ly extolleth vertue, and depresseth vice: he correcteth  
all states  
and setteth out preceptes to amende them. Although  
he was  
deformed and ill shaped, yet Nature wrought in hym  
soche  
vertue, that he was in minde moste beautifull: and  
seing that  
the giftes of the body, are not equall in dignitie, with  
the ver-  
tue of the mynde, then in that Esope chiefly excelled,  
ha-  
uyng the moste excellent vertue of the minde. The  
wisidom  
and witte of Esope semed singuler: for at what tyme

The praise of  
Esope.

[Fol. x.r]

Cresus.

as Cre-  
sus, the kyng of the Lidians, made warre against the Sami-  
ans, he with his wisdom and pollicie, so pacified the minde  
of Cresus, that all warre ceased, and the daunger of the coun-  
tree was taken awaie, the Samiās deliuered of this destruc-  
cion and warre, receiued Esope at his retourne with many  
honours. After that Esope departyng from the Isle Samus,  
wandered to straunge regions, at the laste his wisdom be-  
yng knowen: Licerus the kyng of that countrée, had hym in  
soche reuerence and honor, that he caused an Image of gold  
to be set vp in the honour of Esope. After that, he wanderyng  
ouer Grece, to the citée of Delphos, of whom he beyng mur-  
thered, a greate plague and Pestilence fell vpon the citee, that  
reuenged his death: As in all his Fables, he is moche to be  
commended, so in this Fable he is moche to be praised, which  
he wrote of the Ante and the Greshopper.

**Samians.**

**Licerus.**

**Delphos.**

¶ The Fable.



**N** a hotte Sommer, the Grashoppers gaue them sel-  
ues to pleasaunt melodie, whose Musicke and melo-  
die, was harde from the pleasaunt Bussches: but the  
Ante in all this pleasaunt tyme, laboured with pain and tra-  
uaile, she scraped her liuyng, and with fore witte and wise-  
dome, preuented the barande and scarce tyme of  
Winter: for  
when Winter time aprocheth, the ground ceasseth frō  
fruit,  
then the Ante by his labour, doeth take the fruitce &  
enioyeth  
it: but hunger and miserie fell vpon the Greshoppers,  
who in  
the pleasaunt tyme of Sommer, when fruitces were  
aboun-  
dauute, ceased by labour to put of necessitée, with  
the whiche  
the long colde and stormie tyme, killed them vp,  
wantyng al  
sustinaunce.

**Winter.**

**The Ante.**



Ere in example, all menne maie take to frame  
 their  
 owne life, and also to bryng vp in godlie  
 educacion  
 their children: that while age is tender and young,  
 thei maie learne by example of the Ante, to prouide in  
 their  
 grene and lustie youth, some meane of art and  
 science, wher-  
 by thei maie staie their age and necessitée of life, al  
 soche as do  
 flie labour, and paine in youth, and seeke no waie of  
 Arte and  
 science, in age thei shall fall in extreme miserie and  
 pouertée.

¶ The nature of the thyng.



Not without a cause, the Philosophers searchyng  
 the  
 nature and qualitee of euery beaste, dooe  
 moche com-  
 mende the Ante, for prouidence and diligence, in that  
 not [oneie](#) by nature thei excell in forewisedom to the  
 selues,  
 but also thei be a example, and mirrour to all menne,  
 in that  
 thei iustlie followe the instincte of Nature: and moche  
 more,  
 where as men indued with reason, and all singulare  
 vertues  
 and excellent qualitées of the minde and body. Yet  
 thei doe so  
 moche leaue reason, vertue, & integritée of minde, as  
 that thei  
 had been framed without reason, indued with no  
 vertue, nor  
 adorned with any excellent qualitée. All creatures as  
 nature  
 hath wrought in them, doe applie them selues to  
 followe na-  
 ture their guide: the Ante is alwaies diligent in his  
 busines,  
 and prouident, and also fore séeth in Sommer, the  
 sharpe sea-  
 son of Winter: thei keepe order, and haue a kyng and  
 a com-  
 mon wealthe as it were, as nature hath taught them.  
 And so  
 haue all other creatures, as nature hath wrought in  
 the their  
 giftes, man onelie leaueth reason, and neclecteth the  
 chief or-  
 namentes of the minde: and beyng as a God aboue all  
 crea-  
 tures, dooeth leese the excellent giftes. A beaste will  
 not take  
 excesse in feedyng, but man often tymes is without

**The Ante.**

**Manne.**

reason,  
and hauyng a pure mynde and soule giuen of God, and  
a face  
to beholde the heauens, yet he doeth abase hymself to  
yearth-  
lie thynges, as concernyng the Greshopper: as the  
Philoso-  
phers doe saie, is made altogether of dewe, and sone  
perisheth[.]

**Greshopper.**

The Greshopper maie well resemble, slothfull and  
sluggishe  
persones, who seke onely after a present pleasure,  
hauyng no  
fore witte and wisdom, to foresée tymes and seasons:  
for it is  
the pointe of wisedō, to iudge thinges present, by  
thinges past  
and to take a cōiecture of thinges to come, by thinges  
present.

**A pointe of  
wisedome.**

¶ The reasonyng of the twoo thynges.



Hus might the Ante reason with her self,  
althoughe  
the seasons of the yere doe seme now very  
hotte, plea-  
saunt and fructfull: yet so I do not trust time, as that  
like pleasure should alwaies remaine, or that fructes  
should  
alwaies of like sorte abounde. Nature moueth me to  
worke,  
and wisdom here in sheweth me to prouide: for what  
hur-  
teth plentie, or aboundaunce of store, though greate  
plentie  
commeth thereon, for better it is to bee oppressed  
with plen-  
tie, and aboundaunce, then to bee vexed with lacke.  
For, to  
whom wealthe and plentie riseth, at their handes  
many bee  
releued, and helped, all soche as bee oppressed with  
necessi-  
tie and miserie, beyng caste from all helpe, reason and  
proui-  
dence maimed in theim: All arte and Science, and  
meane of  
life cutte of, to enlarge and maintain better state of  
life, their  
miserie, necessitie, and pouertie, shall continuallie  
encrease,  
who hopeth at other mennes handes, to craue relief, is decei-  
ued. Pouertie is so odious a thing, in al places & states  
reiecte  
for where lacke is, there [fanour](#), frendship, and  
acquaintance  
decreaseth, as in all states it is wisdom: so with my  
self I

**A wise cogi-  
tacion.**

**Pouertie.**

**Wisdom.**

waie discretlie, to take tyme while tyme is, for this  
 tyme as a  
 floure will sone fade awaie. The housebande manne,  
 hath he  
 not times diuers, to encrease his wealth, and to fill his  
 barne,  
 at one tyme and ceason: the housebande man doeth  
 not bothe  
 plante, plowe, and gather the fruicte of his labour, but  
 in one  
 tyme and season he ploweth, an other tyme serueth to  
 sowe,  
 and the laste to gather the fruictes of his labour. So  
 then, I  
 must forsee time and seasons, wherin I maie be able  
 to beare  
 of necessitie: for foolishly he hopeth, who of no wealth  
 and no  
 abundaunt store, trusteth to maintain his own state.  
 For, no-  
 thyng soner faileth, then frendship, and the soner it  
 faileth, as  
 fortune is impouerished. Seyng that, as Homere doeth  
 saie,  
 a slothfull man, giuen to no arte or science, to helpe  
 hymself,  
 or an other, is an vnprofitable burdein to the yearth,  
 and God  
 dooeth sore plague, punishe, and ouerthrowe Citees,  
 kyng-  
 domes, and common wealthes, grounded in soche  
 vices: that  
 the wisdom of man maie well iudge, hym to be  
 vnworthie  
 of all helpe, and sustinaunce. He is worse then a  
 beast, that is  
 not able to liue to hymself & other: no man is of witte  
 so vn-  
 descrite, or of nature so dulle, but that in hym, nature  
 alwa-  
 yes coueteth some enterprise, or worke to frame  
 relife, or help  
 to hymself, for all wée are not borne, onelie to our  
 selues, but  
 many waies to be profitable, as to our owne countrie,  
 and all  
 partes thereof. Especiallie to soche as by sickenes, or  
 infirmi-  
 tie of bodie are oppressed, that arte and Science can  
 not take  
 place to help thē. Soche as do folowe the life of the  
 Greshop-  
 per, are worthie of their miserie, who haue no witte to  
 foresée  
 seasons and tymes, but doe suffer tyme vndescretly to  
 passe,  
 whiche fadeth as a floure, thold Romaines do picture  
 Ianus  
 with two faces, a face behind, & an other before,

**Housebande  
manne.**

**Frendship.**

**Homere.**

**Nature.**

**The cause of  
our bearth.**

**Ianus.**

which resem-  
ble a wiseman, who alwaies ought to knowe thinges  
paste,  
thynges presente, and also to be experte, by the  
experience of  
many ages and tymes, and knowledge of thynges to  
come.

¶ The comparison betwene  
the two thynges.



Hat can be more descritlie doen, then the Ante  
to be  
so prouident and politike: as that all daunger of  
life,  
& necessitie is excluded, the stormie times of Winter  
ceaseth of might, & hunger battereth not his walles,  
hauyng  
soche plentie of foode, for vnlooked bitter stormes and  
seasons,  
happeneth in life, whiche when thei happen, neither  
wisedō  
nor pollicie, is not able to kepe backe. Wisedome  
therefore,  
it is so to stande, that these thynges hurte not, the  
miserable  
ende of the Greshopper sheweth vnto vs, whiche maie  
be an  
example to all menne, of what degree, so euer thei  
bee, to flie  
slothe and idelnesse, to be wise and discrete.

**Prouidence.**

[Fol. xij.r]

¶ Of contraries.



S diligence, prouidence, and discrete life is a  
singu-  
lare gift, whiche increaseth all vertues, a pillar,  
staie  
and a foundation of all artes and science, of common  
wealthes, and kyngdomes. So contrarily sloth and  
sluggish-  
nesse, in all states and causes, defaseth, destroyeth,  
and pul-  
leth doune all vertue, all science and godlines. For, by  
it, the  
mightie kyngdome of the Lidiās, was destroyed, as it  
semeth  
no small vice, when the Lawes of Draco, dooe punishe  
with  
death idelnesse.

**Diligence.**

**Idelnes.**

¶ The ende.



Herefore, the diligence of the Ante in this  
Fable,  
not onelie is moche to be commended, but  
also her  
example is to bee followed in life. Therefore, the  
wiseman doeth admonishe vs, to go vnto the Ant

**The Ante.**



and learne prouidence: and also by the Greshopper,  
lette vs  
learne to auoide idelnes, leste the like miserie and  
calamitie  
fall vpon vs.

¶ Narratio.



His place followyng, is placed of Tullie, after  
the  
exordium or beginnyng of Oracion, as the  
seconde  
parte: whiche parte of *Rhetorike*, is as it were the  
light of all the Oracion folowing: conteyning the cause,  
mat-  
ter, persone, tyme, with all breuitie, bothe of wordes,  
and in-  
uencion of matter.

¶ A Narracion.



Narracion is an exposicion, or declaracion of  
any  
thyng dooen in deede, or els a setting forthe,  
for-  
ged of any thyng, but so declaimed and declared,  
as though it were doen.

A narracion is of three sortes, either it is a narracion  
hi-  
storicall, of any thyng contained, in any aunciente  
storie, or  
true Chronicle.

Or Poeticall, whiche is a exposicion fained, set  
forthe by  
inuencion of Poetes, or other.

Or ciuill, otherwise called Iudiciall, whiche is a  
matter  
of controuersie in iudgement, to be dooen, or not  
dooen well  
or euill.

In euery Narracion, ye must obserue sixe notes.

1. Firste, the persone, or doer of the thing, whereof  
you intreate.
2. The facte doen.
3. The place wherein it was doen.
4. The tyme in the whiche it was doen.
5. The maner must be shewed, how it was doen.
6. The cause wherevpon it was doen.

There be in this Narracion, iiij. other properties  
belōging[.]

1. First, it must be plain and euident to the hearer, not  
obscure,
2. short and in as fewe wordes as it maie be, for soche  
amatter.

3. Probable, as not vnlike to be true.
4. In wordes fine and elegante.

¶ A narracion historicall, vpon Semiramis Queene of Babilon how and after what sort she obtained the gouernment thereof.



After the death of Ninus, sometime kyng of Babilon, his soonne Ninus also by name, was left to succede hym, in all the Assirian Monarchie, Semiramis wife to Ninus the firste, feared the tender age of her sonne, wherupon she thought that those mightie nacions and kyngdomes, would not obaie so young and weake a Prince. Wherfore, she kept her sonne from the gouernmente: and moste of all she feared, that thei would not obaie a woman, forthwith she fained her self, to be the soonne of Ninus, and bicause she would not be knowen to bee a woman, this Quene inuented a newe kinde of tire, the whiche all the Babilonians that were men, vsed by her commaundement. By this straunge disguised tire and appa-  
rell, she not knowen to bee a woman, ruled as a man, for the space of twoo and fourtie yeres: she did marueilous actes, for she enlarged the mightie kyngdome of Babilon, and builded thesame citée. Many other regions subdued, and valiauntlie ouerthrowen, she entered India, to the whiche neuer Prince came, sauing Alexander the greate: she passed not onely men in vertue, counsaill, and valiaunt stomacke, but also the famous counsailours of Assiria, might not contende with her in Maiestie, pollicie, and roialnes. For, at what tyme as thei knewe her a woman, thei enuied not her state, but marueiled at her wisdom, pollicie, and moderacion of life, at the laste she desiryng the vnnaturall lust, and loue of her soonne Ninus, was murthered of hym.

**Tyme.  
Persone.**

**The cause.  
The facte.**

**The waie  
how.**

**The facte.  
The place.**

[Fol.  
xij.r]

¶ A narracion historicall vpon kyng Richard the third, the cruell tiraunt[.]



Richard duke of Glocester, after the death of Edward the fowerth his brother king of England, vsurped the crowne, moste traiterouslie and

**The persone[.]**

wic-

kedlie: this kyng Richard was small of stature, deformed, and ill shaped, his shoulders beared not equalitee, a pulyng face, yet of countenance and looke

cruell, malicious, deceitfull, bityng and chawing his nether

lippe: of minde vnquiet, pregraunt of witte, quicke and liue-

ly, a worde and a blowe, wilie, deceitfull, proude, arrogant

in life and cogitacion bloodie. The fowerth daie of Iulie, he

**The tyme.  
The place.**

entered the tower of London, with Anne his wife, doughter

to Richard Erle of Warwick: and there in created Edward

his onely soonne, a child of ten yeres of age, Prince of Wa-

les. At thesame tyme, in thesame place, he created many no-

ble peres, to high prefermente of honour and estate, and im-

mediatly with feare and faint harte, bothe in himself, and his

nobles and commons, was created king, alwaies a vnfortu-

**The horrible  
murder of  
king Richard[.]**

nate and vnluckie creacion, the harts of the nobles and com-

mons thereto lackyng or faintyng, and no maruaile, he was

a cruell murtherer, a wretched caitiffe, a moste tragicall ty-

raunt, and blood succour, bothe of his nephewes, and brother

George Duke of Clarence, whom he caused to bee drowned

in a Butte of Malmsie, the staires sodainlie remoued, wher-

on he stepped, the death of the lorde Riuers, with many other

**The facte.**

nobles, compassed and wrought at the young Princes com-

myng out of Wales, the .xix. daie of Iuly, in the yere of our

lorde .1483. openly he toke vpon him to be king, who sekynge

hastely to clime, fell according to his desart, sodainly and in-

gloriously, whose Embassage for peace, Lewes the Frenche

king, for his mischeuous & bloodie slaughter, so moche abhor-

red, that he would neither seee the Embassador, nor

heare the  
 Embassage: for he murthured his .ij. nephues, by the  
 handes  
 of one Iames Tirrell, & .ij. vilaines more associate with  
 him  
 the Lieutenaunt refusyng so horrible a fact. This was  
 doen  
 he takyng his waie & progresse to Glocester, whereof  
 he was  
 before tymes Duke: the murther perpetrated, he  
 doubted the  
 good squire knight. Yet to kepe close this horrible  
 murther,  
 he caused a fame and rumour to be spread abrode, in  
 all par-  
 tes of the realme, that these twoo childrē died  
 sodainly, there-  
 by thinkyng the hartes of all people, to bee quietlie  
 setteled,  
 no heire male lefte a liue of kyng Edwardes children.  
 His  
 mischief was soche, that God shortened his vsurped  
 raigne:  
 he was al together in feare and dread, for he being  
 feared and  
 dreaded of other, did also feare & dread, neuer quiete  
 of minde  
 faint harted, his bloodie conscience by outward  
 signes, condē-  
 pned hym: his iyes in euery place whirlyng and caste  
 about,  
 his hand moche on his Dagger, the infernall furies  
 tormen-  
 ted him by night, visions and horrible dreames,  
 drawed him  
 from his bedde, his vnquiet life shewed the state of his  
 consci-  
 ence, his close murther was vttered, frō the hartes of  
 the sub-  
 iectes: thei called hym openlie, with horrible titles and na-  
 mes, a horrible murtherer, and excecrable tiraunt. The  
 peo-  
 ple sorowed the death of these twoo babes, the  
 Queene, kyng  
 Edwardes wife, beeyng in Sanctuarie, was bestraught  
 of  
 witte and sences, sounyng and falling doune to the  
 grounde  
 as dedde, the Quéene after reuiued, knéeled doune,  
 and cal-  
 led on God, to take vengauce on this murtherer. The  
 con-  
 science of the people was so wounded, of the  
 tolleracion of the  
 facte, that when any blustryng winde, or perilous  
 thonder, or  
 dreadfull tempest happened: with one voice thei cried  
 out and

**The tyme.  
The maner  
how.**

**The cause.**

**The state of  
a wicked mā.**

**A dolefull  
state of a  
quene.**

**The wicked  
facte of kyng  
Richard, a  
horror and  
dread to the  
commons.**

quaked, least God would take [vengauce](#) of them, for it is al-  
waies séen the horrible life of wicked gouernors, bringeth to  
ruin their kyngdom and people, & also wicked people, the like  
daungers to the kyngdome and Prince: well he and his sup-  
porters with the Duke of Buckyngham, died shamefullie.

The knotte of mariage promised, betwene Henrie Erle of  
Richemonde, and Elizabeth doughter to kyng Edward the  
fowerth: caused diuerse nobles to aide and associate this erle,  
fledde out of this lande with all power, to the attainmente of  
the kyngdome by his wife. At Nottyngham newes came to

kyng Richard, that the Erle of Richmonde, with a small cō-  
paignie of nobles and other, was arriued in Wales, forthe-  
with exploratours and spies were sent, who shewed the Erle

to be encamped, at the toune of Litchfield, forthwith all pre-  
paracion of warre, was set forthe to Leicester on euery side,  
the Nobles and commons shranke from kyng Richarde, his

power more and more weakened. By a village called Bos-  
worthe, in a greate plaine, méete for twoo battailes: by Lei-  
cester this field was pitched, wherin king Richard manfully  
fightyng hande to hande, with the Erle of Richmonde, was

slaine, his bodie caried shamefullie, to the toune of Leicester  
naked, without honor, as he deserued, trussed on a horse, be-  
hinde a Purseuaunte of Armes, like a hogge or a Calfe, his

hedde and his armes hangyng on the one side, and his legges  
on the other side: caried through mire and durte, to the graie  
Friers church, to all men a spectacle, and oprobrie of tiran-  
nie this was the cruell tirauntes ende.

¶ A narracion historicall, of the commyng  
of Iulius Cesar into Britaine.

**God permit  
meanes, to  
pull doune  
tyrauntes.**

**Lichefelde.  
Leicester.**

**Bosworthe[.]**

**Kyng Ri-  
chard killed  
in Bosworth  
fielde.**

**The tyme.  
The persone.**



Hen Iulius Cesar had ended his mightie and  
 huge  
 batailles, about the flood Rhene, he marched  
 into the  
 regiō of Fraunce: at thesame time repairing with a  
 freshe multitude, his Legiōs, but the chief cause of his  
 warre  
 in Fraunce was, that of long time, he was moued in  
 minde,  
 to see this noble Islande of Britain, whose fame for  
 nobilitée  
 was knowen and bruted, not onelie in Rome, but also  
 in the  
 vttermoste lādes. Iulius Cesar was wroth with thē,  
 because  
 in his warre sturred in Fraunce, the fearce Britaines  
 aided  
 the [Fenche](#) men, and did mightilie encounter battaill  
 with  
 the Romaines: whose prowes and valiaunt fight,  
 slaked the  
 proude and loftie stomackes of the Romaines, and  
 droue thē  
 to diuerse hasardes of battaill. But Cesar as a noble  
 warriar  
 preferryng nobilitee, and worthinesse of fame, before  
 money  
 or cowardly quietnes: ceased not to enter on y<sup>e</sup> fearce  
 Britai-  
 nes, and thereto prepared his Shippes, the Winter  
 tyme fo-  
 lowyng, that assone as oportunitiee of the yere serued,  
 to passe  
 with all power against them. In the meane tyme, Cesar  
 in-  
 quired of the Marchautes, who with marchaundise  
 had ac-  
 cesse to the Islande: as concernyng the quātitée and  
 bignes of  
 it, the fashion and maner of the people, their lawes,  
 their or-  
 der, and kinde of gouernement. As these thynges were  
 in all  
 pointes, vnknowen to Cesar, so also the Marchaūtes  
 knewe  
 no more thā the places bordring on the sea side. For,  
 the Bri-  
 taines fearing the traiterous and dissembled hartes of  
 aliaū-  
 ces, politikelie repelled them: for, no straunger was  
 suffered  
 to enter from his Shippe, on the lande, but their  
 marchaun-  
 dice were sold at the sea side. All nacions sought to  
 this land,  
 the felicitee of it was so greate, whereupon the Grekes  
 kno-  
 wyng and tastyng the commoditée of this Islande,  
 called it by

[Fol.  
xiiiij.v]

**The cause.  
The fame  
and glorie of  
Britaine.**

**The prowes  
of Iulius  
Cesar.**

**The maner  
how.  
Cesars com-  
municacion  
with the mar[-]  
chautes, as  
concernyng  
the lande of  
Britaine.**

**The ware &  
politike go-  
uernement of  
y<sup>e</sup> Britaines.  
Aliaunce in  
tyme traite-  
rous.**

a Greke name *Olbia*, whiche signifieth a happie and  
 fortu-  
 nate countrie, though of some called *Albia*, tyme  
 chaunged  
 the firste letter, as at this daie, London is called for  
 the toun  
 of kyng Lud. Cesar thereupon before he would marche  
 with  
 his armie, to the people of Britaine, he sent Caius  
 Uolusenus  
 a noble man of Rome, a valiaunte and hardie  
 Capitaine, as  
 Embassadour to the Britaines, who as he thoughte by  
 his  
 Embassage, should knowe the fashion of the Island,  
 the ma-  
 ner of the people, their gouernement. But as it  
 seemeth, the  
 Embassadour was not welcome. For, he durste not  
 enter frō  
 his Ship, to dooe his maisters Embassage, Cesar  
 knewe no-  
 thing by him. Yet Cesar was not so contented, but sent  
 an o-  
 ther Embassadour, a man of more power, stomack,  
 and more  
 hardie, Comas Atrebas by name, who would enter as an  
 Embassadour, to accomplish the will & expectacion of  
 Cesar,  
 Comas Atrebas was so welcome, that the Britains cast  
 him  
 in prison: Embassages was not common emong them,  
 nor  
 the curteous vsage of Embassadours knowen. Al these  
 thin-  
 ges, made Cesar more wrothe, to assaie the  
 vncourtous [Bris\[-\]](#)  
[taines](#). In those daies Cassibelan was kyng of London,  
 this  
 Cassibelan was a prince of high wisdom, of manly  
 stomacke  
 and valiaunt in fight: and for power and valiauntnesse,  
 was  
 chosen of the Britaines, chief gouernour and kyng.  
 Dissen-  
 sion and cruell warre was emong thē, through the  
 diuersitie  
 of diuers kinges in the lande. The Troinouaūtes enuied  
 the  
 state of Cassibelan, bicause Immanuencius, who was  
 kyng  
 of London, before Cassibelan, was put to death, by the  
 coun-  
 sail of Cassibelan. The sonne of Immanuencius,  
 hearing of  
 the commyng of Cesar, did flie traiterouslie to Cesar:  
 The  
 Troinouauntes faouored Immanuēcius part, &

**Britain some-  
 tyme called of  
 the Grekes  
 Olbia, not  
 Albion.**

**Caius Uo-  
 lusenus, Em[-]  
 bassadour to  
 Britaine.**

**Comas A-  
 trebas, secōde  
 Embassador  
 from Cesar.**

**Cassibelane  
 king of Lon-  
 don, at the a-  
 rriue of Cesar[.]  
 Cassibelane  
 a worthie  
 Prince.**

**Immanuēcius[.]**

thereupon  
 promised, as moste vile traitours to their countrie, an  
 ente-  
 ryng to Cesar, seruice and homage, who through a self  
 will,  
 and priuate fauour of one, sought the ruine of their  
 countrie,  
 and in the ende, their own destruccion. But Cassibelan  
 gaue  
 many ouerthrowes to Cesar, and so mightelie  
 encountred  
 with hym, so inuincible was the parte of Cassibelane:  
 but by  
 treason of the Troinouauntes, not by manhod of  
 Cesars po-  
 wer, enteryng was giuen. What house can stande,  
 where-  
 in discord broile? What small power, is not able to  
 enter the  
 mightiest dominions or regions: to ouercome the  
 strongeste  
 fortresse, treason open the gate, treason giuyng  
 passage. Al-  
 though Cesar by treason entered, so Cesar writeth.  
 Yet the  
 fame of Cesar was more commended, for his  
 enterprise into  
 Britain, and victorie: then of all his Conquest, either  
 against  
 Pompey, or with any other nacion. For in a Piller at  
 Rome  
 this sentence was engrauen: Of all the dominions,  
 Citees,  
 and Regions, subdued by Cesar, his warre attēpted  
 against  
 the fearce Britaines, passeth all other. After this sort  
 Cesar  
 entred our Islande of Britaine by treason.

**The Troy-  
 nouauntes by  
 treason let in  
 Cesar.**

**Treason a  
 confusion to  
 the mightiest  
 dominions.**

**A sentēce gra[-]  
 uen of Bri-  
 taine, in the  
 commendaci-  
 on of Cesar.**

[Fol. xv.v]

¶ A narracion iudiciall, out of Theusidides,  
 vpon the facte of Themistocles.



He Athenians brought vnder the thraldome  
 of  
 the Lacedemonians, soughte meanes to  
 growe  
 mightie, and to pull them from the yoke,  
 vnder  
 the Lacedemonians. Lacedemonia was a citee  
 enuironed with walles. Athenes at thesame  
 tyme without walles: whereby their state was more  
 feeble,  
 and power weakened. Themistocles a noble Sage, and  
 a  
 worthie pere of Athens: gaue the Atheniās counsaile to  
 wall  
 their citée strōgly, and so forthwith to be lordes and  
 rulers by  
 them selues, after their owne facion gouerning. In



finishing  
 this enterpryse, in all pointes, policie, and wittie  
 conuei-  
 aunce wanted not. The Lacedemonians harde of the  
 pur-  
 pose of the Athenians, & sent Embassadours, to  
 knowe their  
 doynges, and so to hinder them. Themistocles gaue  
 counsaill  
 to the Athenians, to kepe in safe custodie, the  
 Embassadours  
 of Lacedemonia, vntill soche tyme, as he from the  
 Embas-  
 sage was retourned frō Lacedemonia. The  
 Lacedemonians  
 hearyng of the commyng of Themistocles, thought  
 little of  
 the walle buildyng at Athens. Themistocles was long  
 loo-  
 ked for of thē, because Themistocles lingered in his  
 Embas-  
 sage, that or the matter were throughly knowen: the  
 walle  
 of Athens should be builded. The slowe commyng of  
 The-  
 mistocles, was blamed of the Lacedemonians: but  
 Themi-  
 stocles excused hymself, partly infirmitie of bodie,  
 lettyng  
 his commyng, and the expectacion of other,  
 accompaigned  
 with hym in this Embassage. The walle ended,  
 necessitie  
 not artificiall workemanship finishing it, with al hast it  
 was  
 ended: then Themistocles entered the Senate of  
 Lacedemo-  
 nia, and saied: the walle whom ye sought to let, is  
 builded at  
 Athens, ye Lacedemonians, that wee maie be more  
 strong.  
 Then the Lacedemonians could saie nothyng to it,  
 though  
 thei enuied the Athenians state, the walle was builded,  
 and  
 leste thei should shewe violence or crueltie on  
 Themistocles,  
 their Embassabours were at Athens in custodie,  
 whereby  
 Themistocles came safe from his Embassage, and the  
 Athe-  
 nians made strong by their walle: this was politikely  
 dooen  
 of Themistocles.

[Fol. xvj.r]

¶ A narracion Poeticall vpon a Rose.



Ho so doeth maruaile at the beautée and  
 good-ly colour of the redde Rose, he must  
 consider the blood, that came out of Uenus the Goddes  
 foot.

The Goddes Uenus, as foolishe Poetes dooe  
 feigne, beyng the aucthour of Loue: loued Ado-  
 nis the soonne of Cynara kyng of Cypres. But Mars  
 called the God of battaile, loued Uenus, beyng nothyng loued  
 of Uenus: but Mars loued Uenus as feruently, as Uenus lo-  
 ued Adonis. Mars beyng a God, loued Uenus a goddes,  
 but Uenus onely was inflamed with the loue of Adonis, a mor-  
 tall man. Their loue was feruent, and extremely set on  
 fire in bothe, but their kinde and nature were contrary,  
 wherevpon Mars beyng in gelousie, sought meanes to  
 destroie, faire amiable, and beautifull Adonis, thinkyng by his death,  
 the loue of Uenus to be slaked: Adonis and Mars fell to  
 fighting Uenus as a louer, ranne to helpe Adonis her louer, and  
 by chauce she fell into a Rose bushe, and pricked with it  
 her foote, the blood then ran out of her tender foote, did  
 colour the Rose redde: wherevpon the Rose beyng white before,  
 is vpon that cause changed into redde.

[¶] *Chria.*



*Hria*, this profitable exercise of *Rhetorike*, is for  
 the [porfite](#) of it so called: it is a rehersall in fewe  
 wordes, of any ones fact, or of the sayng of any man, vpō the  
 whiche an oracion maie be made. As for example, Isocrates  
 did say, that the roote of [learnng](#) was bitter, but the  
 fruictes pleasaunt: and vpon this one sentence, you maie dilate  
 a ample and great oracion, obseruyng these notes  
 folowyng. The sayng dooeth containe so greate matter, and minister  
 soche plentie of argumente.

Aucthors intreatyng of this exercise, doe note three  
 sortes

to bee of them, one of them a *Chria verball*, that is to saie, a profitable exercise, vpon the sayyng of any man, onely conteynyng the wordes of the aucthour, as the sentence before.

The seconde is, conteynyng the facte or deede of the persone: As Diogines beyng asked of Alexander the Greate, if he lacked any thyng, that he was able to giue hym, thinkyng his demaūde vnder his power, for Diogenes was at thesame tyme warmyng hymself in the beames of the Sunne: Diogenes aunswered, ye take awaie that, that ye are not able to giue, meanyng that Alexander by his bodie, shadowed hym, and tooke awaie that, whiche was not in his power to giue, Alexander tourned hymself to his men, and saied, if I were not Alexander, I would be Diogenes.

The thirde is a *Chria* mixt, bothe *verball* and notyng the facte, as Diogenes seyng a boie wanton & dissolute, did strike his teacher with a staffe, vtteryng these woordes: why dooest thou teache thy scholer so dissolutlie.

You shall learne to make this exercise, obseruyng these notes.

Firste, you shall praise the aucthour, who wrote the sentence, waighing his life, if his life be vnknowen, and not easie to finde his sentence or sentences: for godlie preceptes will minister matter of praise, as if these sayynges bee recited, they are sufficient of them selues, to praise the aucthour.

Then in the seconde place, expounde the meanyng of the aucthour in that sayyng.

Then shewe the cause, why he spake this sentence.

Then compare the matter, by a contrary.

Then frame a similitude of thesame.

Shewe the like example of some, that spake the like, or did the like.

Then gather the testimonies of more writers of the same[.]

Then knit the conclusion.

¶ An Oracion.

**I**n Socrates did saie, that the roote of learnyng is was bitter, but the fructes were pleasaunt.

¶ The praise.



His Oratour Isocrates, was an Athenian borne, who florished in the time of Lusimachus the chief

**Lusimachus[.]**

gouernor of Athens: this Isocrates was brought vp in all excellēcie of learning, with the moste famous and excellent Oratour Prodicus, Gorgias Leontinus

**Prodicus.  
Gorgias Le-  
ontinus.**

indued him with all singularitie of learnyng and eloquence.

The eloquēce of Isocrates was so famous, that Aristotle the

chief Pholosopher, enuied his vertue & praise therin:

**Demosthe-  
nes learned  
eloquence of  
Isocrates.**

Demo-

sthenes also, who emong the Grecians chieflie excelled, lear-

ned his eloquence, of the Oracions whiche Isocrates wrote,

to many mightie and puisaunt princes and kinges, do shewe

his wisdomē, & copious eloquēce, as to Demonicus the king

to Nicocles, Euagoras, against Philip the king of the Mace-

doniās, by his wisdomē and counsaill, the Senate and vni-

uersal state of Athens was ruled, & the commons and multi-

tude thereby in euery part florished: chieflie what counsaill,

what wisdomē, what learnyng might bee required, in any

man of high fame and excellencie: that fame was abundant[-]

ly in Isocrates, as in all his Oratiōs he is to be praised, so in

this sentence, his fame importeth like commendacion.

¶ The exposition.



**I**n that he saieth, the roote of learnyng is bitter, and

the fructes pleasaunt: he signifieth no excellent qua-

litie or gift, vertue, arte or science can bee attained,

except paine, labour, diligence, doe plant and sette

**All excellen-  
cie with labor  
is attained.**

thesame:  
but when that noble gift, either learnyng, or any  
excellente  
qualitee, is lodged and reposed in vs, then we gather  
by pain-  
full labours, greate profite, comferte, delectable  
pleasures,  
wealth, glorie, riches, whiche be the fruictes of it.

¶ The cause.



ND seyng that of our owne nature, all men are  
en-  
clined from their tender yeres and infancie, to  
the ex-  
tirpacion of vertue, folowyng with all earnest studie  
and gréedie, the free passage to vice, and specially  
children,  
whose iudgementes and reason, are not of that  
strengthe, to  
rule their weake mindes and bodies, therefore, in  
them chief-  
lie, the roote of learning is bitter, because not onely  
many ye-  
res thei runne their race, in studie of arte and science.  
With  
care and paine also, with greuous chastisment and  
correcciō,  
thei are compelled by their teachers and Maisters, to  
appre-  
hende thesame: the parentes no lesse dreaded, in the  
educaciō  
of their children, in chastisement and correction, so  
that by all  
meanes, the fundacion and roote of all learnyng, in  
what  
sort so euer it is, is at the firste vnpleasaunte, sower,  
and vn-  
sauerie. To folowe the times and seasons, appointed  
for the  
same, is moste painfull, and in these painfull yeres:  
other  
greate pleasures, as the frailtie of youth, and the  
imbecilitie  
of nature iudgeth, dooeth passe by, but in miserable  
state is  
that childe, and vnfortunate, that passeth the flower of  
his  
youth and tender yeres, instructed with no arte or  
Science,  
whiche in tyme to come, shalbe the onelie staie, helpe,  
the pil-  
ler to beare of the sore brent, necessitie, and  
calamities of life.  
Herein the noble Romaines, laied the sure fundacion  
of  
their mightie dominion, in the descrite prouidente,  
and poli-  
tike educacion of children: to whom the Grecians

**The roote of  
learnynge bit-  
ter.**

**Who is a vn-  
fortunate  
childe.**

**Good educa-  
cion the foun-  
dacion of the  
Romaine  
Empire.**

gaue, that  
necessarie bulwarke and [faundacion](#), to set vp all  
vertue, all  
arte and science. In Grece no man was knowen, to liue  
in  
that common wealth, but that his arte and science,  
gaue ma-  
nifest probacion and testimonie, how and after what  
sorte he  
liued. The Romaines in like sorte, the sworde and  
aucthori-  
tie of the Magistrate, executyng thesame, did put  
forthe, and  
draw to the attainment of learnyng, art or science, all  
youth  
hauyng maturitie and ripenesse to it, and why,  
because that  
in a common wealth, where the parentes are  
vndescrete and  
foolishe, as in all common wealthes, there are not a  
fewe,  
but many, thei not ponderyng the state of the tyme to  
come,  
bringyng vp their children without all ciuilitie,  
vnframed to  
vertue, ignoraunt of all arte and science: the children  
of their  
owne nature, vnbrideled, vntaught, wilfull, and  
heddie, doe  
run with free passage to all wickednes, thei fall into al  
kinde  
of follie, oppressed with all kinde of calamitie, miserie,  
and  
vnfortunate chaunces, whiche happen in this life.  
Nothyng  
doeth soner pulle doune a kyngdome, or common  
wealth,  
then the euill and leude educacion of youth, to whom  
neither  
substaunce, wealth, riches, nor possessions doe  
descende, from  
their auncestours and parentes, who also of them  
selues wāt  
all art, science and meanes, to maintain them to liue,  
who of  
them selues are not able to get relief, for onely by this  
mea-  
nes, life is maintained, wealth and riches ar possessed  
to ma-  
ny greate siegniories, landes, and ample possessions,  
left by  
their parentes, and line of auncetours, haue by lacke  
of ver-  
tuous educacion, been brought to naught, thei fell into  
ex-  
treme miserie, pouertie, and wantyng learnyng, or  
wealth,  
to maintaine their state and delicate life, thei haue  
robbed,

[Fol.  
xviij.r]

**Euill educa-  
cion bringeth  
to ruine migh[-]  
tie kingdoms[.]**

spoiled, murdered, to liue at their owne will. But then  
as  
rotten, dedde, and putride members frō the common  
wealth  
thei are cutte of by the sworde, and aucthoritie of the  
Magi-  
strate. What kyngdome was more mightie and strong,  
then  
the kyngdome of Lidia, whiche by no other meanes  
was  
brought to ruine and destruccion, but by idlenes: in  
that thei  
were kepte from all vertuous exercise, from the studie  
of ar-  
tes and sciences, so longe as thei meditated and liued  
in the  
schoole of vertuous life: no nacion was hable to  
ouerthrowe  
them, of them selues thei were prone and readie, to  
practise all  
excellencie. But Cyrus the kyng of Persians, by no  
other  
meanes was able to bring them weaker. He toke from  
thē al  
furtherance to artes, destroyed all occupaciōs of  
vertue wher-  
vpon by commaudemēt [aud](#) terrour, wer driuen to  
practise  
the vaine and pestiferous practise, of Cardes and Dice.  
Har-  
lottes then schooled them, and all vnhoneste pastyme  
nurte-  
red them, Tauernes an quaffyng houses, was their  
accusto-  
med and moste frequented vse of ocupacion: by this  
meanes  
their nobilitie and strengthe was decaied, and  
kyngdome  
made thrall. Ill educacion or idlenes, is no small vice  
or euill  
when so mightie a prince, hauyng so large dominions,  
whō  
all the Easte serued and obaied. Whose regimente and  
go-  
uernemente was so infinite, that as Zenophon saieth,  
tyme  
would rather want, then matter to speake of his  
mightie and  
large gouernement, how many nacions, how diuerse  
people  
and valiaunte nacions were in subieccion to hym. If  
this  
mightie Prince, with all his power and populous  
nacions,  
was not hable to giue the ouerthrowe, to the  
kyngdome of  
Lidia, but by ill educacion, not by marciall attēptes,  
sworde  
or battaill: but by giuyng them scope and libertie, to

**Lydia.**

**Cyrus.**

**The decay of  
a kyngdome.**

**The mightie  
dominions of  
Cyrus.**

**Euill educa-  
cion.**

dooe as  
 he would. No doubt but that Cyrus sawe, by the like  
 exam-  
 ple of other kyngdomes, this onelie pollicie to bee a  
 ruine  
 of that kyngdome. Pythagoras the famous and godlie  
 Phi-  
 losopher, saued the kyngdome and people of Crotona,  
 thei  
 leauyng all studie of arte, vertue and science. This  
 people of  
 Crotona, was ouercome of the people of Locrus, thei  
 left all  
 exercise of vertue, neclectyng the feates of chiuallrie,  
 whervpō  
 Pythagoras hauyng the profitable and godlie lawes of  
 Ly-  
 curgus, which he brought from Lacedemonia: and the  
 lawes  
 of Minos kyng of Creta, came to the people of Crotona,  
 and  
 by his godlie teachyng and Philosophie, reuoked &  
 brought  
 backe the people, giuen ouer to the neglectyng of all  
 vertue,  
 declaryng to them the nobilitie and excellencie  
 thereof, he li-  
 uely set foorth the beastlinesse of vice. Pithagoras  
 recited to  
 them, the fall and ruine of many regions, and mightie  
 king-  
 domes, whiche tooke after those vices. Idlenes beyng  
 forsa-  
 ken, vertue embrased, and good occupacions  
 practised, the  
 kyngdome and people grewe mightie.

**Pithagoras.**

**Catona.**

[Fol. xix.r]

Among the godlie lawes of Lycurgus, Lycurgus omit-  
 ted not to ordaine Lawes, for the educacion of youthe:  
 in the  
 whiche he cutte of all pamperyng of them, because in  
 tender  
 yeres, in whose bodies pleasure harboreth, their  
 vertue, sci-  
 ence, cunnyng rooteth not: labour, diligence, and  
 industrie  
 onelie rooteth vertue, and excellencie. Uices as  
 vnprofitable  
 weedes, without labour, diligence and industrie growe  
 vp,  
 and thereby infecteth the minde and bodie, poisoneth  
 all the  
 mocions, incensed to vertue and singularitie. Who  
 euer at-  
 tained cunnyng, in any excellent arte or science,  
 where idle-  
 nes or pleasure helde the swaie. Philosophie sheweth,  
 plea-  
 sure to bée vnmete for any man of singularitie, for

**Lycurgus.**

**Uertue.  
Uice.**

**Pleasure.  
Idlenes.**



pleasure,  
 idleness, and ignorance, are so linked together, that  
 the pos-  
 session of the one, induceth the other. So many godlie  
 monu-  
 mētes of learning, had not remained to this posteritie  
 of ours  
 and of all ages: if famous men in those ages and  
 tymes, had  
 hūted after immoderate pleasure. Thindustrie of  
 soche, who  
 left to the posteritie of all ages, the knowlege of  
 Astronomie  
 is knowen: the monumentes of all learnyng of lawes,  
 and  
 of all other woorkes of antiquitie, by vertue, noble, by  
 indu-  
 strie, labour, and moderacion of life in studie, not by  
 plea-  
 sure and wantones, was [celebraied](#) to all ages. The  
 migh-  
 tie volumes of Philosophers, bothe in morall  
 preceptes, and  
 in naturall causes, knewe not the delicate and  
 dissolute life  
 of these our daies. Palingenius enueighyng against the  
 pā-  
 pered, and lasciuious life of man, vttereth a singulare  
 sentēce

*Qui facere et qui nosce, cupit quam plurima et  
 altum,*

*In terris virtute aliqua sibi querere nomen:*

*Hunc vigilare opus est, nam non preclara  
 geruntur,*

*Stertendo, et molles detrectat gloria plumas.*


Who so coueteth to purchase fame by actes, or  
 whose  
 minde hunteth for aboundaunte knowledge, or by  
 vertue in  
 this life, to purchase good fame. He had not nede to  
 slugge  
 and slepe in his doynge: for good fame is not  
 vpholded by  
 gaie Pecoockes feathers. Of this, Demosthenes the  
 famous  
 Oratour of Athens, vttereth a worthie saiyng to the  
 Athe-  
 nians in his Epistle: if any will iudge Alexander the  
 greate,  
 to be famous and happie, in that he had successe in all  
 his do-  
 ynges, let this be his cogitacion, that Alexander the  
 greate,  
 alwaies did inure hymself to doe thynges, and  
 manfullie to  
 assaie that he enterprised. The felicitie of his successe  
 came  
 to hym not slepyng, or not cogitatyng thereof:

**Alexander  
 the great, cō-  
 mended for  
 diligence.**


Alexander the  
greate now dedde, Fortune seketh with whom she  
maie ac-  
companie, and associate her self.

Thusidides comparyng the Lacedemonians, and the  
A-  
thenians together, shewed a rare moderacion, and  
tempera-  
ture of life, to be in the Athenians: wherupon thei are  
moste  
commended, and celebrated to the posteritie.


¶ The contrarie.

 Uen as idlenes and a sluggishe life, is moste  
pleasant  
to all soche, as neglecte vertuous exercises, and  
god-  
lie life. So paine, labour, and studie, bestowed and  
employed, in the sekyng out of vertue, arte, or science  
is moste  
pleasaunt to well affected mindes: for no godlie thyng  
can be  
attained to, without diligence and labour.


¶ The similitude.

 Uen as housbandmen, with labour and  
trauaile,  
dooe labour in plantyng and tillyng the  
grounde,  
before thei receiue any fruicte of thesame. Euen so  
no vertue, arte, or science, or any other thyng of ex-  
cellencie is attained, without diligence and labour  
bestowed  
thereto.


¶ The example.

 Et Demosthenes, the famous Oratour of  
Athenes,  
bee an example of diligence to vs, who to  
auoide all  
let from studie, vsed a meanes to kepe hymself ther-  
to: preuentyng also the industrie of artificers.  
Thesame De-  
mosthenes, wrote seuen tymes out the storie of  
Thusidides,  
to learne thereby his eloquence and wisdom.


¶ The testimonie.

 Linie, Plato, and Aristotle, with many other mo,  
are  
like examples for diligence to vs: who wrote  
vpon  
vertue and learnyng like sentences.

¶ The conclusion.

 Herefore, Isocrates dooeth pronounce  
worthelie, the  
roote of learning and vertue to be bitter, and  
the fru-  
tes pleasaunte.

¶ A Sentence.

 He Oracion, whiche must be made by a  
sentēce  
is in al partes like to *Chria*, the profitable  
exer-  
cise, onelie that the Oracion made vpon a  
sen-  
tence, as aucthours do saie: hath not alwaie the  
name of the aucthour prefixed in the praise, a  
small matter of difference, who so can make the one,  
is ex-  
pert and exquisite in the other, aucthours doe define a  
sentēce  
in this maner. A sentence is an Oracion, in fewe  
woordes,  
shewyng a godlie precept of life, exhorting or  
diswadyng: the  
Grekes dooe call godly preceptes, by the name of *Gnome*, or  
*Gnomon*, whiche is asmoche to saie, a rule or square,  
to direct  
any thyng by, for by them, the life of manne is framed  
to all  
singularitie. Thei are diuers sortes of sentences, one  
exhor-  
teth, an other diswadeth, some onely sheweth: there is  
a sen-  
tence simple, compoude, profitable, true, & soche  
like. Frame  
your Oracion vpon a sentence, as in the Oracion  
before.

***Gnome.***

- { 1. The praise of the aucthour.
- { 2. The exposicion of the sentence.
- { 3. A confirmacion in the strength of the cause.
- { 4. A conference, of the contrarie.
- { 5. A similitude.
- { 6. The example.
- { 7. The testimonie of aucthous, shewing y<sup>e</sup> like.
- { 8. Then adde the conclusion.

[Fol. xx.v]

¶ An Oracion vpon a sentence.

¶ The sentence.

In a common wealthe or kyngdome, many kynges to  
beare rule, is verie euill, let there be but one kyng.

¶ The praise of the aucthour.



Omere, who of all the Poetes chiefly excelled,  
spake  
this sentence in the persone of Ulisses, vpon  
the king  
Agamemnon, kyng of Grece. This Homere intrea-  
ting of all princely affaires, and greate enterprises of  
the  
Grecians: and of the mightie warre againste the  
Troians,  
emong whom soche discorde rose, that not onely the  
warre,  
for lacke of vnitie and concorde, continued the space  
of tenne  
yeres. But also moche blood shed, hauocke, and  
destruccion,  
came vpon the Grecians, vttered this sentēce. This  
Homere  
for his learnyng and wisdomē remaineth, [intteled](#) in  
many  
monumentes of learnyng: with greate fame and  
commen-  
dacion to all ages. What Region, Isle, or nacion is not,  
by  
his inuencion set foorth: who although he were  
blinde, his  
minde sawe all wisdomē, the states of all good  
kyngdomes  
and common wealthes. The verie liuely Image of a  
Prince  
or gouernour, the faithfull and humble obediēce of a  
subiect,  
toward the prince, the state of a capitaine, the vertue  
and no-  
ble qualities, that are requisite, in soche a personage,  
be there  
set forthe. The perfite state of a wiseman, and politike,  
is in-  
treated of by hym. The Iustice, and equitie of a Prince,  
the  
strength of the bodie, all heroicall vertues: also are set  
forthe  
his eloquence and verse, floweth in soche sorte, with  
soche  
pleasauntnes: so copious, so aboundaunt, so graue  
and sen-  
tencious, that his singularitie therein excelleth, and  
passeth.

The mightie prince Alexander, in all his marciall  
enter-  
prises, and great conquestes, did continually night by  
night,  
reade somewhat of the Ilias of the Poete Homere,  
before he  
slepte, and askyng for the booke, saied: giue me my  
pillowe.  
Alexander as it semeth, learned many heroical  
vertues, poli-  
cie, wisdomē, & counsaill thereof, els he occupied in

**The praise of  
Homere.**

**The content  
of Homers  
bookes.**

**Alexander.**

**The Ilias  
of Homere,  
mete for prin-  
ces to looke  
vpon.**

so mightie and greate warres, would not employed studie therein.

Iulius Cesar the Emperour, commendeth this Poete, for his singularitie, his commendacion giueth, ample argument, in this singulare sentence, whiche preferreth a Monarchie aboute all states of common wealthes or kyngdome.

¶ The exposition.



Omere the Poete, signified by this one sentence, no kyngdome or common wealth can prospere, or florish to continue, where many holde gouernement as kynges. For, the mindes of many rulers and princes, doo moste affecte a priuate wealth, commoditie and glorie: and where, many doe beare soche swaie and dominion, the common wealth can not be good. For, thei priuatly to them selues, doe beare that regiment, and alwaie with the slaughter of many, do seke to attain and clime, to the whole [gouermēt](#)[.]

¶ The cause.



Any occasions dooe rise, whereby many princes, and gouernours in a common wealth, be diuerslie affected, so that the gouermēt of many, can not prosper. For, bothe in quiete state, their counsailes must bee diuerse, and vncertaine: and where thei so differ, the kyngdome standeth in great ieopardy and daunger. Isocrates intreatyng of a Monarchie, sheweth that the common wealth of Athenes, whiche detested and refused, that forme and state, after the ruine and fall of their citee: beyng vnder the thraldome of the Lacedemoniās, bothe in their externall chiuallrie and feates, bothe by sea and by lande, and also in regimente otherwise, their citee grewe mightie, and state stedfast.

**The state of many kinges in one lande.**

**Athenes.**

The Carthagineans also, gouerned by one, had their gouernment stedfaste, and kyngdome roiall: who in

**Carthage in a monarchie.**

[Fol.  
xxj.v]

puisaunte  
actes, might compare with the noble Romaines. As the  
obe-  
dience to one ruler and chief gouvernour, sekyng a  
common  
wealth, is in the hartes of the subiectes: feruent and  
maruei-  
lous with loue embraced, so the Maiestie of hym is  
drede,  
with loue serued, and with sincere harte, and fidelitie  
obeied,  
his maners folowed, his lawes imitated. Many  
gouvernours  
bearyng regiment, as their maners be diuers, and  
fashion of  
life: euen so the people bee like affected, to the  
diuersitie of di-  
uers princes. And if we weigh the reuolucion of the  
heauens  
and the marueiles of God therein, the maker of  
thesame, who  
beyng one God, ruleth heauen and yearth, and all  
thynges  
cōtained in thesame. The heauen also adorned with  
many a  
starre, and cleare light, haue but one Sunne to  
gouerne thē:  
who being of a singulare vertue aboue the rest, by his  
vertue  
and power, giueth vertue to the reste. Also in small  
thynges  
the Ante and the Bee, who for prouidence and  
wisidome, ar  
moche commended: haue as it were a common wealth,  
and a  
king to gouerne thē, so in all thinges as a confusion,  
the state  
of many kings is abhorred in gouernmēt. After the  
death of  
Constantinus the greate, Constancius his sonne was  
made  
Emperour, and Licinius with him, partaker in  
fellowship of  
the Empire. But forthwith, what blood was shed in  
Italie,  
with all crueltie, vntill Constancius had slaine Licinius,  
partaker of the Empire, and Marabodius was slaine  
also,  
whom Licinius did associate with hym in the  
gouernment.  
So moche princes and chief gouvernours, doe hate  
equalitie,  
or fellowship in kingdomes. After thesame sort, in this  
migh-  
tie Monarchie of Rome, diuerse haue attempted at one  
and  
sondrie tymes, to beare the scepter and regiment  
therein, but  
that mightie Monarchie, could not suffer but one

**The state of  
many kinges  
in one lande.**

**A monarchie  
in heauen.**

**One Sunne[.]**

**The Ante.  
The Bee.**

**Constancius[.]  
Licinius[.]  
Marabodius[.]**

**Pompey.  
Cesar.  
Marius.  
Silla.**

gouernor.

The kyngdome of Thebes, was in miserable state, the two sonnes of Oedipus, Eteocles, and Polunices: striuing bothe to be Monarche, and onely kyng. The kyngdome of Assiria, whiche was the golden kyngdome, and the first Monarchie: hauyng .36. kynges by succession, continued .1239. yeres, this kyngdome for all nobilitie and roialnes excelled, and all in a Monarchie. The kyngdome of the Medes, in a Monarchie florished in wealthe and glorie and all felicitie: who in domi- nion had gouernmente .300. lackyng .8. yeres. After that, the monarchie of the Medes ceased, the Persiā people rose migh- tie, bothe in people and Princes, and continued in that state 236 and 7 monethes. Macedonia rose from a base and meane people, to beare the whole regiment, and power ouer all king[-] domes. So God disposeth the state and seate of princes, ouer- throwyng often tymes mightier kyngdomes at his will: the continuance of this Monarchie was .157. and eight mone- thes, ten kynges linealie descendyng. Asia and Siria, was gouerned by one succedyng in a sole gouernement. Nicanor gouerned Siria .32. yeres. In the other Antigonus raigned, Demetrius Poliorchetes one yere, Antiochus Soter also, the scepter of gouernment, left to the succession of an other, then Antiochus Soter, ruled all Asia and Siria, hauyng .16. kin- ges whiche in a monarchie, cōtinued 189 yeres. The Egipci- ans, had famous, wise, and noble princes, whose kyngdome and large dominion, in all felicitée prospered: whiche was in the tyme of Ninus, the first king of the Assiriās, who hauing 10. princes, one by one succedyng, Cleopatra their Quéene, gouerning, stode in a monarchie .288. This one thyng she- weth, that kinde of gouernmente to bee roiall, and moste fa-

**Assiria the first monar- chie.**

**The monar- chie of the Medes. The Persiā. Macedonia.**

**Asia[.] Siria[.]**

**Egipte in a Monarchie[.]**

[Fol. xxij.r]

mous, not onely for the felicitée and glory therof: but  
 also for  
 the permanent and stedfast state thereof. Aristotle  
 and Plato  
 setteth forthe, thother formes of gouernmēt. But in all  
 those,  
 no long cōtinuaunce of felicitee, nor of happy state  
 can appere  
 in them, as for the contrarie to a Monarchie, is  
 tirannis, pe-  
 stiferous, and to be detested, where one man  
 gouerneth to his  
 priuate gaine, pilyng and polyng his subiectes,  
 murdereng  
 with all crueltie, neither Lawe nor reason, leadyng  
 thereto:  
 but will bearyng regiment ouer lawe, Iustice and  
 equitee,  
 whiche princes often tymes see not. How the wilfull  
 rashe-  
 nes, or tirannicall minde doeth abase them, and make  
 them,  
 though in vtter porte thesame princes, yet in verie  
 déede, thei  
 bee thrall and slaue to beastlie affeccion. Nothyng  
 dooeth so  
 moche adorne and beautifie, the seate and throne of a  
 prince,  
 as not onely to beare dominion, ouer mightie people  
 and re-  
 gions, then to be lorde ouer hymself. The state of a  
 fewe pée-  
 res or nobles, to holde the chief and whole  
 gouernment, who  
 bothe in vertue, learnyng, and experience dooe  
 excelle, is a  
 goodlie state of common wealth. But the profe of that  
 com-  
 mon wealthe and ende sheweth, and the maner of  
 Princes:  
 who, although thei be, of life godlie, wise, graue,  
 expert and  
 politike. For, these vertues or ornamentes, ought to be  
 repo-  
 sed in soche noble personages, thei doe marueilously  
 chaunge  
 and alter: So honour and preeminente state, puffeth  
 them  
 vp, and blindeth them, that euery one in the ende,  
 seeketh to  
 climbe ouer all, as hed and gouernour. Shewe me one  
 kinde  
 of this state, and forme of gouernmente, whiche either  
 longe  
 prospered, or without bloodshed, and destruccion of  
 the rest of  
 the nobles and peres, haue not caught the whole  
 regimente.  
 Seyng that in all common wealthes and kingdomes,

**Tirannis[.]**  
**Nero[.]**  
**Domicianus[.]**  
**Caligula.**

**What doeth**  
**beautifie the**  
**throne of a**  
**Prince[.]**

**Aristocratia.**



equa-  
 litée or felowshippe, will not be suffred in  
 gouernemente: for,  
 it can not bee, that this forme of common wealthe  
 maie bée  
 good, as Aristotle and Plato sheweth: The ende of this  
 go-  
 uernemente, fell euer to one, with a ruine of the  
 kingdome  
 and people. The multitude to beare dominion, and  
 though a  
 publike wealth bée sought for a tyme, moche lesse  
 thei conti-  
 nue in any good state: for in the ende, their rule and  
 gouerne-  
 ment, will be without rule, order, reason, modestie,  
 and their  
 lawe must bee will. The other three states, are the  
 refuse of  
 good common wealthes, not to bée tollerated in any  
 region.  
 The one of them is a tyraunte, to bée gouernour onely  
 to his  
 owne glorie, with crueltie tormented his subiectes,  
 onelie to  
 haue his will and lust, ouer all lawe, order, and  
 reason. The  
 nobilitée rulyng to them selues, euery one for his  
 owne time[.]  
 The third, the base and rude multitude, euery one for  
 hym-  
 self, and at his will. This troublous state, all Regions  
 and  
 common wealthes, haue felte in open sedicions and  
 tumul-  
 tes, raised by them, it is a plagued and pestiferous  
 kinde of  
 gouernemente. The example of a good Monarchie, is  
 of  
 greate force, to confounde the state of al other  
 common weal-  
 thes, and formes of Regimente.

**The ende of  
Aristocratia.**

**Politicia.**

**Tirannis.**

**Oligarthia.**

**Democratia.**

The nobilitée of Persia hauyng no kyng, linially des-  
 cendyng, to rule that mightie dominion of Persia,  
 Cambises  
 beyng dedde, the vsurper murdered, thei tooke  
 counsaill in  
 their assemble, what state of gouernment was beste,  
 thei ha-  
 uyng the profe of a Monarchie: in their longe  
 counsaill, thei  
 knewe the felicitie of that state, thei knewe as it  
 seemed, the  
 perilous state of the other gouernmentes. If these  
 noble and  
 peres had been ambitious, and that eche of them  
 would haue  
 had felowshippe, or participacion in kyngdomes: thei

**A monarchie  
preferred of  
the Persians[.]**

would  
not haue preferred a Monarchie aboue the reste. The  
anti-  
quitie of that tyme sheweth, their personages,  
wisedome,  
grauitie, and maiestie was soche, that eche one of  
them was  
mete for his vertues, to haue a whole kyngdome. If  
Aristo-  
cratia would haue contented them, then was tyme and  
occa-  
sion offered, no kyng remainyng to haue preferred  
that state.

But thei as vpright nobles, sincere and faithfull,  
hauyng al-  
together respecte to a publique wealthe: to a  
permanent state  
and felicitie of kingdome, sought no participacion by  
priuate  
wealthe, to dissolue this Monarchie. But thei beyng  
moste  
godlie, eche were content to proue, whose chaunce  
might be,  
to set vp againe that Monarchie. The kyngdome at the  
laste

came to the handes of Darius, who was after kyng of  
the  
Persians. This is a goodly example, to shewe the  
worthines  
of a Monarchie, the Persian kingdome after many  
yeres de-  
clinyng, from his power and state, not for any faulte of  
go-  
uernment, but God as he seeth tyme, raiseth vp  
kyngdomes

and plucketh them doune. Afterward Darius the kyng,  
not  
able to make his parte good with Alexander the  
Greate: of-  
fered to hym the greatest parte of his kyngdome, euen  
to the  
flood of Euphrates, and offred his daughter to wife:  
Alexan-  
der was content to take the offer of Darius, so that he  
would  
bee seconde to hym, and not equall with hym in  
kyngdome.

For, Alexander saied, that as the worlde can not bee  
gouer-  
ned with twoo Sunnes, neither the worlde can suffer  
twoo  
mightie kingdomes: wherupon it is manifest, that no  
king-  
dome will suffer equalitie or felowship, but that if the  
will &  
minde of Princes might brust out, the state of all the  
worlde,  
would bee in one mightie gouernours handes. For,  
alwaies

**The duetie of  
al noble peres[.]**

**Darius.**

**Kyngdomes  
rise and fall.**

**The answer  
of Alexander  
to Darius,  
as cöcernyng  
a monarchie.**

Princes dooe seke to a sole regimente. Alexander the greate cōquerour also, preferring for worthines a Monarchie, at the tyme of his death, demaunded whō he would haue to succede him in his mightie dominiōs, he by one signifiyng a Monarchie, saiynge: *Dignissimus*, that is to saie, the worthiest. After the death of Alexander, Antipater caught the gouernmente of Macedonia and Grece, and Crates was Treasurer. Meleagrus and Perdiccas caught other of his dominions, then Ptolemeus possessed Egipte, Africa and a parte of Arabia, Learcus, Cassander, Menāder, Leonatus, Lusimachus, Eumenes, Seleucus and manie other, who were for their worthines in honor and estimacion with Alexander, caught in to their handes other partes of his dominions, euerie one sekyng for his time, his owne priuate glorie, dignitie, and aduancemente, but not a publike wealthe, and so in fine, ambition broiled in their loftie stomackes, eche to attaine to others honor. Whereupon bloodshed, destruction of the people and countries, the fall of these Princes ensued. So moche kingdomes hate equalitie or felowship: let vs laie before our eyes, the kyngdomes nere at hand. Fraunce, from the tymes of Faramundus vntill this daie haue stode, and did florishe in a Monarchie. The state of Spaine, from the tyme of the firste kyng, vntill this daie, hath florishe continually in a Monarchie. The great seigniories of Germanie, by one succeeding in gouernment, haue been permanent in that goodlie state. Our noble Isle of Britain from Brutus, hath stode by a Monarchie: onely in those daies, the state of gouernmēt chaunged, at the commyng of Iulius Cesar, Emperour of Rome. The lande beyng at diuision, and discorde, through the diuersitie of diuerse kynges: so moche the state of

**Alexāder the great preferred a Monarchie.**

**Alexanders monarchie fel by many kinges.  
Antipater.  
Crates.  
Meliagrus.  
Perdiccas.  
Ptolomeus.  
Learcus.  
Cassander.  
Menander.  
Leonatus.  
Lusimachus.  
Eumenes[.]  
Seleucus.**

**Fraunce.  
Spaine.  
Germanie.  
Britaine.**

diuerse  
kynges in one lande, is to be expelled, or the  
gouernment of  
the base multitude, to haue vniuersally power of  
dominion,  
or the state of peres, to bee chief in regiment, no kyng  
lefte to  
commaunde ouer the people, and nobles, or els there  
can not  
be but discorde in thende, whiche pulleth doune  
moste migh-  
tie Regions and dominions, so that the beste state, the  
moste  
stedfaste and fortunate, is in all tymes, in all ages, in  
all la-  
wes, and common wealthes, where one king sekynge  
the ad-  
uauncement, wealthe, glorie, of hym and his people.

¶ The contrarie.



Hat housholde or familie, can not be well  
gouerned,  
where many and diuerse beareth gouernment,  
nec-  
lectyng the state prosperous vniuersallie: for where  
obedience is drawen to diuers and many, there can  
not bee  
good gouernment, nor faithfull obedience. And so in a  
king-  
dome where one chiefly gouerneth, and to a common  
wealth  
there the hartes of the subiectes, be moste knitte to  
obaie.

¶ The similitude.



Uen as thei, whiche serue one maister, shall  
soneste  
with labour please, and with fidelitie,  
accomplishe  
his will and pleasure. For, the maners of many mē  
be diuerse, and variable, so in a Monarchie, the state  
of one is  
sone obaied, the minde and lawe of one Prince sone  
folowed,  
his Maiestie dreaded and loued.

¶ The example.



ET the fower chief Monarchies of the Assirian,  
the  
Persian, Grecian, and the Romaine, whiche  
haue  
continued from the beginnyng mightie, moste hap-  
pie, bee an example herein. If that state of  
gouernement, had  
not been chiefe of all other, those mightie kyngdomes  
would

not haue preferred, that kinde of gouernment.

¶ The testimonie of auncient writers.



Herefore, Aristotle, Plato, and all the chief Philo-  
sophers, intreatyng of the administracion of a common  
wealthe: doe preferre before all states of gouernment  
a Monarchie, bothe for the felicitie of it, and stedfaste  
state.

¶ The conclusion.

**H**omere therefore deserueth greate  
commendacion,  
for this one sentence, whiche preferreth a Monarchie  
before all states.

¶ The destruccion.



His exercise of *Rhetotike*, is called  
destruccion, or  
subuersion, because it is in a oracion, a  
certain re-  
prehension of any thyng declaimed, or dilated, in  
the whiche by order of art, the declaimer shall pro-  
cede to caste doune by force, and strengthe of reason,  
the con-  
trarie induced.

In this exercise of *Rhetorike*, those propositions are  
to be  
subuerted, whiche are not manifeste true, neither it so repu-  
gnaunt from reason, as that there can appere no  
holde, to in-  
duce a probable reason to confounde thesame. But  
soche pro-  
positions are meete for this parte, as are probable in  
both si-  
des, to induce probabilitie of argument, to reason  
therupon.

1. It shall behoue you firste, for the entryng of this  
matter,  
to adde a reprehension there against those, whiche  
haue con-  
firmed as a truthe, that, whiche you will confute.
2. In thesame place, adde the *exposion*, and  
meanynge of his  
sentence.
3. Thirdly, shew the matter to be obscure, that is  
vncertain[.]
4. *Incrediblie*.
5. Impossible.

6. Not agreyng to any likelihode of truthe.
7. Uncomlie to be talked of.
8. Unprofitable.

This exercise of *Rhetorike* doeth contain in it al strength of arte, as who should saie, all partes of *Rhetorike*, maie copiously be handled in this parte, called confutacion, so ample a matter Tullie doeth note this parte to be.

¶ The theme or proposicion of this Oracion.

It is not like to be true, that is said of the battaill of Troie.

¶ The reprehension of the author, and of all Poetes.



Not without a cause, the vanities of Poetes are to bee reprobued, and their forged inuencions to bee reiected: in whose writynges, so manifestlie are set forthe as a truthe, and Chronicled to the posteritie of ages and times, soche forged matters of their Poeticall and vain wittes. Who hath not heard of their monsterous lies against God, thei inuentyng a genealogie of many Goddes procreated, where as there is but one God. This vanitie also thei haue set forthe, in their monumentes and woorkes. How a conspiracie was sometye among the Goddes and Goddes, to binde the great God Iupiter. How impudentlie doe thei set forthe the Goddes, to bee louers of women, and their adulterous luste: and how thei haue transformed them selues, into diuers shapes of beastes and foules, to followe after beastly luste. The malice and enuie of the Goddes, one to an other: [The](#) feigne also the heauē to haue one God, the sea an other, helle an other, whiche are mere vanities, and false imaginaciōs of their Poeticall wittes. The like forged inuencion haue thei wrote, of the mightie and terrible battaill bruted of Troie, for a beautifull har-

**The vanities  
of Poetes.**

**The battaill  
of Troie .x.  
yeres for a**

lot sustained ten yeres. In the whiche, not onely men  
 and no-  
 ble péeres, gaue the combate of battaile, but the  
 Goddes toke  
 partes against Goddes, and men wounded Goddes: as  
 their  
 lies exceade all nomber, because thei bee infinite, so  
 also thei  
 passe all truthe, reason, and iudgemente. These fewe  
 exam-  
 ples of their vanities and lies, doe shewe the feigned  
 ground  
 and aucthoritie of the reste. Accordyng to the folie  
 and super-  
 sticiousnes of those tymes, thei inuented and forged  
 folie vp-  
 pon folie, lye vpon lye, as in the battaill of Troie, thei  
 aggra-  
 uate the dolour of the battaill, by pitifull and  
 lamentable in-  
 uencion. As for the Poetes them selues, Plato in his  
 booke,  
 made vpon the administracion of a common wealth,  
 maketh  
 them in the number of those, whiche are to bee  
 banished out  
 of all common wealthes.


herlotte.

The vain in-  
 uention of  
 Poetes.


Plato reie-  
 cteth Poetes  
 from the com[-]  
 mon wealth.

[Fol.  
 xxv.v]

¶ The exposition.

 Omere dooeth saie, and many other Poetes,  
 that  
 the warres of the Grecians against the  
 Troians,  
 was for beautifull Helena, and continued tenne  
 yeres. The Goddes and Goddis toke partes, and  
 all the people of Grece, aided Menelaus, and the kyng  
 Aga-  
 memnon, to bryng home again Helena, neclecting  
 their own  
 countrie, their wife and chidrē, for one womā. The  
 Grekes  
 inuentyng a huge and mightie horse made of Firre  
 trée, and  
 couered with brasse, as huge as a moūtain, out of the  
 whiche  
 the Grecians by treason issuyng, brought Troie to  
 ruine.

¶ The obscuritie of the matter.

 T semeth a matter of folie, that so many  
 people, so  
 mightie nacions should bee bewitched, to  
 raise so  
 mightie a armie, hassardyng their liues, leauyng  
 their countrie, their wiues, their children, for one  
 woman: Be it so, that Helena passed all creatures, and  
 that

Helena.

Nature with beautie had indued her with all vertue,  
 and singularitie: yet the Grecians would not be so foolish,  
 that vniuersallie thei would seke to caste doune their owne  
 wealthe,  
 and moche more the common wealthe of Grece, and  
 kyngdome to stande in perill. Neither is it to be thought,  
 the Grecians, sekynge to aduaunce the beautie of Helena: would  
 leaue their owne state. But it is like, the wittes of Poetes did  
 imagine so forged a Chronicle, that the posteritie of  
 ages folowynge, should rather wounder at their forged  
 inuencion, then to beleue any soche warre truly mencioned.  
 There was no soche cause, seyng that the kyngdome of Grece,  
 fell by no title of succession to Helena, for them to moue warre,  
 for, the bringynge backe of that beutifull harlotte Helena.  
 Neither in Helena was there vertue, or honestie of life, to moue  
 and exasperate the Grecians, to spende so greate treasures,  
 to raise so mightie an armie on euery side. What commendacion  
 had the Troians to aduaunce Helena, and with all roialnesse to  
 entreate her, she beyng a harlotte: the folie of the Grecians  
 and the Troians, is so on euery side so greate, that it  
 can not be thought, soche a warre truly chronicled. If  
 violence and power, had taken Helena from her housebande, and  
 not her owne will and luste, caught with the adulterous loue  
 of Paris, beyng a straunger. If her moderacion of life had  
 been so rare, as that the like facte for her chastitie, had not  
 been in any age or common wealthe, her vertues would haue  
 giuen occasion: The Princes and nobles of Grece to stomacke the  
 matter. The example of the facte, would with all praise  
 and commendacion be mencioned, and celebrated to al  
 ages. Lucretia for her chastite, is perpetuallie to be  
 aduanuned, wherupon the Romaines banished Tarquinius their kyng,

**The cause of the forged inuencion.**

**No commendacion in vpholdynge and maintainynge of harlottes.**

**Helena followed Paris.**

**Uertuous life, worthie commendacion in al ages. Lucretia. Tarquinius the kyng banished for rauishynge Lu-**



his  
 stocke and name from Rome. The rare chastite of  
 Penelope,  
 is remainyng as a example herein: So many snares  
 laied to  
 caste doune her vertuous loue towarde her  
 housebande U-  
 lisses. But Ulisses made hauocke by murder, on these  
 gaie  
 and gallante Ruffins, who in his absence sought to  
 alienate  
 and withdrawe, the chaste harte of Penelope,  
 consumyng  
 his substance. A greater example remaineth in no age,  
 of the  
 like chastite. As for the battaile of Troie, raised for  
 Helena,  
 could wise men, and the moste famous nobles of  
 Grece: So  
 occupie their heddes, and in thesame, bothe to  
 hasarde their  
 liues for a beautifull strumpet or harlot. The sage and  
 wise  
 Nestor, whom Agamemnon for wisdom preferred,  
 before  
 the moste of the péeres of Grece, neither it Ulisses  
 wanted at  
 thesame tyme, hauyng a politike and subtile hedde, to  
 with-  
 drawe them from so leude and foolishe a enterprise.  
 Grece  
 wanted not beautifull creatures, Nature in other had  
 besto-  
 wed amiable faces, personage, and comelie behauour.  
 For,  
 at those daies, Grece thei called *Achaida calligunaica*,  
 that is,  
 Grece the lande of faire women. The dolorous  
 lamentacion  
 of the Ladies and Matrons in Grece, would haue  
 hindered  
 soche a foolishe enterprise, seyng their owne beautie  
 neclec-  
 ted, their honestie of life caste vp to perilles, one  
 harlot of in-  
 numerable people followed and hunted after, in whom  
 neither  
 honestie, vertue, nor chastite was harbored.

**crecia, and all  
 of his name  
 banished.**

**Penelopes  
 chastite.**

**Nestor.  
 Ulisses.**

**Grece the  
 lande of faire  
 women.**

**Uncomelie.**

¶ Uncredible.



Although the folie of men is greate, and the  
 will of  
 princes and gouernours beastlie and rashe,  
 yet by  
 no meanes it can be so many yeres, so greate folie  
 to take roote in their hartes, and that the wisdom  
 of the Greciās, should not rather caste of as naught,  
 the beau-

**Beautie  
 without ver-  
 tue, nothyng**

tie of Helena: rather then the whole multitude, the  
 state of  
 the Prince, the welfare of the subiecte, to stande in  
 perill for  
 the beautie of one. What is beautie, when a beastlie  
 and ad-  
 ulterous minde is possessed: Beautie without  
 chastitie, har-  
 boreth a monsterous rabelmente of vices, a snare and  
 baite,  
 to poison other. Beautie in fewe yeres, is not onely  
 blemi-  
 shed, but decaied, and wholie extinguished: it is  
 vncredible,  
 that the Grecians would seeke to bryng home Helena,  
 who  
 had loste the chaste loue toward her housband, beyng  
 caught  
 with the adulterous loue of Paris, soonne to Priamus  
 kyng  
 of Troie. The lande of Phrigia was a mightie Region,  
 the  
 people noble, puissaunte in warre: the kyng for  
 nobilitie of  
 actes famous. The Citee of Troie, wherein the kyng  
 helde  
 his Scepter of gouvernement, was riche, mightie, and  
 popu-  
 lous: ruled and gouerned, by the wisdome and policie  
 of fa-  
 mous counsailours, so that by all meanes it is  
 vncredible,  
 without any possibilitie. Thei neclectyng their owne  
 state  
 and kyngdō, so to preferre the beautie of one, that the  
 whole  
 multitude of Grece thereby to perishe. It is a matter  
 vncre-  
 dible in all Grece, whiche for the fame of wisdome, is  
 moste  
 celebrated emong all nacions, not one wiseman at  
 thesame  
 tyme to be therein: whose coūsaile and politike  
 heddes, might  
 ponder a better purpose. Grece, whiche was the  
 mother and  
 fontaine of all artes and sciences, all Eloquence,  
 Philoso-  
 phie, wisdome flowyng from theim, and yet wisdome  
 to  
 want in their breastes. Reason can not make any  
 perswasion  
 that any probabilitie can rise, of any soche matter  
 enterpri-  
 sed, what could the intent be of the Grecians, as  
 concerning  
 Menelaus. In Menelaus there was no wisdom, to seke  
 and  
 hunte after Helena, or by any meanes to possesse her,

of valour.

**Beautie a  
poison, in a  
adulterous  
mynde.**

**Beautie sone  
fadeth.**

**Paris Hele-  
nas louer.  
Phrigia.**

**Uncomelie.**

**Grece the  
fountain of al  
learnynge.**

**Menelaus  
housbande to  
Helena.**

she be-  
yng a harlotte, her loue alienated, her hart possessed  
with the  
loue of an other manne: foolishlie he hopeth to  
possesse loue,  
that seeketh to enioye the cloked, poisoned, and  
dissembled  
harte of a harlotte, Grece was well ridde of a harlotte,  
Troie  
harbouryng Helena. In the Troians it is not to be  
thought,  
that either the kyng, or nobles, for a harlotte, would  
see the  
[the](#) people murthered, their owne state, the king to be  
in dan-  
ger of ruine. In the Grecians there was neither  
wisidome,  
neither commendacion, to pursue with a maine hoste,  
with a  
greate Nauie of Shippes, to bryng backe againe a  
harlotte,  
whose enterprise rather might better bee borne, to  
banishe &  
exile soche a beastlie disposed persone. The Troians  
mighte  
well scorne the Grecians, if that the possession of a  
beautifull  
moste amiable, and minsyng harlotte, was of soche  
valour,  
estimacion, and price with them, not onely the  
beautie of all  
other to bee reiected. But moste of all the vertuous  
life, and  
chastitie of all their matrons and honourable Ladies,  
to bee  
caste of as naught. Grece that had the name of all  
wisidome,  
of all learnyng and singularitie, might rather worthelie  
bee  
called, a harbouryng place of harlottes: a Stewe and  
vphol-  
der of whoredome, and all vncleanes. Wherefore,  
these ab-  
surdities ought to bee remoued, from the minde and  
cogita-  
cion of all menne, that should worthelie ponder the  
state of  
Grece. Troie of like sorte to bee a kyngdome and  
common  
wealthe of all vice: whoredome in soche price with the  
kyng,  
and people, that moste fortunate should the harlotte  
bee, and  
the adulterour in soche a common wealthe, that for  
adulte-  
rous loue, putteth rather all their state to hasarde and  
perill,  
for the maintenaunce of beastlie loue, brutishe  
societie moste

**Harlottes  
loue dissem-  
bled.**

**Troians.**

**Grecians.**

**Absurditie.**

**The defence  
of Helena.**

**Troie a king[-]  
dome of whor[-]  
dome.**

in price with soche a nacion, chastitie, and  
moderaciou of life,  
abandoned and caste of.

¶ Impossible, and not agreyng.



F wee weigh naturall affeccion, it can not bee,  
that  
the Grecians so moche abhorring frō nature,  
should  
cast of the naturall loue of their wives, their children  
and countrie, to bryng home againe, by slaughter of  
infinite  
people: soche an one as had left honestie, and chaste  
loue of  
her housbande. For, what praise can redounde to the  
Greci-  
ans by warre, to bryng home Helena, though she of all  
crea-  
tures was moste beautifull, beyng a harlotte:  
followyng the  
bridell and will of an other man. Maie shame or  
commenda-  
cion rise to the Troians, can wisedome, counsaile, or  
grautie,  
defende the adulterous luste of Priamus soonne, yea,  
could  
Priamus so loue Helena, for Paris his sonnes sake, as  
that  
he had rather venter the ruine and destruccion of his  
citée, and  
the falle of his people, the murder and ruine of his  
children,  
and wife for the beautie of one. For what is beautie,  
where  
honestie and vertue lacketh, it is an vncomly matter,  
though  
the Poetes so faigne it, not onely that in heauen, a  
contenciō  
should fall among the Goddises of their beautie, or  
that Iu-  
piter of whom thei make an ignoraunt God, to chuse  
Paris  
the kyniges sonne of Troie, chief arbitratour & Iudge of  
that  
matter, to whō he should giue the goldē Apell to her  
beautie,  
as chief of al other, was ascribed these thynges, are  
vndecent  
to thinke of the Goddeses, and moste of all, to thinke  
there is  
more Goddes then one. And euen as these are  
vanities, and  
forged imaginacions of the Goddes, so of the battaile.

**Nature ab-  
horreth the  
warre of the  
Grecians.**

**Helena.**

**Priamus.**

¶ Uncomelie and vnprofitable.



HE daunger of many people doeth shewe, that  
no  
soche thyng should happen, either of the  
Grecians

or of the Troians: for, it is a matter dissonaunt frō  
all truthe, that thei should so moche neclecte the  
quiete state, and prosperous renoume of their  
kyngdome, in  
all tymes and ages, since the firste constitucion of all  
Monar-  
chies and kyngdomes. Who euer harde soche a forged mat-  
ter to be Chronicled, and set forthe. Or who can giue  
credite  
to soche warre, to be enterprised of so small a matter:  
to leaue  
the state of waightier thynges for one woman. All the wo-  
men of that countrie to stande in perill, the slaughter  
of their  
deare housbandes, the violent murder of their children  
to in-  
sue. Therefore, the wilfulnesse of people and princes,  
are the  
cause of the falle and destruccion, of many mightie  
kyngdo-  
mes, and Empires. The fall of Grece ensued, when the  
chief  
citées, Athenes and Lacedemonie tooke partes, and  
did con-  
federate diuers citees to them, to assiste them, and  
aide them  
in battaile onely: ambicion and desire of glorie, moued  
bothe  
the Athenians and Lacedemonians, frō concorde and  
vnitie  
by whiche meanes, the power, glory, and strēgth of all  
king-  
domes falleth. Ambicion was the cause that mightie  
Pom-  
pey fell, and died violently. Cesar likewise caught with am-  
bicion, not bearyng the equalitée, or superioritie of  
Pompei,  
was tourned of violentlie frō Fortunes whéele. Many prin-  
ces of like sorte and kingdomes. By ambicion onely,  
had the  
cause of their ruine. The glorie of the Assirian  
Monarchie  
grewe moste mightie, by the ambicion of Ninus kyng  
of  
Babilon: the ofspring of Ninus, whiche were kynges  
line-  
allie descendyng to the firste kyngdome of the Medes,  
bothe  
inlarged their kyngdomes, and also had the decaie of  
them  
by ambicion. Let the Medes also associate them selues

[Fol.  
xxviiij.r]

**Ambicion.  
Cesar fell by  
ambicion.**

**Discorde.**

**Pompey.**

to thē,  
 from Arbactus the first kyng, vnto Astiages the laste:  
 the be-  
 ginnyng and falle of the Persian Monarchie. The  
 mightie  
 state of Grece, the seate Imperiall of Rome, by  
 ambiciō first  
 extolled them selues: and also by it, their glorie,  
 scepter, and  
 kyngdome was translated, but the falle of Troie came  
 not,  
 by ambicion, that the Grecians sought. But as the  
 Poetes  
 doe faigne, the beautie of one woman so wounded  
 their har-  
 tes, that the Grecians did hasarde, the perilles of their  
 coun-  
 trie. The Troians so moche esteemed, the beautie of  
 Helena,  
 as that the state of all their kyngdome perished. It was  
 no  
 glorie nor honour to the Grecians, to resiste by  
 armour, and  
 to defende the violente takyng awaie of Helena, from  
 her  
 housbande: nor it was no honour, the Grecians to  
 pursue by  
 armour, the takynge awaie of Helena, beyng a  
 harlotte. So  
 that by no meanes it can followe, these thynges to bee  
 true,  
 of the battaile of Troie.

**Romulus kil-  
 led Remus  
 by ambicion.**

[Fol.  
 xxviiij.v]

#### ¶ Confirmacion.

The other part, contrary to destruccion or  
 subuersion, is  
 called confirmacion.

Confirmacion, hath in it so greate force of  
 argumente, to  
 stablishe and vpholde the cause or proposicion: as  
 destruccion  
 hath in castyng doune the sentence or proposicion.

Confirmacion is a certain oracion, whiche with a  
 certain  
 reprehension of the persone or facte, by order and  
 waie of art,  
 casteth doune, the contrary propounded.

As in the other parte called destruccion, those  
 proposici-  
 ons are to bee subuerted, whiche are not manyfestlie  
 true,  
 with all other notes before specified: so in  
 contrariwise, this  
 oracion by contrary notes is declaimed by, as for  
 example.

1. It shall behoue you first, for the entring of the oracion, to induce a reprehension againste those, whiche haue confuted as a truthe, that whiche you will confirme.
2. In the seconde parte, place the exposition and meanyng of the aucthours sentence.
3. Shewe the matter to be manifest.
4. Credible.
5. Prossible.
6. Agreyng to the truthe.
7. Shewe the facte comelie.
8. Profitable.

This exercise of *Rhetotike*, doeth contain in it all strēgth of arte, as who should saie, all partes of *Rhetorike* maie copiously be handled in this parte, called confirmacion. You maie as matter riseth, ioigne twoo notes together, as the reason of the argumente cometh in place, whiche Athonius a Greke aucthour herein vseth. As manifest and credible, possible and agreyng to truthe, comelie and profitable, but in al these, as in all the reste: the theme or proposicion by it self, is to be placed, the reprehension of the aucthour by it self, the exposition of the theme by it self.

¶ The theme or proposicion.



It is true that is saied of Zopyrus, the noble Persian, who vētered his life: & did cause the deformitie of his bodie, for the sauegarde of this countrie.

¶ The praise.



Iustinus the Historiographer, for worthinesse of fame and wisdom, deserueth in the posteritie of all tymes, immortall fame, by whom the famous actes of Princes, and other noble men, doe remaine Chronicled. Giuyng examples of all valiauntnesse and vertue: for, bothe the actes and worthie feactes of Princes, would passe as vnknownen in all

**Iustinus.**

**Chronicles  
moste neces-  
sary to be red.**

ages, excepte the worthinesse of them, were in  
monumentes  
of writyng Chronicled. For, by the fame of their  
worthines,  
and vertues, cōmon wealthes and kyngdomes, doe  
stabilishe  
and make Lawes, the hartes of people are incensed,  
and in-  
flamed, to the like nobilitie of actes, and famous enter-  
prizes, Histories of auncient tymes, bee vnto vs  
witnesses of  
all tymes and ages, of kyngdomes and common  
wealthes, a  
liuely example. A light to all truthe and knowlege, a  
schole-  
maister: of maners a memorie of life, for, by it we se  
the wise-  
dom of all ages, the forme of the beste and flourishing  
common  
wealthes. We learne by the vertues of Princes and  
gouer-  
nours, to followe like steppe of vertue: to flie and  
auoide vi-  
ces, and all soche thynges, as are to the destruccion  
and de-  
caie, of realme and countrie. How brutishe wer our  
life, if we  
knewe no more then we se presently, in the state of  
our com-  
mon wealthe and kyngdome. The kyngdomes of all  
Prin-  
ces and common wealthes that now flourisheth, doe  
stande by  
the longe experience, wisdom, pollicy, counsaile,  
and god-  
lie lawes of Princes of auncient times, no smal praise  
and  
commendation can be attributed, to all suche as doe  
trauell  
in the serching out the veritie of auncient Histories,  
for bi the  
knowledge of them, we are as it were liuyng in all ages,  
the  
fall of all kyngdomes is manifeste to vs, the death of  
Prin-  
ces, the subuersions of kingdomes and common  
wealthes,  
who knoweth not the first risyng & ende of the  
Assiriane mo-  
narchie, the glorie of the Persians, and the ruyng of  
the  
same, the mightie Empire of the Grekes, risyng &  
fallyng,  
the Romane state after what sorte flourishyng and  
decaiynge,  
so that no state of common wealthe or kyngdome is  
vnkno-  
wen to vs, therefore Iustine, and all suche as doe leue  
to the

**The worthi-  
nesse of histo-  
ries.**

**What is a hi-  
storie.**

**An ignorant  
life, a brutish  
life.**

**The know-  
lege of Histo-  
ries maketh  
vs as it were  
liuyng in all  
ages.  
[Historiogri-  
phers.](#)**



posteritie, the state of al things chronicled, deserue  
immortal  
commendacions.

¶ The exposition.



IN the time of Darius kyng of the Persians, the  
Assyriās who ware subiects to him, sence the  
time  
of Cirus the firste kynge of the Persians,  
rebel-  
led, inuaded and toke the myghtie Citie of Babi-  
lon, whiche beyng possessed, with much difficultie,  
and not  
withoute greate daungers coulde bee attained. Darius  
the  
kynge hearyng of the treason of the Assyrians and that  
the  
mightie Citie of Babilon was taken, was very wroth  
wai-  
ynge with him selfe, that there by, the ruyne of the  
Persian  
kyngdome mighte happen. Zopyrus one of the .vij.  
noble  
Peres of Persia, seing the daunger of the countrie, the  
state  
of the Prince, and the welfare of the subiectes to  
decaie, in the  
safegarde of his countrie, leuyng all priuate  
commoditie, for  
the behoufe and felicitie of the Persian kyngdome, did  
ven-  
ter his owne life, commaunded his seruauntes at home  
to  
teare and rēte his bodie with whippes, to cut of his  
nose, his  
lippes and his eares, these thinges being vnknowen to  
Da-  
rius the kynge. As sone as Darius sawe Zopyrus so  
torne  
and deformed, bewailed his state being astonished, at  
so hor-  
rible a faict: but Zopyrus shewed to the kynge his hole  
in-  
tente and purpose that he mynded to go to Babylon,  
whiche  
the Assyrians dyd traitorouslie possesse, &  
complained as that  
these things had ben don by the tyrannie and crueltie  
of Da-  
rius, he wēt to Babilon, and there complained of the  
cruel-  
tie of his kyng, whereby purchasyng the fauor and  
loue of  
the Assyrians, he shewed them how Darius came to be  
kyng  
not by worthines, not by vertue, not by the common  
consent  
of men, but by the neyng of a horse. Zopyrus

**The treason  
of the Assy-  
rians.**

**Darius.**

**Babilon ta-  
ken of the As-  
syrians.**

**The fact of  
Zopyrus.**

**Zopyrus cau[-]  
sed the defor-  
mitie of his  
bodie, for the  
good state of  
his countrie.**

therefore ad-  
 monished them, that they should trust more to their  
 armour,  
 then to their walles, he willed them to proclame opē  
 warre,  
 forthwith they encountred with the Persians, and for a  
 time  
 victorie fel on the Babilonians side, suche was the  
 pollice of  
 Zopyrus. The Assyrians reioised of the successe and  
 felicitie  
 of their warres, the king of the Babilonians gaue to  
 Zopy-  
 rus, the chiefe power & office, to leede a mightie  
 armie, of the  
 whiche beyng Lieutenaunt, he betraied the  
 Babilonians  
 and their Citie.

**The pollicie  
 of Zopyrus.**

¶ Manifeste.



Ot onlie Trogus Pompeius the famous Historio-  
 grapher, and Iustine which tooke the Story of  
 him,  
 but also the Greke writers doe sette forthe, as matter  
 of truthe, the valiaunte enterprises of Zopyrus: so that  
 the  
 straunge and mightie facte of him can not seme  
 vncredible,  
 hauyng testimonie of it in all ages. Zopyrus hauing not  
 re-  
 spect to his owne life, to his owne priuate wealthe or  
 glorie,  
 did thereby put of the daunger that insued to the  
 Persiane  
 kyngdome: It maie seme a greate matter, to a mynde  
 not  
 well affected towarde his countrie, to destroie or  
 deforme his  
 owne bodie, for the sauegarde of countrie or common  
 welth.  
 But if we waie the State of oure bearth, oure countrie  
 cha-  
 lengeth more at oure handes then frindes or parentes,  
 so  
 mucche price Plato the Philosopher, and Aristotle doe  
 attri-  
 bute vnto our countrie, the volumes of all lawes and  
 bokes  
 doe prefare oure naturall countrie before the priuate  
 state of  
 owne manne, wealthe, glorie, honor, dignitie, and  
 riches of  
 one or fewe, the Statutes of all Princes, sekyng the  
 glorie  
 of their countrie, doe prefare a vniuersal welthe,  
 before a pri-  
 uate and particulare commoditie. Pericles the noble  
 Athe-

**Trogus Pō[-]  
 peius.**

**Zopyrus.**

**The saiynge  
 of Tullie.**

**Plato.  
 Aristotel.**

**The state of  
 a publike  
 wealthe, is to  
 bee preferred  
 before a pri-  
 uate wealthe.  
 Pericles.**

nian in his oration made to the Athenians, sheweth that the glorie and welthe of one man or manie, cannot plante suche glorie, and renowne to their countrie, as that in all partes thereby to be beautified and decorated, but whē glorie a hap- pie and flourishyng state redoundeth to the kyngdome, the subiectes, the nobelles and hye peres, the gouuernour standeth happie and fortunate. Who so hopeth in sparing costes and charges, monie or ornaments, to the behouf and imploiment of his countrie and not by all meanes to his power and strength aydeth and defendeth his naturall countrie, from the daunger and inuasion of his enemie, what state inioyeth he, or what wealth remaineth priuatlie, when the trone and scepter of his kyng faileth, the enemie wasteth, spoileth and destroieth all partes of his state, with the reste his life perisheth, so that no daunger, coste, is to bee refused, to serue the kingdom and prince, by whose scepter, iustice, lawes, and equitie we are gouerned, there is no subiect well affected, but that he onlie liueth to proffite his countrie, to liue & dye therein.

¶ Probabell.



**H**F only Zopyrus had enterprised this valiaunt act, and that no memorie were remainyng in anie age of the noble acts of other men, it may seme not true- lie chronacled, but from time to time, in all ages & cōmon wealthes, famous men for their acts & nobilitie haue ben, whiche with like courage and magnanimitie haue saued their countrie, by the losse of their owne liues. Horatius Cocles is bothe a witesse and a light to the same, by whose aduventure the mightie and stronge Citie Rome was sau- ed: For at what time as the Hetruscians entred on the citie, and were on the bridge, Horatius cocles defendid the ende

**A good sub-  
iecte is redie  
to liue and  
die for his  
countrie.**

**Horacius Co[-]  
cles.**

of the  
 same, baryng of the brunte, and stroke of the enemie,  
 vntill  
 the Romans, for the sauegarde of the cytie, had  
 broken doun  
 the bridge, as sone as Horatius Cocles sawe the Cytie  
 thus  
 deliuered, and the repulse of the enemie, he lepte with  
 his ar-  
 mours into the flud Tibar, it semed he had not regard  
 to his  
 life, that beyng burdened with the waighte and  
 grauitie of  
 his armour, durst venter his life to so main and depe a  
 water.

Marcus Attilius in the defence of his Prince, his right  
 hand

**Marcus  
 Attilius.**

being cut of, the which he laide on the ship of the  
 Massilians,  
 forthwith he apprehended with the lefte hand, and  
 ceased not

vntill he hadde soouncke thesame ship. Cynegerus the  
 Athe-

**Cynegerus.**

nian [lineth](#) by fame and like nobilitie of actes,  
 vēteryng his

life for his countrie. The mightie cytie of Athenes,  
 brought

vnder the dominions of the Lacedemonians.  
 Thrasibulus,

**Hismenias.  
 Thrasibulus[.]**

Hismenias and Lisias bi their aduenture, and noble  
 atchiue

reduced Athenes to his felicitie so moche loue, soo  
 faithefull

hartes they hadde towards theire countreie. Leonides  
 the

King of the Lacedemonians, defendyng the narrow  
 straights

of the cytie Thermopolie with fower thousand men  
 against

the mightie and huge armie of Xerxes, for Xerxes  
 contemned

theire smalle number and armie: Leonides the kyng  
 hearde

**Leonides  
 kyng of the  
 Lacedemo-  
 nians.**

that the place and hill of the battell was preuētid of  
 .xx. thou-

sande enemies, he exorted his souldiours parte of  
 them to de-

parte vntill a better time might be locked for, and  
 onlie with

the Lacedemonians he proued the conflicte and the  
 combate,

although the campe of Xerxes was mightier & more in  
 num-

ber: yet Leonides the kyng thought it good for the  
 sauegarde

of his contrie, for saieth he, I must rather saue it, then  
 to haue

respecte to my life, although the oracle of Delphos had  
 fore-

[Fol.  
xxxj.v]

shewed, that euen Leonides muste die in the fielde or  
battell  
of the enemie, and therefore Leonides entred battail,  
& com-  
fortid his men for their countrie sake, as to die  
therein, there-  
fore he preuented the narrowe straightes of the  
countrie, and  
the dangerous places, where the force of the enemie  
mought  
bruste in, he lingered not, leste the enemie mighte  
compasse  
him in, but in the quiet season of the nighte, he set  
vpon his  
enemie vnloked for, and they beyng but sixe hundred  
men  
with the kyng Leonides, brust into the cāpe of their  
enemies  
beyng sixe hundred thousand menne, their  
valiauntnes was  
suche, and the [ouerthowe](#) of their enemies so great,  
and Xer-  
xes the kyng hauyng two woundes, retired with shame  
and  
loste the honor. Agesilaus and Conon valiaunte in  
actes,  
and excellynge in all nobilitie, what great and mightie  
dan-  
gers haue thei atchiued and venterid for their countrie  
sake,  
howe moche haue thei neglectid their owne wealth,  
riches,  
life and glorie, for the aduancement and honor of  
their cou-  
trie. Lisander also the Lacedemonian, was indued with  
like  
nobilitie with faithfull and syncéer harte towarde his  
coun-  
try. Archidamus also lieth not in obliuiō, whose fame  
death  
buried not the famous aduenture of Codrus kyng of  
the A-  
thenians is maruelous and almoste incredible, but that  
the  
Histoires, truelie set forth, and declare a manifest  
truthe ther-  
of, who is more famous then Epaminundas, bothe for  
vir-  
tue, nobilitie and marciall feates among the Thebans,  
the  
mightie armie of the Grecians, at the longe sege of  
Troie,  
what valiaunte Capitains hadde thei, whiche in the  
defence  
of their countrie hasarde their life: the Troians also  
wanted  
not for proues valiauntnes and al nobilitie, their  
péeres and  
nobles: amonge the Romans, what a greate number

**Leonides.**

**Agesilaus.  
Conon.**

**Lisander.**

**Archidamus[.]  
Codrus.**

**[Epamniun-  
das.](#)**

**Grecians.**

**Troians.**

**Romans.**

was  
 of noble peres, whose studie alwaies was to liue and  
 dye in  
 the glorie, aide and defence of their countrie, for he  
 liueth not  
 by whose cowardlines fainted harte and courage, the  
 contrie  
 or kyngdome standeth in perrill, he liueth in shame,  
 that re-  
 fuseth daunger, coste or charge, in the defence or  
 procuryng,  
 better state to his countrie. The worthie sayng of  
 Epami-  
 nundas declareth, who liueth to his countrie, who  
 diyng va-  
 liauntlie in the felde, beyng thrust thorow with the  
 speare of  
 his enemie, asked those questions of these that stoede  
 by him  
 at the poincte of deathe, is my speare manfullie  
 broken, and  
 my enemies chassed awaie, the whiche things his  
 cōpanions  
 in warre affirmed, then saide he: nowe your Capitaine  
 Epa-  
 minundas beginneth to liue in that he dieth valiauntlie  
 for  
 his countrie, and in the proffite & aduauncement of  
 the same,  
 a worthie man, noble and valiaunte, his sentence also  
 was  
 worthie to be knowen, and followed of all suche as bee  
 well  
 affected and Godlie mynded to their countrie. Marcus  
 Mar-  
 cellus of like sorte, and Titus Manlius Torquatus, &  
 Sci-  
 pio Aemilianus, Marcus Attilius shewed in what hye  
 price  
 our naturall countrée ought to bee had, by their  
 valiaunt at-  
 chifes, and enterprises: I might passe by in silēce  
 Scipio Ca-  
 to, and Publius Scipio Nasica, but that thei by like  
 fame,  
 honour and glorie liue immortall to their countrie, the  
 same  
 also of Uibeus, Ualerius Flaccus, and Pedanius  
 Centurio  
 giueth ampell and large matter to all menne, endued  
 with  
 nobilitie and valiaunt proues, for the defence of their  
 coun-  
 trie with Quintus Coccius, Marcus Sceua and Sceuola.

**Who liueth in  
shame.**

**Epameunn-  
das a most no[-]  
ble and vali-  
aunt pere.**

[Fol.  
xxxij.r]



Here nedeth no doute to rise of possibilitie,  
seinge  
that examples doe remain of famous men, of  
god-

lie and well affected persones, whiche haue with  
like magnanimitie putte in daunger their life, to  
sauē their Prince, kyngdome, and countrie. Greate  
honour  
was giuen of the Athenians, to soche noble and  
valiaunte  
men, whiche ventered their liues for their common  
wealthe,  
to maintaine the florishyng state thereof. The  
eloquente and  
copious oracion of Thusidides, the true, faithfull, and  
elo-  
quente Historiographer doeth shewe: what honour  
and im-  
mortall fame was attributed, to all soche as did venter  
their  
liues, in the florishyng state of their countrie, in  
supportyng,  
mainteinyng, and defendyng thesame. Who, although  
thei  
loste their liues, whiche by death should bee  
dissolued, their  
fame neuer buried, liueth with the soule to  
immortalitie, the  
losse of their Priuate wealthe, glorie, riches,  
substaunce, or  
dignitie, hath purchased and obtained fame, that  
withereth  
not, and glorie that faileth not.

**The order of  
Athenes.**

**Thusidides.**

[Fol.  
xxxij.v]

¶ Agreyng and comelie.



Othe the true Histories, doe leaue in  
commenda-  
cion, the facte of Zopyrus, and the noble and  
wor-

the enterprises of other: whiche haue giuen the  
like assaie, and their fame is celebrated and titeled  
with immortall commendacion and glorie, to the  
posteritie  
of all ages followyng. What harte can bee so stonie, or  
bru-  
tishly affected, that wil not venter his life, goodes,  
landes, or  
possessions: if with the daunger of one, that is of  
hymself, the  
whole bodie and state of his countrie, is thereby  
supported,  
and sauēd. What securitie and quietnesse remained,  
what  
wealth, honour, or fame to Zopyrus: if not onely  
Zopyrus  
had perished, but the kyng & people vniuersally had  
been de-  
stroied. Therevpon Zopyrus weighing and cōsideryng,

**The duetie  
of all good  
subiectes.**

the  
 state of his birthe, that his countrie chalenged his life,  
 rather  
 then the dissolucion of the whole kyngdome, the  
 decaie of the  
 Prince, the takyng awaie of the scepter, the slaughter  
 of in-  
 finite people to ensue. He was borne to be a profitable  
 mem-  
 ber to his countrie, a glorie and staie to thesame: and  
 not spa-  
 ryng his life, or shunnyng the greate deformitie of his  
 bo-  
 die, to bee a ruine of thesame. Was it not better that  
 one pe-  
 rished, then by the securitie of one, a whole lande  
 ouer run-  
 ned, as partes thereby spoiled: it was the duetie of  
 Zopirus,  
 to take vpon hym that greate and famous enterprise. It  
 was  
 also comelie, the kyngdome standyng in perill, a sage  
 and  
 descrite persone to preuente and putte of, soche a  
 daunger at  
 hande: The faicte altogether sheweth all vertue and  
 greate  
 singularitie, and a rare moderacion of minde, to cast  
 of all re-  
 spectes and excuses, forsakyng presentlie honour,  
 quietnesse  
 and obiecting himself to perill, he sawe if he onelie  
 died, or by  
 ieopardie saued his countrie, many thereby liued, the  
 kyng-  
 dome & people florished, where otherwise, he with his  
 Prince  
 and kyngdome might haue perished.

**The cause of  
our birthe.**

**The faicte of  
Zopyrus.**

[Fol.  
xxxij.r]

¶ Proffitable.



L the power of the Babilonians, was by his  
 pol-  
 icie thrown doune, the Citee taken, the  
 enemye  
 brought to confusion: on the other side, the Persi-  
 ans rose mightie, soche a mightie enemye put vn-  
 derfoote. The fame of Zopyrus and glorie of the faicte,  
 will  
 neuer be obliterated, or put out of memorie, if this  
 were not  
 profitable to the kyngdome of Persia: if this were not a  
 re-  
 noume to the prince and people, and immortall glory  
 to [Zo-  
pyrus](#) iudge ye. Zopyrus therefore, beautified his  
 countrée, by  
 the deformitie of his bodie. Better it wer to haue many  
 soche

**The fact of  
Zopyrus.**

**Zopyrus de-  
formed, a  
beautie of his  
countrée.**



deformed bodies, then the whole state of the realme  
destroyed  
or brought to naught: if we weigh the magnanimitie of  
that  
man, and his enterprise, there is so moche honour in  
the fact,  
that his fame shall neuer cease.

¶ A common place.



Common place is a Oracion, dilatynge and  
ampli-  
fyng good or euill, whiche is incidente or  
lodged in  
any man. This Oracion is called a common place,  
because the matter contened in it, doeth agree  
vniuersally to  
all menne, whiche are partakers of it, and giltie of  
thesame[.]

**Why it is cal-  
led a common  
place.**

A Oracion framed againste a certaine Thefe,  
Extorcio-  
ner, Murderer, or Traitor, is for the matter contened  
in it,  
metelie and aptlie compiled, against all soche as are  
giltie of  
theft, murder, treason, or spotted with any other  
wickednes.

This oracion of a common place, is like to the laste  
argu-  
ment or *Epilogus* of any oracion, whiche the Grekes  
doe call  
*Deuterologian*, whiche is as moche to saie, as a  
rehearsall of  
that whiche is spoken of before.

Wherefore, a common place hath no *exhordium*, or  
be-  
ginnyng, yet neuerthesse, for the profite and  
exercise of the  
learner, you maie place soche a *proemium*, or  
beginnyng of  
the oracion, as maie be easie to induce the learner.

This parte of *Rhetorike* is large to intreate vpon, for  
the  
aboundaunce of matter.

[This part of \*Rhetorike\* is large to intreate vpon, for  
the  
aboundaunce of matter.](#)

The common place, whiche Aphthonius intreateth of,  
is  
to be aplied against any man, for the declaimor to  
inuade, ei-  
ther against vices, or to extoll and amplifie his  
vertues.

This oracion of a common place, serueth bothe for

the ac-  
cuser and the defender.

For the accuser, to exasperate and moue the Iudges  
or  
hearers, against the offender, or accused.

For the defendour to replie, and with all force &  
strength  
of matter, to mollifie and appease the perturbacions of  
the  
Iudges and hearers, to pulle doune and deface the  
contrarie  
alledged.

There is greate force in this oracion, on bothe the  
sides.

Properlie this kinde of *Rhetorike*, is called a  
common  
place, though it semeth to be made againste this man,  
or that  
man: because the matter of thesame shall properly  
pertain to  
all, giltie of thesame matter.

Pristianus sheweth, that this parte of *Rhetorike*, is  
as it  
were a certaine exaggeracion of reason, to induce a  
manifest  
probacion of any thyng committed.

**Pristianus.**

As for example, a Theife taken in a robberie, in  
whom  
neither shamefastnesse, nor sparcle of grace appereth  
against  
soche a one: this oracion maie be made, to exasperate  
the Iud-  
ges from all fauour or affection of pitie, to be shewed.

¶ The order of the Oracion followeth  
with these notes to be made by.

¶ The firste Proheme.



Emosthenes the famous Orator of Athenes  
in  
his oraciō made against Aristogitō doeth  
saie,

that Lawes wherewith a common wealthe,  
ci-  
tie or Region is gouerned, are the gifte of God,  
a profitable Discipline among men, a restraint  
to with holde and kepe backe, the wilfull, rashe, and  
beastilie  
life of man, and therupō Aristotle and Plato doe  
shewe, that  
through the wicked behauour of men, good lawes  
were first  
ordained, for, of ill maners, saie thei, rose good lawes,  
where  
lawes doe cease, and good order faileth, there the life

**What are  
Lawes.**

**Aristotle.  
Plato.**

**Order.**

of man  
will growe, rude, wild and beestlie: Man beyng a  
chiefe crea-  
ture or God, indued with manie singuler vertues, is  
framed  
of nature to a mutuall and Godlie societie of life,  
without  
the whiche moste horrible wolde the life bee, for not  
onlie by  
concorde and agremente, the life of man dothe  
consiste but al  
things on the earth haue therin their being: the  
heauens and  
lightes contened in the same, haue a perpetuall  
harmonie  
& concete in finishyng their appointed race. The  
elementes  
of the worlde, where with the nature and substaunce  
of all  
thinges, doe consiste onlie by a harmonie and  
temperature of  
eche parte, haue their abidyng increase & prosperous  
beyng,  
otherwise their substaunce, perisheth and nature in  
all partes  
decaieth: Kyngdomes and common wealthes doe  
consiste in  
a harmonie, so long as vertue and all singularitie  
tempereth  
their state and gouernemente, and eche member  
thereof obe-  
ieth his function, office and callynge, and as partes of  
the-  
same bodie, euerie one as nature hath ordained them  
occu-  
piyng, their roume and place, the vse of euerie parte,  
all to the  
vse and preseruacion of the hole bodie, and as in the  
bodie so  
in the common wealthe, the like concorde of life  
oughte to be  
in euery part, the moste principall parte accordyng to  
his di-  
gnitie of office, as moste principall to gouerne thother  
infe-  
rior partes: and it thei as partes moste principal of  
thesame bo-  
die with all moderacion and equabilitie tēperyng their  
state,  
office and calling. The meanest parte accordyng to his  
lowe  
state, applyng hym selfe to obeie and serue the moste  
prin-  
cipall: wherein the perfecte and absolute, frame of  
common  
wealthe or kyngdome is erected. And seyng that as the  
Phi-  
losophers doe saie, of ill maners came good lawes,  
that is to

**Man borne  
by nature to  
societee.**

**All thinges  
beyng on the  
yearth, dooe  
consiste by a  
harmonie or  
concorde.**

**Order con-  
serueth com-  
mon wealth.**

saie, the wicked and beastlie life of man, their iniurius beha-  
 uiour, sekyng to frame themselues from men to beastes mo-  
 ued the wise and Godlie, elders to ordaine certaine meanes,  
 to rote discipline, whereby the wickedlie disposed persone  
 should bee compelled to liue in order, to obeie Godlie lawes,  
 to the vpholdyng of societie. Therefore, all suche as dissolue  
 lawes, caste doune good order, and state of common wealth,  
 out as putride and vnprofitable weedes, to be extirpated and  
 plucked vp from Citie and Common wealthe, from societie,  
 who by mischeuous attemptes seke, to extinguishe societie,  
 amitie, and concord in life. Princes & gouernors with al other  
 magistrates ought in their gouernment to imitate the prac-  
 tise of the Phisician, the nature of man, wekedned and made  
 feble with to moche abundaunce of yll humors, or ouermoch  
 with ill bloode replenished, to purge and euacuate that, and  
 all to the preseruacion and healthe of the whole bodie: for so  
 was the meanyng of the Philosopher, intreatyng of the po-  
 litike, gouernment of kingdome and commonwealth, when  
 thei compared a kingdome to the bodie of man: the thefe and  
 robber as a euill and vnprofitable member, and all other as  
 without all right, order, lawe, equitie and iustice, doe breake  
 societie of life, bothe against lawe and nature: possessing the  
 goodes of a other man, are to bee cutte of, as no partes, méete  
 to remaine in any societie.

**Euil maners  
 was the occa-  
 sion of good  
 Lawes.**

**Theiues not  
 mete to be in  
 any societie.**

¶ The seconde Proheme.



He chifest cause that moued gouernours and ma-  
 gistrates, to cutte of the race of theues, and violēte  
 robbers, and of all other mischeuous persons, was  
 that by them a confusion would ensue in al states.  
 What Citee could stande in prosperous state, yea, or what  
 house priuatlie inhabited, where lawes and

**Why theiues  
 and wicked  
 men, are cut  
 of by lawe.**

[Fol.  
 xxxiiij.v]

auctoritee were  
 exiled: where violence, will, luste, and appetite of  
 pestiferous  
 men, might without terrour bee practised. If the  
 labour and  
 industrie of the godlie, should be alwaie a prairie to y<sup>e</sup>  
 wicked,  
 and eche mannes violence and iniurious dealyng, his  
 owne  
 lawe, the beaste in his state, would bee lesse brutishe  
 and in-  
 iurious. Who so seketh to caste doune this societée, he  
 is not  
 méete to be of any societée, whiche he dissolueth.  
 Who so rob-  
 beth or stealeth, to liue by the gooddes of an other  
 manne, as  
 his possession, is by violence and againste Nature: so  
 by vio-  
 lence and against nature, their pestiferous doinges do  
 frame  
 their confusion: their execrable & destetable purpose,  
 do make  
 them a outcaste from all good people, and as no  
 members  
 thereof, cut of from all societée, their euill life rooteth  
 perpetu-  
 al ignomie and shame. And thus is the tragicall ende  
 of their  
 enterprise.

[Fol.  
xxxv.r.]

**A due rewar[-]  
des for thie-  
ues and mur-  
therers.**

¶ The contrarie.



Erein the lose and dissolute state of  
 gouernemente  
 called of the Grekes Democratia, haue  
 conten-  
 ted the wilfull heddes of pestiferous men: where-  
 in euery man must bee a ruler. Their owne will  
 is their Lawe: there luste setteth order, no Magistrate,  
 but  
 euery one to hymself a Magistrate. All thynges in  
 common,  
 as long as that state doeth remain emong the wicked,  
 a most  
 happie state coumpted, a wished state to idell  
 persones, but it  
 continueth not. Herein the murtherer, the thiefe were  
 meete  
 to be placed. The greater thiefe, the better manne: the  
 moste  
 execrable murtherer, a moste mete persone, for soche  
 state of  
 gouernemente. There is no nacion vnder the Sunne,  
 but  
 that one tyme or other, this troublous state hath  
 molested  
 them: and many haue sought to sette vp soche a  
 monsterous

**Democratia.**

**The thiefe.  
The mur-  
therer.**

state of regiment, a plagued common wealth, and to be detested. Soche was the order of men, when they liued without lawes. When the whole multitude were scattered, no citee, Toune, or house builded or inhabited, but through beastlie maners, beastlie dispersed, liued wilde and beastlie. But the wise, sage, and politike heddes reduced by wisdom, into a societie of life, nature leadyng thereto: Houses and habitacions, were then for necessitie made, families multiplied, vil- lages and Tounes populously increased, and Citees raised among so infinite people. Nature by God inuented and stablished Lawe, and the sage and wise persones, pronounced and gaue sentence vpon Lawes. Whereupon, by the obedience of lawes, and preeminente auctoritie of Magistrates: The state of mightie Kyngdomes and Common wealthes, haue growen to soche a roialnesse and loftie state, many famous kingdomes haue been on the face of the yearth: many noble Princes from tyme to tyme succedyng, whiche without an order of godlie lawes, could not haue continued. What was the cause that the mightie Monarchies, continued many hundred yeres: did the losse of dissolute life of subiectes and Princes, cause thesame but good lawes, and obedience to orders. Therefore, where Magistrates, bothe in life and office, liue in the obedience of Lawes: the multitude inferiour, by example of the Magistrates singularitie, incensed dooe place before them, their example of life, as a strong lawe.

**Houses.  
Families.  
Tounes.  
Citees.**

**Obedience of  
Lawes did  
stabilishe the  
mightie mo-  
narchies.**

**The life of  
the Magi-  
strate, a lawe[.]**

Theodosius Emperor of Rome, wrytyng to Uolusianus his chief Pretor, as concernyng his office, in these wordes, saith: *Digna vox est maiestate regnantis legibus alligatum se principem profiteri. Adeo de auctoritate Iuris nostra pendet autoritas et reuera maius imperio est submittere legibus prin[-]*

**The Epistle  
of Theodosi-  
us Empe-  
ror of Rome[.]**

*cipatum & oraculo presentis edicti quod nobis licere non pa-*  
*timur alijs indicamus.* It is a worthie sayyng, and meete  
for  
the Maiestie of a Prince, to acknowledge hymself  
vnder his  
lawe. For, our aucthoritie, power, and sworde, doeth  
depende  
vpon the force, might, and aucthoritie of Lawes, and it  
pas-  
seth all power and aucthoritie, his gouernemente and  
kyng-  
dome to be tempered by lawe, as a moste inuiolable  
Oracle  
and decree, so to doe as we [prouulgate](#) to other.  
Whereupon  
it is manifeste, what force godlie lawes gaue to the  
Prince,  
what aucthoritie. Take lawes awaie, all order of states  
fai-  
leth, the Prince by Lawe, is a terrour to the  
malefactor: his  
Maiestie is with all humblenesse serued, feared, and  
obeied.  
By lawes, his state maketh hym as a God, among  
menne, at  
whose handes the preseruacion of eche one, of house,  
citee and  
countrie is sought. Seing bothe lawes and the Prince,  
[hane](#)  
that honour and strength, that without them, a *Chaos*  
a con-  
fusion would followe, in the bodie of all common  
wealthes  
and kyngdomes. Let them by aucthoritie and lawe bee  
con-  
founded, that practise to subuerte aucthoritie, to  
neclecte the  
Prince, and his godlie lawes.

**Princes  
Lawe.**

¶ The exposition.



He theife, or any other iniurious persone, doeth  
seke  
to bee aboue all lawes, exempted from all  
order, vn-  
der no obedience, their pestiferous dealyng, dooe vt-  
ter thesame: For, as Demosthenes the famous Orator  
of A-  
thenes doeth saie. If that wicked men cease not their  
violēce  
if that good men in all quietnes and securitie, can not  
enioye  
their owne [goddess](#), while lawe and aucthoritie of the  
magi-  
strate, seuerelie and sharply vseth his aucthoritie and  
sword.  
If dailie the heddes of wicked men, cease not to  
subuerte la-

**Theiues and  
all iniurious  
persones.**

**Demosthe-  
nes in Ari-  
stogiton.**

wes, orders, and decrees godlie appointed. Whiles  
that in  
all Citees and common wealthes, the Princes and  
gouer-  
nours, are by lawes a terror to them. Lawes then  
ceasyng,  
the dreadfull sentēce of the Iudge and Magistrate  
wanting.  
The sworde vndrawen, all order confounded, what a  
con-  
fusion would followe: yea, what an open passage  
would bee  
left open to all wickednesse. The terrour of Lawes,  
the  
sworde and authoritie of the Magestrate, depresseth  
and put[-]  
teth doune, the bloodie cogitacions of the wicked, and  
so hin-  
dereth and cutteth of, many horrible and bloodie  
enterprises.  
Els there would bee neither Prince, Lawe, nor  
subiecte, no  
hedde or Magistrate: but euery manne his owne  
hedde, his  
owne lawe and Magistrate, oppression and violence  
should  
bee lawe, and reason, and wilfull luste would bee in  
place of  
reason, might, force, and power, should ende the case.  
Where-  
fore, soche as no lawe, no order, nor reason, will driue  
[lo](#) liue  
as members in a common wealth, to serue in their  
functiō.  
Thei are as Homere calleth [the:m](#), burdeins to the  
yearth,  
for thei are of no societie linked with Nature, who  
through  
wickednesse are disseuered, abhorryng concorde of  
life, socie-  
tie and felowship. Whom sinister and bitter stormes of  
for-  
tune, doe daiely vexe and moleste, who in the defence  
of their  
countrie are maimed, and thereby their arte and  
science, for,  
imbecilitie not practised, all art otherwise wantyng,  
extreme  
pouertee fallyng on them, reason muste moue, and  
induce all  
hartes, to pitēe chieflie their state: who in defence and  
main-  
teinaunce of our Countrie, Prince, and to the  
vpholdyng of  
our priuate wealth at home, are become debilitated,  
defor-  
med and maimed, els their miseries will driue them to  
soche  
hedlesse aduentures, that it maie bee saied, as it was

**The force of  
lawes.**

**Wicked men  
burdeins of  
the yearth.**

**Maimed sol-  
diours muste  
be provided  
for.**



saied to  
 Alexander the Greate. Thy warres, O Prince, maketh  
 ma-  
 ny theues, and peace will one daie hang them vp.  
 Wherein  
 the Grecians, as Thusidides noteth, had a carefull  
 proui-  
 dence, for all soche as in the defence of their Countrie  
 were  
 maimed, yea, euen for their wiues, and children of all  
 soche,  
 as died in warre, to be maintained of the commō  
 charge and  
 threasure of Grece. Reade his Oracion in the seconde  
 booke,  
 made vpon the funerall of the dedde soldiours.

**The saiying  
 of a souldiour  
 to Alexander  
 the greate.**

¶ A comparison of vices.



He dronkarde in his state is beastlie, the  
 proude  
 and arrogante persone odious, the riotous  
 and  
 prodigall persone to be contempned, the  
 couei-  
 tous and nigardlie manne to bee reiected. But  
 who so by violence, taketh awaie the goodes of  
 an other man, or by any subtill meanes, iniustlie  
 possesseth  
 thesame, is detestable, with all seueritēe to be  
 punished. The  
 adulterer and the harlotte, who by brutishe behauour,  
 leude  
 affection, not godlines leadyng thereto: who by their  
 vnchast  
 behavior, and wanton life doe pollute, and cōtamine  
 their  
 bodie, in whom a pure minde ought to be reposed.  
 Who tho-  
 rowe beastly affeccion, are by euill maners  
 transformed to  
 beastes: and as moche as in them lieth, multiplieng a  
 bru-  
 tische societie. The homicide in his state more horrible,  
 accor-  
 dyng to his outragious and bloodie life, is to bee  
 tormented,  
 in like sort all other vices, accordyng to their  
 mischiues, rea-  
 son, Lawe and Iustice, must temper and aggrauate  
 due re-  
 ward, and sentence to them.

**The drūkard[.]  
 The proude  
 persone.  
 The prodigal[.]  
 The couei-  
 teous.  
 The robber.**

**The adul-  
 terer.  
 The harlot.**

**The homi-  
 cide.**

¶ The sentence.



O vice was more greuous, and horrible  
 emong  
 the Scithians then thefte, for this was their sai-

**Thefte horri[.]  
 ble amōg the  
 Scitheans.**

yng: *Quid saluum esse poterit si licet furari*, what can be safe, if thefte bee lefull or tolerated. Herein the vniuersalle societée of life is caste doune, hereby a confu-  
sion groweth, and a subuersion in all states immediatlie fol-  
loweth, equitee, iustice, and all sincere dealyng is abaundo-  
ned, violence extirpateth vertue, and auctoritie is cutte of.

**A sentence a-  
genst thefte.**

¶ The digression.



HE facte in other maie be with more facilitée to-  
lerated, in that to them selues, the facte and  
con-  
uersacion of life is moste pernicious, and hurtfull,  
but by soche kinde of menne, whole kyngdomes  
and common wealthes would bee ouerthrowen. And  
for a  
prosperous state and common wealthe, a common woe  
and  
calamitée would fall on them, tumultes and vprores  
main-  
tained, right and lawe exiled: neither in field quietnes,  
welth  
or riches, houses spoiled, families extinguished, in all  
places  
sedicion, warre for peace, violence for right, will and  
lust for  
lawe, a hedlesse order in all states. And as concernyng  
Usu-  
rers, though their gaines be neuer so ample, and  
plentifull,  
to enriche them, whereby thei growe to be lordes,  
ouer many  
thousandes of poundes: yet the wealthe gotten by it, is  
so in-  
iurious, that thei are a greate plague, to all partes of  
the cō-  
mon wealthe: so many daungers and mischiues, riseth  
of thē[.]  
Cato the noble and wise Senator of Rome, being  
demaun-  
ded diuers questions, what was firste to bee sought, in  
a fa-  
milie or housholde, the aunsweres not likyng the  
demaun-  
der: this question was asked, O Cato, what sentēce  
giue you  
of Usurie, that is a goodlie matter to bee enriched by.  
Then  
Cato aunswered in fewe woordes. *Quid hominem  
occidere.*  
What saie you to be a murderer? Soche a thyng saieth  
he, is  
Usurie. A brief sentence againste Usurers, but wittely

**Horrible vi-  
ces.**

**Userers.**

**The sentence  
of Cato a-  
gainst vsu-  
rers.  
Usure is mur[-]  
ther.**

pro-  
nounced from the mouth of a godlie, sage, noble, and  
descrie  
persone, whiche sentence let the Usurer, ioigne to his  
Usury  
retourne, and repeate at the retourne thereof, this  
sentence  
of Cato, I haue murdered. This one sentence will  
discou-  
rage any Usurer, knowyng hymself a murtherer.  
Though  
moche more maie be spoken against it, this shalbe  
sufficient.  
The Hebrues calleth Usurie, by the name of *Shecke*,  
that is  
a bityng gaine, of the whiche many haue been so  
bitten, that  
whole families haue been deuoured, & beggerie haue  
been  
their gaine. And as Palingenius noteth.

**The sentence  
of Cato a dis-  
comfort to v-  
surers.**

*Debitor aufugiens portat cum fænore sortem.*

The debtour often tymes saieth he, runneth awaie,  
and  
carieth with hym, the debte and gaines of the Usurie.  
The  
Grekes calleth Usurie *Tokos*, that is properlie the  
trauaile  
of women of their childe: soche is their Usurie, a  
daungerous  
gettyng. Demosthenes likeneth their state as thus, as  
if ter-  
restriall thynges should be aboue the starres: and the  
heauēs  
and celestiale bodies, gouerned by the base and lowe  
terre-  
striall matters, whiche by no meanes, can conserue  
the ex-  
cellencie of them, for, of them onely, is their matter,  
substaūce  
and nature conserued.

**Usure a dan-  
gerous gaue.**

¶ Exclusion of mercie.



Herefore, to whom regimente and gouerne-  
mente is committed, on whose  
administracion,  
the frame of the cōmon wealth doe staie it  
self:

thei ought with al wisdome and moderacion,  
to procede in soche causes, whose office in wor-  
thinesse of state, and dignitée, maketh thē as Goddes  
on the  
yearth, at whose mouthes for wisdome, counsaill, and  
for-  
tunate state, infinite people doe depende. It is no smal  
thing  
in that their sword & auctoritée, doeth sette or  
determine all

**Princes and  
magistrates  
be as Gods  
on the earth.**

things, that tendereth a prosperous state, whereupon  
with  
all integritée and equitée, thei ought to temper the  
affeccions  
of their mynde: and accordyng to the horrible facte,  
and mis-  
chiues of the wicked, to exasperate & agrauate their  
terrible  
iudgemente, and to extirpate from the yearth, soche  
as be of  
no societie in life. The bloodie homicide, the thief, the  
adul-  
terer, for by these all vertue is rooted out, all godlie  
societie  
extinguished, citees, realmes, and countrées,  
prostrate & pla-  
gued for the toleracion of their factes, against soch  
frendship  
in iudgemente muste cease, and accordyng to the  
state of the  
cause, equitee to retaine frendship, money muste not  
blinde,  
nor rewardes to force and temper Iudgementes: but  
accor-  
dyng to the veritee of the cause, to adde a conclusion.  
Wor-  
thelie the pictures of Princes, Gouvernours and  
Magistrates  
in auncient tymes doe shewe this, where the  
antiquitée ma-  
keth them without handes, therein it sheweth their  
office,  
and iudgemente to proceade with equitée, rewardes  
not to  
blind, or suppressse the sinceritée of the cause.  
Magistrates not  
to bee bounde to giftes, nor rewardes to rule their  
sentence.  
*Alciatus* in his boke called *Emblemata, in senatū  
sancti prin-  
cipis.*

*Effigies manibus trunc[ae] ante altaria diuum  
Hic resident, quarum lumine capta prior  
Signa potestatis summ[ae], sanctiq[ue] senatus,  
Thebanis fuerant ista reperta viris.  
Cur resident? Quia mente graues decet esse  
quieta  
Iuridicos, animo nec variare leui.  
Cur sine sunt manibus? Capiant ne xenia, nec se  
Pollicitis flecti muneribus ve sinant.  
Cecus est princeps quod solis auribus, absq[ue]  
Affectu constans iussa senatus agit.*

Where vertue and integritée sheweth it self, in the  
persone  
and cause, to vpholde and maintein thesame. Roote  
out hor-  
rible vices from common wealthe, that the more surer  
and

**The homicide.  
The Theue.  
The Adulterer.**

**Whey the pi-  
ctures of ma-  
gistrates bee  
picturid with-  
oute handes.**

**Princes and  
magistrates  
graue & con-  
stante.**

stronge foundation of vertue maie be laied: for, that onelie cause, the scepter of kinges, the office of magistrates was left to the posteritée of all ages.

¶ Lawfull and iuste.

¶ Lawfull and iust.



¶ Syng that lawes bee godlie, and vniuersally thei temper equitée to all states, and giue according to iustice, euery man his owne: he violateth vertue, that dispossesseth an other manne of his own, and wholie extinguisheth Iustice. And thereupon his beastly life by merite forceth and driueth, lawe and Magistrate, to terrible iudgement. For, who so against right, without order, or lawe, violateth an other man, soche a one, lawes of iustice, muste punishe violentlie, and extirpate from societée, beyng a dissoluer of societee.

**Lawes giue equitie to all states.**

**What driueth y<sup>e</sup> magistrate to horrible sentence against wicked persons.**

¶ Profitable.



¶ F soche wicked persones be restrained, and seuerelie punished, horrible vices will be rooted out: all artes[,] sciences, and godlie occupacions mainteined, vpholdded and kept. Then there must bée a securitée in all states, to practise godlines, a mutuall concorde. The Magistrate with equitée, the subiecte with faithful and humble obedience, accomplisshyng his state, office, and callyng. Whereupon by good Magistrates, and good subiectes, the common wealthe and kyngdom is in happie state stablished. For, in these twoo pointes, as Plato doeth saie, there is vertuous rule, and like obedience.

**Magistrate. Subiect.**

**Plato.**

¶ Easie and possible.



¶ L this maie easely be doen, when wickednes is cutte of, in his firste groweth, when the magistrate driueth continually, by sworde and authoritée, all menne to

**The begynnyng of vice is to be cut af.**

obedience, bothe of lawes and [gouvernuurs](#). Then in al  
good  
common wealthes, vices are neuer tolerated to take  
roote: be-  
cause the beginnyng and increase of vices, is sone  
pulled vp,  
his monsterous kyngdome thereby ouerthrowen.

¶ The conclusion.

**S**O doying, happie shall the kyng be, happie  
kyngdome,  
and moste fortunate people.

[Fol.  
xxxix.r]

¶ The parte of Rhetorike, called praise.

[His](#) Oracion, which is titeled praise, is a  
declamaciō  
of the vertuous or good qualitées, propertees  
belon-  
gyng to any thyng, whiche doeth procede by  
certaine  
notes of arte.

All thynges that maie be seen, with the iye of man,  
tou-  
ched, or with any other sence apprehended: that maie  
be prai-  
sed, or dispraised.

{ Manne.	Citees.	}
{ Fisshe.	Floodes.	}
{ Foule.	Castles.	}
{ Beaste.	Toures.	}
As { Orchardes.	Gardeins.	}
{ Stones.	Stones.	}
{ Trees.	Artes.	}
{ Plantes.	Sciences.	}
{ Mettals.		}

Any vertue maie be praised, as wisdom, as  
rightuousnes[,]  
fortitude, magnanimitée, temperaunce, liberalitée,  
with all  
other.

These are to be celebrated with praise.

The persone, as Iulius Cesar, Octavius Augustus,  
Hieremie, Tullie, Cato, Demosthenes.

Thynges, as rightuousnes, temperaunce.

Tymes, as the Spryng tyme of the yere, Sommer,  
Har-  
uest, Winter.

Places, as Hauens, Orchardes, Gardeins, Toures,  
Castles, Temples, Islandes.

Beastes wantyng reason, as Horse, Shepe, Oxen[,]

Plā-  
ntes, as Uines, Oliues.

In the praise of vertue, this maie be saied.

**T**He excellencies of it, the antiquitee and originalle  
be-  
ginnyng thereof, the profite that riseth to any region  
by it, as no kyngdome can consiste without vertue,  
and to extoll the same, in makyng a comparison, with  
other  
giftes of nature, or with other giftes of fortune, more  
infe-  
riour or base.

Upon a citée, praise maie be recited, consideryng  
the good-  
lie situacion of it, as of Paris, Uenice, London, Yorke:  
con-  
sideryng the fertilitie of the lande, the wealthe and  
aboun-  
daunce, the noble and famous goueruours, whiche  
haue go-  
uerned thesame. The first aucthors and builders of  
thesame,  
the politike lawes, and godlie statutes therein  
maintained:  
The felicitée of the people, their maners, their  
valeaunt pro-  
wes and hardines. The buildyng and ornatures of  
thesame,  
with Castles, Toures, Hauens, Floodes, Temples: as if  
a  
manne would celebrate with praise. The olde, famous,  
and  
aunciente Citée of London, shewyng the auncient  
buildyng  
of thesame: the commyng of Brutus, who was the  
firse au-  
cthor and erector of thesame. As Romulus was of the  
migh-  
tie Citée Rome, what kyngs haue frō tyme to tyme,  
lineal-  
ly descended, and succeded, bearing croune and  
scepter there-  
in: the valiauntnes of the people, what terror thei haue  
been  
to all forraine nacions. What victories thei haue in  
battaile  
obteined, how diuers nacions haue sought their  
amitée and  
league. The false Scottes, and Frenche menne truce  
brea-  
kers: many and sonderie tymes, losyng their honour in  
the  
field, and yet thei, through the puissaunt harte of the  
kynges  
of this lande, vpholdyd and saued, from the mighte  
and force  
of other enemies inuadyng them. The twoo famous

**Wherein the  
praise of a ci-  
tée consisteth[.]**

**The praise of  
London.  
Brutus buil[-]  
ded Londō in  
the .x. yeare of  
his raine.**

**Fraunce and  
Scotlande  
vpholded by  
y<sup>e</sup> gouernors  
of this lande.**

**Cambridge.  
Oxforde.**

Uni-  
uersités of this lande, from the whiche, no small  
number of  
greate learned men and famous, haue in the cōmon  
wealthe  
sprong, with all other thynges to it.

The praise of a Kyng, Prince, Duke, Erle, Lorde, Ba-  
ron, Squire, or of any other man be maie declaimed of  
obser[-]  
uing the order of this parte of *Rhetorike*.

This parte of *Rhetorike* called praise, is either a  
particu-  
ler praise of one, as of kyng Henry the fifte, Plato,  
Tullie,  
Demosthenes, Cyrus, Darius, Alexander the greate.

Or a generalle and vniuersalle praise, as the praise  
of all  
the Britaines: or of all the citezeins of London.

¶ The order to make this Oracion, is thus declared.

Firste, for the enteryng of the matter, you shall  
place a  
*exordium*, or beginnyng.

The seconde place, you shall bryng to his praise,  
*Genus*  
*eius*, that is to saie: Of what kinde he came of, whiche  
dooeth  
consiste in fower pointes.

{ Of what nacion.     }  
{ Of what countrée.   }  
{ Of what auncetours. }  
{ Of what parentes.   }

After that you shall declare, his educacion: the  
educacion  
is contened in thrée pointes.

{ Institucion. }  
In { Arte.       }  
{ Lawes.       }

Then put there to that, whiche is the chief grounde  
of al  
praise: his actes doen, whiche doe procede out of the  
giftes,  
and excellencies of the minde, as the fortitude of the  
mynde,  
wisedome, and magnanimité.

Of the bodie, as a beautifull face, amiable  
countenaunce[,]  
swiftnesse, the might and strength of thesame.

The excellencies of fortune, as his dignité, power,  
au-  
thoritee, riches, substaunce, frendes.



In the fiftē place vse a comparison, wherein that whiche you praise, maie be aduanced to the vttermoste.

Laste of all, vse the *Epilogus*, or conclusion.

¶ The example of the Oracion.

¶ The praise of Epaminundas.



IN whom nature hath powred singular giftes, in whom vertue, & singularitée, in famous enterprises aboundeth: whose glorie & renoume, rooteth to the posteritée, immortall commendacion. In the graue, their vertues and godlie life, tasteth not of Obliuion, whiche at the length ouerthroweth all creatures, Citées, and regions. Thei liue onelie in all ages, whose vertues spreadeth fame and noble enterprises, by vertue rooteth immortalitée. Who so liueth, as that his good fame after death ceaseth not, nor death with the bodie cutteth of their memorie of life: Soche not onely in life, but also in death are moste fortunate. In death all honor, dignitée, glorie, wealth, riches, are taken from vs: The fame and glorie of singulare life is then, chieflie takyng his holde and roote, wise men and godlie, in life, knowen famous, after death, remain moste worthie & glorious. Who knoweth not of Tullie, the famous Oratour of Rome. Doeth Demosthenes lieth hidden, that noble Oratour of Athenes. Is not y<sup>e</sup> fame of Iulius Cesar, Octavius Augustus remainyng of Uespasianus: of Theodosius, of Traianus, of Adrianus, who by praise minded, be left to the ende of al ages. Soche a one was this Epaminundas, the famous Duke of Thebe, whose vertues gaue hym honour in life, and famous enterprises, immortalitée of fame after death. What can bee saied more, in the praise and commendacion, of any peere of estate, then was saied in the praise of Epaminundas, for his vertues were so singulare, that it was doubted, he beyng so good

[Fol. xl.v]

**Obliuion.**

**Who liue in all ages.**

**Good fame chieflie rooteth after death.**

**Tullie.  
Demosthenes.  
Iulius Cesar.  
Octavius Augustus.  
Uespasianus[.]  
Theodosius.  
Traians.  
Adrianus.**

a manne, and so good a Magistrate, whether he were better manne, or better Magistrate: whose vertues were so vnited, that vertue alwaies tempered his enterprises, his loftie state as fortune oftentimes blindeth, did not make hym vnmindfull of his state. No doubt, but that in all common wealthes, famous gouernours haue been, but in all those, the moste parte haue not been soche, that all so good men, and so good magistrates: that it is doubted, whether thei were better mē, or better magistrates. It is a rare thyng to be a good manne, but a more difficult matter, to bee a good Magistrate: and moste of all, to be bothe a good man, and a good Magistrate. Honour and preeminent state, doeth sometyme induce obliuion, whereupon thei ought the more vigilantlie to wade: in all causes, and with all moderacion, to temper their preeminent state. The Philosophers pondering the brickle and slippere state of fortune, did pronounce this sentence: *Difficilius est res aduersas pati, quam fortunam eflantem ferre*, it is more easie to beare sharpe and extreme pouertie, then to rule and moderate fortune, because that the wisest menne of all haue as Chronicles doe shewe, felte this obliuion, that their maners haue been so chaunged, as that natures molde in thē had ben altered or nuelie framed, in the life of Epaminūdas moderacion and vertue, so gouerned his state, that he was a honor and renoune to his state, nothing can be more ample in his praise, then that which is lefte Chronicled of him.

[¶] Of his countrie.



Paminundas was borne in Thebe a famous citie in Beotia, the which Cadmus the sone of Agenor builded, whiche Amphion did close & enuiron with walles, in the whiche the mightie and valiaunt Hercules

**Good man,  
good magi-  
strate, boothe  
a good man  
and a good  
magistrate.**

**The saiynge  
of the Philo-  
sophers.**

**Obliuion.**

**Cadmus.  
Amphion.  
Hercules.**

was  
borne, & manie noble Princes helde therin scepter,  
the which  
Citie is tituled famous to the posterity by the noble  
gouern-  
ment of Epaminundas.

¶ Of his auncetours.



Paminundas came not of anie highe nobilitie  
or  
blood, but his parentes were honeste and  
verteous

who as it semed were verie well affected to vertue,  
instructyng their soonne in all singulare and good  
qualities, for by good and vertuou life and famous  
enter-  
prises from a meane state, manie haue bene extolled  
to beare

scepter, or to attaine greate honour, for as there is a  
begyn-

nyng of nobilitie, so there is an ende, by vertue and  
famous

actes towarde the common wealthe, nobilite first rose.

The

stock of Cesar and Cesars was exalted from a meaner  
state,

by vertue onelie to nobilitie. Scipios stocke was not  
alwais

noble, but his vertues graffed nobilitie to the  
posteritie of

his line and ofspryng followynge. And euen so as their  
fa-

mous enterprices excelled, nobilite in them also  
increased.

Catilina wicked, was of a noble house, but he  
degenerated

from the nobilitie of his auncestours, the vertues that  
graf-

fed nobilitie in his auncestors, were first extinguished  
in Ca-

iline. Marcus Antonius was a noble Emperour, a  
Prince

indued with all wisedome and Godlie gouernmēt, who  
was

of a noble parētage, it what a wicked sonne succeeded  
him, the

father was not so godlie, wise, and vertuou, as  
Commo-

dus was wickedlie disposed and pestiferous. There  
was no

vertue or excellence, méete for suche a personage,  
but that

Marcus attained to. Who for wisedome was called  
Marcus

Philosophus, in his sonne what vice was thē that he  
practi-

sed not, belie chier, druncknes and harlottes, was his  
delite,

**Nobility rose  
by vertue.**

**Cesar.  
Scipio.**

**Catilina.**

**Marcus  
Antonius.**

**Commodus.**

his crueltie and bluddie life was suche that he  
murthered all  
the godlie and wise Senatours, had in price with  
Marcus  
his father. Seuerus in like maner, was a noble and  
famous  
Emperor, in the Senate moste graue, politike, and in  
his  
warres moste fortunate, but in his sonne Marcus  
Antoni-  
nus Caracalla, what wickednes wanted, whose beastlie  
life  
is rather to be put in silence, then spoken of. In the  
assemble  
of the Grecians, gathered to consulte vpon the  
contencion of  
Achilles armour, Ajax gloriouslie aduanceth hymself  
of his  
auncestrie, from many kinges descended, whom  
Ulisses his  
aduersarie aunswered: makyng a long and eloquente  
Ora-  
cion, before the noble péeres of Grece, concernyng  
Ajax his  
auncetours. These are his woordes.

**Seuerus.**

**Marcus  
Antonius  
Caracalla.**

**Ajax.  
Ulisses.**

*Nam genus et proauos et que non fecimus ipsi,  
Vix ea nostra voco, sed enim quia retulit Ajax,  
esse Iouis pronepos.*

As for our parentage, and line of auncetours, long  
before  
vs, and noble actes of theirs: as we our selues haue  
not doen  
the like, how can we call, and title their actes to be  
ours. Let  
them therefore, whiche haue descended from noble  
blood, and  
famous auncetours: bee like affected to all nobilitée of  
their  
auncetours, what can thei glory in the nobilitée of  
their aun-  
cetours. Well, their auncetours haue laied the  
foundacion,  
and renoume of nobilitee to their ofspryng. What  
nobilitee  
is founde in them, when thei builde nothyng, to their  
aunce-  
tours woorke of nobilitée. Euen as their auncetours,  
noble  
endeuoured them selues, to purchase and obtain, by  
famous  
actes their nobilitée) for, nobilitée and vertue,  
descendeth al-  
waies to the like) so thei contrary retire and giue  
backe, frō  
all the nobiliée of their auncetours, where as thei  
ought,  
with like nobilitée to imitate them. Many haue been,  
whiche

**Nobilitee.**

**A beginnyng  
of nobilitee.**

[Fol.  
xlij.r]

through their wisdom, and famous enterprises, in  
the af-  
fares of their Prince, worthelie to honour haue been  
extol-  
led and aduanced: who also were the firste auctours  
and  
founders of nobilitée, to their name and ofspring.  
Whose of-  
spring indued with like nobilitée of vertues, and noble  
actes  
haue increased their auncestors glorie: the childrē or  
ofspring  
lineally descendyng, hauyng no part of the  
auncestours glo-  
rie, how can thei vaunte them selues of nobilitée,  
whiche thei  
lacke, and dooe nothyng possesse thereof, Euen from  
lowe  
birthe and degré. Galerius Armentarius was  
aduanced,  
euen from a Shepherdes sonne, to sit in the Imperiall  
seat of  
Roome. Galerius Maximinus whom all the Easte  
obaied,  
his vertues and noble acts huffed hym to beare  
scepter in the  
Empire of Roome. Probus a Gardiners sonne, to the  
like  
throne and glorie ascēded, so God disposeth the state  
of euery  
man, placyng and bestowing dignité, where it  
pleaseth him  
as he setteth vp, so he pulleth doune, his prouidence  
& might  
is bounde to no state, stocke, or kindred.

**Galerius a  
Shepherds  
sonne Empe-  
ror of Rome.  
Probus a  
Gardeiners  
sonne, Em-  
perour.**

¶ Of his educacion.



**E** Paminūdas beyng borne of soche parentes,  
was  
brought vp in all excellent learnyng, for,  
vnder  
hym Philippe the kyng of the Macedonians, the  
sonne of Amintas, was brought vp. This Epa-  
minundas, the Histories note hym to be a chief  
Philosopher,  
and a capitaine moste valiaunte. In Musike, in plaiyng,  
and  
singyng finelie to his Instrumente, notable and  
famous, no  
kinde of learnyng, arte, or science, wanted in his  
breaste: So  
greate and aboundante were his vertues, that aboue  
all go-  
uernours, whiche haue been in Thebe, his name and  
fame  
is chieflie aduanced.

¶ The praise of his actes.



Paminundas beyng moste valiaunte and noble, leauing all priuate commoditée, glory, and riches a side: sought the renoume of his coun-

tree, as all rulers and gouernours ought to do. For, a kyngdome or common wealth, can not rise to any high nobilitéee or Roialnesse, where gouernours, rulers, and magistrates, neclecting the vniuersall, and whole body of the common wealthe, doe cogitate and vigilantly en-  
deuour them selues, to stablsh to them and theirs, a priuate, peculiar, and domesticall profite, glorie, or renoume. Coueiteousnes, whiche is in all ambicious Magistrates the poison, plague, destruccion, and ruine of the beste and flourishing cōmon wealthes, of al wickednes and mischief the roote: a vice, whereupon all vice is grounded, from whom all mischiefe floweth, all execrable purposes issueth. That wanted in Epaminundas, for in the ende of his life, his coffers were so thin and poore, that euen to his Funerall, money wanted to solempnise thesame. Priuate glorie nor excesse, was hunted after of hym, yet his vertues were of soche excellencie, that honour, dignitée, and preminent state, was offered and giuen to hym vnwillinglie. This Epaminundas was in gouernement so famous, and so vertuouslie and politikelie ruled thesame, that he was a glorie, renoume, honour, and felicitée to his kingdome, by his state. Before the time of Epaminundas, the countree of Beotia was nothyng so famous in their enterprises: neither the citee of Thebe so roiall, puis-saunt or noble, the antiquitee of that tyme sheweth, that Epaminundas wantyng the power of Thebes, their glorie, strength, and felicitée fell and decaied. The learning of Epaminundas and knowlege, was so abundant and profounde bothe in Philosophie, and in all other artes and sciences, that

**The dutie of good gouernors.**

**Howe a king[-] dome riseth to all felicitie.**

**Couetousnes a great euill.**

**Beotia. Thebes.**

it was wounderfull. In chiuallrie and in feates of warre,  
no  
péere was more couragious and bolde, or hardie,  
neither in  
that, whiche he enterprised, any could be of greater  
counsaile  
in hedde more pollitike, of minde more sage and  
wittie: his  
gouuernement so good, that beyng so good a  
Magistrate, it is  
doubted, whether he be better man, or better  
Magistrate, E-  
paminundas died in the defence of his countrée. The  
Athe-  
nians were enemies to the Thebanes, and many greate  
bat-  
tailes were assaied of them and foughten: and often  
tymes  
the Athenians felt many bitter stormes, and fortune  
loured  
of them, he beyng so valiaunt a capitain. Epaminundas  
be-  
yng dedde, the Athenians ceased to practise, any one  
parte of  
chiualrie, their prowesse and dexteritée decaied: thei  
hauyng  
no aliaunte, and forraine enemie to moleste them, or  
whom  
thei feared. So that a famous, wise, pollitike, and  
valiaunte  
capitaine, is not onely a staie, a pillar and strong  
bulwarke  
to his countrée. But also forraine nacions, hauyng one,  
whō  
for his valiauntnes thei dreade, doe practise and inure  
them  
selues, to all dexteritee, counsaile, wisdomme, and  
pollicie:  
soche a one was Epaminundas, to his enemies and  
coūtrée.

¶ The comparison.



Either Hector of Troie, nor Achilles of Grece,  
might  
bee compared with Epaminundas, Numa  
Pompili-  
us was not more godlie, Adriane the Emperour of  
Roome, no better learned, nor Galba the Emperour  
more  
valiaunte, Nerua no more temperate, nor Traianus  
more  
noble, neither Cocles nor Decius, Scipio nor Marcus  
Regu[-]  
lus, did more [valiantly](#) in the defence of their  
countrie, soche  
a one was this Epaminundas.

¶ The conclusion.

**A valiant ca-  
pitain, to his  
countrie a pil[-]  
lar[,] to his ene[-]  
mie, a occasiō  
to dexteritie.**

**Hector.  
Achilles.  
Numa Pom[-]  
peius.  
Adrianus.**



F many thynges, these fewe are recited, but if his whole life and vertues, wer worthely handeled: fewe would beleue, soche a rare gouernour, so vertuous a Prince, so hardie and valiaunte a capitaine, to haue remained in no age.

¶ The parte of Rhetorike, called dispraise.

**T**His parte of *Rhetorike*, which is called dispraise, is a inuectiue Oracion, made againste the life of any man.

This part of *Rhetorike*, is contrary to that, whiche is before set, called *laus*, that is to saie, praise: and by contrary notes procedeth, for the Oratour or declaimer to entreate vpō.

This parte of *Rhetorike*, is called of the Grekes *Psogos*.

In praise, we extoll the persone: First by his countrée.

Then by his auncestours and parentes.

In the third place, by his educacion and institucion.

Then in the fowerth place, of his actes in life.

In the fife place vse a comparison, comparyng the persone with other, whiche are more inferiour.

Then the conclusion.

Now in dispraise, contrarily we doe procede.

Firste, in the dispraise of his countrée.

Of his auncetours and parentes.

His educacion is dispraised.

Then his actes and deedes of life.

Also in your comparison with other, dispraise hym.

Then in the laste place, adde the conclusion.

All thynges that maie be praised, maie be dispraised.

¶ The dispraise of Nero.



**A**S vertue meriteth commendacion and immortal renoume, for the nobilitée and excellencie reposed in it: so ougle vices for the

**Uertue.**



deformitée of  
them, are in mynd to be abhorred and detested,  
and with all diligence, counsaile, and wisdom  
auoided. As pestiferous poison extinguisheth with his  
cor-  
rupcion and nautinesse, the good and absolute nature  
of all  
thinges: so vice for his pestiferous nature putteth out  
vertue  
and rooteth out with his force all singularitée. For,  
vice and  
vertue are so of nature contrary, as fire and water, the  
vio-  
lence of the one expelleth the other: for, in the  
mansion of ver-  
tue, vice at one tyme harboreth not, neither vertue  
with vice  
can be consociate or vnited, for, vertue is a singular  
meane,  
or Mediocritye in any good enterprise or facte, with  
order and  
reason finished. Whose acte in life, doeth repugne  
order and  
reason, disseuered from all Mediocritye, soche do leaue  
iustice,  
equitée, wisdom, temperaunce, fortitude,  
magnanimitée,  
and al other vertues, bothe of minde and body: onely  
by ver-  
tues life men shewe them selues, as chief creatures of  
God,  
with reason, as a moste principall gifte, beautified and  
deco-  
rated: In other giftes, man is farre inferiour to  
beastes, both  
in strength of bodie, in celeritée and swiftnesse of  
foote, in la-  
bour, in industrie, in sense, nothyng to bee compared  
to bea-  
stes, with beastes as a peculier and proper thyng, wee  
haue  
our bodie of the yearth: but our minde, whiche for his  
diuini-  
tée, passeth all thynges immortall, maketh vs as gods  
emōg  
other creatures. The bodie therefore, as a aliaunt and  
forain  
emie, beyng made of a moste base, moste vile and  
corrup-  
tible nature, repugneth the mynd. This is the cause,  
that  
wickednesse taketh soche a hedde, and that the  
horrible facte  
and enterprise of the wicked burste out, in that,  
reason exiled  
and remoued from the minde, the ougle perturbacions  
of the  
minde, haue their regiment, power, and dominiō: and  
where

Uice.

What is ver-  
tue.

soche state of gouuernemente is in any one bodie, in priuate and domesticalle causes, in forraine and publike affaires, in kyngdome and cōmon wealthe. Uertue fadeth and decaieth, and vice onely beareth the swaie. Lawe is ordered by luste, and their order is will, soche was the tyme and gouernment of this wicked Nero.

¶ Of his countree.



Nero was a Romaine borne, though in gouernement he was wicked, yet his coūtrée was famous, and noble: for, the Romaines wer lordes and hedges ouer all the worlde. The vttermoste Indians, the Ethiopes, the Persians, feared the maiestie and aucthorité of the Romaines. From Romulus, who was the firste founder, and builder of that Citee: the Romaines bothe had their name of hym, and grew afterward to marueilous puisaunt roialnes. There was no nacion vnder the Sunne, but it dreaded their Maiestie, or felte their inuincible handes: there hath been many mightie kyngdomes, on the face of the yearth, but no kyngdome was able, with like successe and felicitée in their enterprise, or for like famous gouernors, and continuance of their state, to compare with them. This was, and is, the laste mightée Monarchie in the worlde. Roome a olde aunciente citée, inhabited firste of the Aborigines, which came from Troie. The prouidence of God, so disposeth the tymes and ages of the world, the state of kyngdomes, by the fall of mightier kyngdomes, meaner grewe to power and glorie. The Carthagineans, contended by prowes, and magnanimitee, to be lordes ouer the Romaines. Carthage was a greate, mightie, olde, auncient & famous citée, in the whiche valiaunte, wise, and pollitike gouernours, helde

**Rome.**

**Carthage.**

therein re-  
 giment, long warres was susteined betwene the  
 Romaines  
 and Carthagineans, emong whom infinite people, and ma-  
 ny noble péeres fell in the duste. Fortune and happie  
 successe  
 fell to the Romaines: the people of Carthage  
 vāquished, and  
 prostrate to the grounde. Scipio the noble Consull,  
 beyng at  
 the destruccion of it, seeyng with his iye, Carthage by  
 fire  
 brunte to ashes, saied: *Talis exitus aliquando erit  
 Rome:* euē  
 as of Carthage, like shall the destruccion of Rome bee,  
 as for  
 continuaunce of the Romaine state, of their glorie,  
 power,  
 and worthie successe, no nacion vnder the Sunne, can  
 com-  
 pare with them: soche was the state of Rome,  
 wherein wic-  
 ked Nero rained.

**Destruction  
 of Rome to  
 ashes in time.**

¶ Of his [anncestours](#).



Omitianus Nero, the sonne of Domitius Enobar-  
 bus, Agrippina was his mothers name: this  
 Agrip-  
 pina, was Empresse of Rome, wife to Claudius Ti-  
 berius, the daughter of his brother Germanicus. This  
 A-  
 grippina, the Chronicle noteth her, to be indued with  
 al mis-  
 chief and crueltée: For, Tiberius her housbande,  
 hauyng by  
 his firste wife children, thei were murthered by her,  
 because  
 she might, thei beyng murthered, with more facilitée,  
 fur-  
 ther the Empire, to her soonnes handes, many  
 treasons con-  
 spired against them oftentimes, Agrippina poisoned  
 her hus-  
 bande, then Nero succeeded.

**Agrippina.**

¶ Of his educacion.



Eneca the famous Poete & Philosopher, was  
 schole-  
 maister to Nero, who brought hym vp in all  
 nobili-  
 tie of learnyng, mete for his state: though that Nero  
 was wickedlie of nature disposed, as his beastlie  
 gouerne-  
 ment sheweth, yet wickednes in him, was by the  
 seueritie of  
 Seneca, and his castigacion depressed: for Traianus

**Seneca schol  
 maister to  
 Nero.**

Empe-  
 rour of Rome, would saie, as concernyng Nero, for the  
 space  
 of fiue yeres, no Prince was like to hym, for good  
 gouerne-  
 ment, after fiue yeres, losely and dissolutly he  
 gouerned.

¶ Of his actes.



His Nero, at what tyme as his mother was  
 con-  
 ceiued of him, she dreamed that she was  
 conceiued

**The dreame  
 of Agrippina  
 mother to  
 Nero, in his  
 concepcion.**

of a Uiper: for, the young Uiper alwaies killeth  
 his dame. He was not onely a Uiper to his mo-  
 ther whom he killed, but also to his kyngdome and  
 common

wealthe a destroiier, whiche afterward shalbe shewed,  
 what

a tyraunte and bloodie gouernour he was. This Nero  
 made

in the Citee of Rome, the rounde seates and  
 scaffoldes, to be-

holde spectacles and sightes, and also the bathes. He  
 subdued

Pontus a greate countrée, whiche ioineth to the sea  
 Pontus:

whiche countrée containeth these realmes, Colchis,  
 Cappa-

docia, Armenia, and many other countrées, and made  
 it as a

Prouince, by the suffraunce of Polemon Regulus, by  
 whose

name it was called Pontus Polemoniacus. He ouer  
 came

the Alpes, of the king Cotteius, Cottius the king being  
 dedde[.]

The life followyng of Nero was so abhominable, that  
 the

shame of his life, will make any man a fraied, to leaue  
 any

memorie of hym. This Domitius Nero, caused his  
 Schole-

maister Seneca to be put to death, Seneca chosing his  
 owne

death, his veines beyng cutte in a hotte bathe died,  
 bicause he

corrected wicked Nero, to traine hym to vertue. He  
 was out-

ragious wicked, that he had cōsideracion, neither to  
 his own

honestie, nor to other, but in continuaunce, he tired  
 hymself

as virgines doe when thei marie, callyng a Senate, the  
 dou-

rie assigned, and as the maner of that solemnitée is,  
 many re-

sortyng and frequentlyng, in maidens tire and apparell.

**Nero a viper[.]**

**Pontus.  
 Colchis.  
 Cappadocia.  
 Armenia.**

**Nero vnwor[-]  
 thie to be chron[-]  
 icled.  
 Seneca.**

He  
 went beyng a man, to be married as a woman: beside  
 this, at  
 other tymes he cladde hymself with the skin of a wilde  
 beast,  
 and beastlie did handle that, whiche Nature remoueth  
 from  
 the sight. He defiled hymself with his owne mother,  
 whom  
 he killed immediatlie. He married twoo wiues, Octauia,  
 and  
 Sabina, otherwise called Poppea, firste murtheryng  
 their  
 housbandes. In that tyme Galba vsurped the Empire,  
 and  
 Caius Iulius: as sone as Nero heard that Galba came  
 nere  
 towards Rome, euen then the Senate of Rome had deter-  
 mined, that Nero should bee whipped to death with  
 roddes,  
 accordyng to the old vsage of their auncestours, his  
 necke yo-  
 ked with a forke. This wicked Nero, seyng himself  
 forsaken  
 of all his friendes, at midnight he departed out of the  
 Citée,  
 Ephaon, and Epaphroditus waityng on hym, Neophitus  
 and Sporus his Eunuche: whiche Sporus before tyme,  
 had  
 Nero assaied to frame and fashion out of kinde. In the  
 ende,  
 Nero thruste himself through, with the point of his  
 sworde,  
 his wicked man Sporus, thrustyng foreward his  
 trembling  
 hande: this wicked Nero before that, hauyng none to mur-  
 ther hym, he made a exclamacion, in these woordes. Is  
 there  
 neither friende nor enemie to kill me, shamefullie  
 haue I li-  
 ued, and with more shame shall I die, in the .xxxij.  
 yere of his  
 age he died. The Persians so entirely loued hym, that  
 after  
 his death thei sente Ambassadors, desiryng licence  
 to erecte  
 to hym a monumente, all countrées and Prouinces,  
 and the  
 whole Citée of Rome, did so moche reioyce of his  
 death, that  
 thei all wearyng the Toppintant hattes, whiche bonde  
 men  
 doe vse to ware, when thei bée sette at libertie, and so  
 thei tri-  
 umphed of his death, deliuered from so cruell a  
 tyraunte.

**The shamful  
life of Nero.**

**Galba.  
Caius Iu-  
lius.**

**The death of  
Nero.**

¶ A comparison.



S for wicked gouvernement, Nero doeth make  
Ca-  
ligula like to Comodus, Domitianus, Antoninus  
Caracalla, thei were all so wicked, that the Senate  
of Rome thought it méete, to obliterate their name,  
from all  
memorie and Chronicle, because of their wickednesse.

Nero.  
Caligula.  
Domitianus[.]  
Antoninus.

¶ The conclusion.



Oche more the life and gouvernement of wicked  
Ne-  
ro, might be intreated of, but this shall be  
sufficient:  
to shewe how tyrannically and beastly, he gouerned  
vnmete of that throne.

¶ A comparison.



Comparison, is a certain Oracion, shewyng  
by a  
collacion the worthines, or excellēcie of any  
thing:  
or the naughtines of thesame, compared with any  
other thyng or thynges, either equalle, or more in-  
feriour.

In a comparison good thynges, are compared with  
good  
as one vertue with an other: as wisdom & strength,  
whiche  
of them moste auailleth in peace and warre.

Euill thynges maie bee compared with good, as  
Iustice,  
with iniustice, wisdom with foolishnes.

Euill thynges maie be compared, with euill thynges,  
as  
wicked Nero, compared to Domitianus, or Caligula to  
Cō-  
modus, theft to homicide, drunkenes with adulterie.

Small thynges maie be compared with greate: the  
king  
with his subiect, the Elephant or Camell to the Flie, a  
Cro-  
codile to the Scarabe.

In a comparison, where argumēte is supputated on  
bothe the sides, worthelie to praise, or dispraise.

Where a comparison is made, betwene a thyng  
excel-  
lente, and a thyng more inferiour: the comparison  
shall pro-  
cede with like facilitie.

All thynges that maie bee celebrated with praise, or

that  
meriteth dispraise: al soche thynges maie be in a  
comparison.

The persone, as Cato being a wise man, maie be  
compa-  
red with Nestor, the sage péere of Grece: Pompei with  
Ce-  
sar, as Lucane compareth them, and so of all other  
men.

Thynges maie bee compared, as golde with siluer:  
one  
mettall with an other.

Tymes maie be compared, as the Spryng with Som-  
mer: Harueste with Winter.

Places maie be compared, as London with Yorke,  
Ox-  
forde with Cambridge.

Beastes without reason, as the Bée with the Ante,  
the  
Oxe with the Shepe.

Plantes, as the Uine, and the Oliue.

First, make a *proemium* or beginnyng to your  
cōparison[.]

Then compare them of their countrée.

Of their parentes.

Of their auncestours.

Of their educacion.

Of their actes.

Of their death.

Then adde the conclusion.

¶ A comparison betwene De-  
mosthenes and Tullie.



O speake moche in the praise of famous  
men,  
no argument can wante, nor plentie of  
matter  
to make of them, a copious and excellent

Ora-  
cion. Their actes in life through nobilitéé,  
will craue worthelie more, then the witte and  
penne of the learned, can by Eloquence expresse. Who  
can  
worthelie expresse and sette foorthe, the noble  
Philosopher  
Plato, or Aristotle, as matter worthelie forceth to  
commend,  
when as of them, all learnyng, and singularitéé of  
artes hath

**Plato.**  
**Aristotle.**

flowen. All ages hath by their monuments of learning,  
par-  
ticipated of their wisdom. Grece hath fostered many  
noble  
wittes, from whom all light of knowlege, hath been  
deriued  
by whose excellencie Rome in tyme florishyng, did  
seeke by  
nobilitée of learnyng, to mate the noble Grecians. So  
moche  
Italie was adorned, and beautified with the cunnyng of  
the  
Grecians. Emong the Romaines many famous Oratours  
and other noble men hath spronge vp, who for their  
worthi-  
nesse, might haue contended with any nacion: either  
for their  
glorie of learnyng, or noble regiment. Emong whom  
Tul-  
lie by learning, aboue the rest, rose to high fame, that  
he was  
a renoume to his countree: to learnyng a light, of all  
singuler  
Eloquence a fontaine. Whom Demosthenes the  
famous  
Oratour of Athenes, as a worthie mate is compared  
with,  
whom not onely the nobilitée, and renoume of their  
Coun-  
trée shall decorate, but thē selues their owne  
worthines & no-  
bilitée of fame. No age hath had twoo more famous for  
lear-  
nyng, no common wealthe hath tasted, twoo more  
profitable  
to their countrée, and common wealthe: for grauitée  
and coū-  
saile, nor the posteritée of ages, twoo more worthie  
celebra-  
cion. Thusidides speakyng, in the commendacion of  
famous  
men sheweth: as concernyng the fame of noble men,  
whose  
vertue farre surmounteth thē, and passeth al other.  
Thenui-  
ous man seketh to deprauē, the worthinesse of fame in  
other,  
his bragging nature with fame of praise, not  
decorated. The  
ignoraunte and simple nature, accordyng to his  
knowlege,  
iudgeth all singularitée, and tempereth by his owne  
actes the  
praise of other. But the fame of these twoo Oratours,  
nei-  
ther the enuious nature can diminishe their praise,  
nor the  
ignoraunt be of them a arbitrator or iudge, so  
worthely hath

**Tullie.**

**Thusidides.**

**The enuious  
manne.**

**The igno-  
raunte.**



all ages raised fame, and commendacion of their vertues.

¶ Of their countree.

[Fol.  
xlviij.v]

**I**N Grece Demosthenes, the famous Oratour of  
A-  
thenes was borne, whose Countrée or Citee,  
lacketh  
no cōmendacion: either for the nobilitéée of the lande,  
or glorie of the people. What nacion vnder the Sunne,  
hath  
not heard of that mightie Monarchie of Grece: of their  
migh-  
tie citees, and pollitike gouernaunce. What famous  
Poetes  
how many noble Philosophers and Oratours, hath  
Grece  
brede. What science and arte, hath not flowne from  
Grece,  
so that for the worthinesse of it, it maie bee called the  
mother  
of all learnyng. Roome also, in whom Tullie was  
brought  
vp, maie contende in all nobilitéée, whose power and  
puisant  
glorie, by nobilitéée of actes, rose to that mightie hed.  
In bothe  
soche excellencie is founde, as that no nacion might  
better  
contende, of their singularitée and honour of  
countrée, then  
Grece and Rome: yet first from the Grekes, the light of Phi-  
losophie, and the abundant knowledge of all artes,  
sprange  
to the Romaines, from the Grecians. The Godlie  
Lawes,  
wherewith the Romaine Empire was decorated and  
gouer-  
ned, was brought from the Grecians. If the citee maie  
bee a  
honour and glorie, to these twoo Oratours, or their  
Citees a  
singuler commendacion, there wanteth in bothe,  
neither ho-  
nour, or nobilitéée.

¶ Of their auncestours, and parentes.

**B**Othe Demosthenes and Tullie were borne, of  
ve-  
rie meane parentes and auncestours: yet thei  
tho-  
rowe their learnyng and vertues, became famous,  
ascendyng to all nobilitéée. Of their vertues and  
learnyng, not of their auncestours, nobilitéée rose to  
them.

¶ Of the educacion.



HE singuler vertues of them bothe, appered euen in their tender youth: wherupon thei being brought vp, in all godlie learnyng and noble Sciences, thei became moste noble Oratours, and by their copious Eloquence, counsaile, and wisdom, aspired to nobilitéée & honor.

¶ Of their scholyng.



Othe were taught of the mouthe of the best learned, Demosthenes of Iseus, a man moste Eloquent: Cicero of Philo and Milo, famous in wisdom and Eloquence.

¶ Of their exercise.



Icero did exercise hymself verie moche, to declaime, bothe in Greke and Latine, with Marcus Piso, and with Quintus Pampeius. Demosthenes wanted not industrie and labour, to attain to that singularitée, whiche he had, bothe in Eloquence, and pronounciacion.

¶ Of the giftes of their minde.



N bothe, integritee, humanitee, magnanimitee, and all vertue flowed: at what time as Demosthenes was commaunded of the Athenians, to frame a accusacion, againste a certaine man, Demosthenes refused the acte. But when the people, and the whole multitude, were wrothe with hym, and made a exclamacion against hym, as their maner was. Then Demosthenes rose, and saied: O ye men of Athenes, againste my will, you haue me a counsailer, or pleater of causes before you: but as for a accuser, & calumniator, no, not although ye would. Of this sorte Tullie was affected, excepte it were onely in the sauegard of his [conutrée](#): as against Catiline, bothe were of godlie, and of vpright conuersacion, altogether in Mediocrite,

and a newe leadyng their life.

¶ Of their actes.



Demosthenes and Tullie bothe, gaue them selues to trauail, in the causes and affaires of their common wealthe, to the preseruacion of it. How vehemently did Demosthenes pleate, and ingeniouslie handle the cause of all his countrée, against Philip, for the defence of their libertee: whereupon he gatte fame, and greate glory. Whereby not onely, he was coumpted a great wise counsailour: but one of a valiaunte stomacke, at whose wisdom, all Grece stode in admiracion. The kyng of Persia, laboured to enter fauour with him. Philip the king of the Macedonians, would saie often tymes, he had to doe against a famous man, notyng Demosthenes. Tullie also by his Eloquence and wisdom, saued Roome and all partes of that dominion, from greate daungers.

**Darius.  
Philip.  
Demosthenes.**

[Fol.  
xlviij.v]

¶ Of their auctoritee.



Heir auctoritee and dignitee was equalle, in the common wealthe: For, at their twoo mouthes, Roome and Athenes was vpholed. Demosthenes was chief in fauour with Caretes, Diophetes, Leostines, Cicero with Pompei: Iulius Cesar, ascending to the chief seate and dignité of the Consulship.

¶ Of a like fall that happened to them, before their death.



Ou can not finde soche twoo Orators, who borne of meane & poore parentes, that attained so greate honour, who also did obiecte themselues to tyrantes a like, thei had losse of their children a like, bothe were out of their countree banished men, their returne was with honour, bothe also fliyng, happened into the handes of their enemies.

¶ Of their death.



Othe a like, Demosthenes and Tully wer put to death, Demosthenes died, Antipater gouernyng

Antipater.  
Demosthenes.  
Archias.  
Marcus Antonius.  
Tullie.

by the handes of Archias. Cicero died by the commaundement of Marcus Antonius: by Herenius his hedde was cutte of, and sette in Marcus Antonius halle.

His handes also were cutte of, with the whiche he wrote the vehement Oracions against Marcus Antonius.

¶ The conclusion.



O speake as moche as maie bee saied, in the praise of them: their praise would rise to a mightie volume, but this is sufficiente.

¶ *Ethopœia.*

*Ethopœia* is a certaine Oracion made by voice, and lamentable imitacion, vpon the state of any one.

This imitacion is in  
 iij. sortes, either it is. { *Eidolopœia.* }  
 { *Prosopopœia.* }  
 { *Ethopœia.* }

That parte, whiche is called *Ethopœia* is that, whiche hath the persone knowne: but onely it doeth faigne the maners of thesame, and imitate in a Oracion thesame.

*Ethopœia* is called of Priscianus, a certaine talkyng to of any one, or a imitaciō of talke referred to the maners, aptly of any certaine knowen persone.

Quintilianus saieth, that *Ethopœia* is a imitacion of other meane maners: whom the Grekes dooe calle, not onelie *Ethopœia*, but *mimesis*, & this is in the maners, and the fact.

This parte is as it were, a liuely expression of the maner and affeccion of any thyng, whereupon it hath his name.

The *Ethopœia* is in three sortes.

The firste, a imitacion passiue, whiche expresseth the affection, to whom it parteineth: whiche altogether expresseth the mocion of the mynde, as what patheticall and

dolefull o-  
racion, Hecuba the quene made, the citee of Troie  
destroyed,  
her housbande, her children slaine.

The second is called a morall imitaciō, the whiche  
doeth  
set forthe onely, the maners of any one.

The thirde is a mixt, the whiche setteth forthe, bothe  
the  
maners and the affection, as how, and after what  
sorte, A-  
chilles spake vpon Patroclus, he beyng dedde, when  
for his  
sake, he determined to fight: the determinacion of  
hym she-  
weth the maner. The frende slaine, the affection.

In the makyng of *Ethopœia*, lette it be plaine, and  
with-  
out any large circumstaunce.

In the makyng of it, ye shall diuide it thus, to make  
the  
Oracion more plaine, into three tymes.

{ A presente tyme. }  
{ A tyme paste. }  
{ A tyme to come. }

*Eidolopœia* is that part of this Oracion, whiche  
maketh  
a persone knowne though dedde, and not able to  
speake.

*Eidolopœia* is called of Priscianus, a imitacion of  
talke  
of any one, vpon a dedde manne, it is then called  
*Eidolopœia*,  
when a dedde man talketh, or comunicacion made  
vpon a  
dedde manne.

***Eidolopœia*[.]**

*Eidolopœia*, when a dedde manne talketh, is set  
forthe of  
Euripides, vpon the persone of Polidorus dedde,  
whose spi-  
rite entereth at the Prologue of the tragedie.

Hector slain, speaketh to Eneas in *Eidolopœia*. O  
Eneas  
thou goddes sonne, flie and saue thy self, from this  
ruine and  
fire: the enemies hath taken the walles, and loftie  
Troie is  
prostrate to the grounde. I would haue thought, I had  
died  
valiantlie inough to my countrée, and my father  
Priamus,  
if with this my right hande, Troie had bee defended.

Polidorus beyng dedde, in *Eidolopœia* talketh to Eneas  
whiche Uirgil sheweth in his thirde booke of Eneados.

Iulia the wife of Pompei beyng dedde, spake to Pompe,  
preparyng his arme against Cesar, *Eidolopœia*. Reade Lu-  
cane, in the beginnyng of his thirde booke.

Tullie vseth *Eidolopœia*, when he maketh talke vpon Hiero beyng dedde.

If that kyng Hiero were reduced frō his death, who was  
a aduauncer of the Romaine Empire, with what counte-  
naunce, either Siracusa or Rome, might be shewed to hym,  
whom he maie beholde with his iyes. His countree brought  
to ruin, & spoiled, if that kyng Hiero should but enter Rome,  
euen in the firste entryng, he should beholde the spoile of his  
countree.

Tullie also vseth the like *Eidolopœia*, as thus, vpon Lu-  
cius Brutus dedde.

[Fol. l.r]

If it so wer, that Lucius Brutus, that noble and famous  
manne were on liue, and before your presence: would he not  
vse this oracion: I Brutus, somtyme did banishe and cast out  
for crueltee, the state and office of kinges, by the horrible fact  
of Tarquinius, againste Lucretia, and all that name bani-  
shed, but you haue brought in tyrauntes. I Brutus did re-  
duce the Romain Empire, to a fredome and libertée: but you  
foolishly can not vphold and maintein, thesame giuen to you.  
I Brutus, with the daunger of my life, haue saued my coun-  
tree of Roome, but you without all daunger, lose it.

**Lucius  
Brutus.**

¶ *Prosopopœia.*



S cōcerning *Prosopopœia*, it is as Pristianus saith,  
when to any one againste nature, speache is feigned  
to bee giuen.

Tullie vseth for a like example this, when he maketh Roome to talke againste Cateline.



O mischief hath been perpetrated, this many  
 yeres,  
 but by thee Catiline, no pestiferous acte  
 enterprised,  
 without thee: thou a lone, for thy horrible murther  
 perpetrated vpon the citee of Rome, for the spoile and  
 robbe-  
 ries of their gooddes art vnpunished. Thou onelie  
 haste been  
 of that force and power, to caste doune all lawes and  
 aucthori-  
 tee. Although these thinges were not to be borne, yet I  
 haue  
 borne them: but now thy horrible factes are come to  
 soche an  
 issue, that I feare thy mischiues. Wherefore leaue of  
 Cateline  
 and deminishe this feare from me, that I maie be in  
 securitée[.]

**Catiline.**

Lucane the Poete, intreating of mightie and fearce  
 war-  
 res, againste Pompei and Cesar, maketh Roome to vse  
 this  
*Prosopopœia* againste Cesar.

*Quo tenditis vltra quo fertis mea signa viri,  
 Si iure venitis si aues hucusq[ue] licet.*

*Prosopopœia* is properlie, when all thinges are  
 faigned  
 bothe the maners, the persone, as of Roome in this  
 place.

¶ What lamentable Oracion Hecuba Quene of  
 Troie might make, Troie being destroyed.



Hat kyngdome can alwaies assure his state,  
 or  
 glory? What strength can alwaies last?  
 What  
 power maie alwaies stande? The mightie O-  
 kes are somtyme caste from roote, the Ceadars  
 high by tempestes falle, so bitter stormes dooe  
 force their strength. Soft waters pearseth Rockes, and  
 ruste  
 the massie Iron doeth bryng to naught. So nothyng  
 can by  
 strēgth so stande, but strength maie ones decaie: yea,  
 mightie  
 kingdoms in time decaie haue felt. Kingdomes weake  
 haue  
 rose to might, and mightie kyngdomes fallen, no  
 counsaile  
 can preuaile, no power, no strength, or might in lande.  
 God  
 disposeth Princes seates, their kyngdome there with  
 stan-

**Kyngdomes.****Okes.  
Cedars.**

des. I knewe before the brickell state, how kyngdomes  
 ruine  
 caught, my iye the chaunge of fortune sawe, as  
 Priamus did  
 aduance his throne, by fauour Fortune gat, on other  
 For-  
 tune then did froune, whose kingdom did decaie. Well,  
 now  
 I knowe the brickle state, that fortune hath no staie,  
 all rashe  
 her giftes, Fortune blind doeth kepe no state, her  
 stone doth  
 roule, as floodes now flowe, floodes also ebbe. So  
 glory doth  
 remaine, sometyme my state on high, was sette in  
 Princelie  
 throne, my porte and traine ful roiall was, a kyng my  
 father  
 also was, my housband scepter held. Troie and Phrigia  
 ser-  
 ued his becke, many kynges his power did dreade, his  
 wille  
 their power did serue. The fame of Troie and Brute,  
 his  
 glorie and renoume, what landes knoweth not? But  
 now  
 his falle, all tounge can speake, so greate as glorie  
 was,  
 though kyngdomes stronge was sette, loftie Troie in  
 duste  
 prostrate doeth lye, in blood their glorie, people, kyng  
 are fal-  
 len, no Quene more dolefull cause hath felte. The  
 sorowes  
 depe doe passe my ioyes, as Phebus light with stormes  
 caste  
 doune. Hectors death did wounde my hart, by Hectors  
 might  
 Troie stiffe did stande, my comforte Hector was,  
 Priamus  
 ioye, of Troie all thē life, the strength, and power, his  
 death  
 did wound me for to die, but alas my dolefull and  
 cruell fate  
 to greater woe reserueth my life, loftie Troie before  
 me  
 felle, sworde, and fire hath seate and throne doune  
 caste. The  
 dedde on heapes doeth lye, the tender babes as Lions  
 praies  
 are caught in bloode, before my sight, Priamus deare  
 mur-  
 dered was, my children also slain, who roiall were,  
 and prin-  
 ces mates. No Queene more ioye hath tasted, yet woe  
 my io-  
 yes hath quite defaced. My state alwaie in bondage  
 thrall, to  
 serue my enemies wille, as enemie wille, I liue or dye.

**Fortune  
hath no staie.**

**Hector.**

**Priamus.**



No  
 cruell force will ridde my life, onely in graue the  
 yearth shal  
 close my woes, the wormes shall gnawe my dolefull  
 hart in  
 graue. My hedde shall ponder nought, when death  
 hath sence  
 doune caste, in life I sought no ioye, as death I craue,  
 no  
 glorie was so wished as death I seeke, with death no  
 sence.  
 In prison depe who dolefull lieth, whom Fetters sore  
 dooeth  
 greue. Their dolefull state moste wisheth death, in  
 dongion  
 deepe of care my harte moste pensiue is, vnhappy  
 state that  
 wisheth death, with ioye long life, eche wight doeth  
 craue, in  
 life who wanteth smart? Who doeth not féele, or beare  
 som-  
 time, a bitter storme, to doleful tune, mirth full oft  
 chaunged  
 is, the meaner state, more quiet rest, on high, who  
 climes more  
 deper care, more dolefull harte doeth presse, moste  
 tempestes  
 hie trees, hilles, & moutaines beare, valleis lowe  
 rough stor-  
 mes doeth passe, the bendyng trees doeth giue place  
 to might  
 by force of might, Okes mightie fall, and Ceders high  
 ar rēt  
 from the roote. The state full meane in hauen hath  
 Ancre  
 caste, in surgyng seas, full ofte in vaine to saue the  
 maste, the  
 shippe Ancre casteth.

¶ The descripcion.



His exercise profitable to *Rhetorike*, is an  
 Ora-  
 ciō that collecteth and representeth to the  
 iye, that  
 which he sheweth, so Priscianus defineth it: some  
 are of that opinion, that descripcion is not to bee  
 placed emōg these exercises, profitable to *Rhetorike*.  
 Because  
 that bothe in euery Oracion, made vpon a Fable, all thyn-  
 ges therein contained, are liuely described. And also  
 in euery  
 Narracion, the cause, the place, the persone, the time,  
 the fact,  
 the maner how, ar therin liuely described. But most  
 famous  
 and Eloquente men, doe place descripcion, in the  
 number of

these exercises. Descripciō serueth to these things,  
the person,  
as the Poete Lucane describeth Pompei & Cesar: the  
person  
is described, thynges or actes, tymes, places, brute  
beastes.

*Nec coiere pares, alter vergentibus annis  
In senium longo que toge, tranquilior vsu.  
Dedidicit. &c.*

Homer describeth the persone of Thersites, in the  
second  
booke of his Ilias.

Homer setteth out Helena, describing the persone of  
Me-  
nalasus and Ulisses, in the fowerth booke of Ilias.

Thynges are described, as the warres attempted by  
sea  
and lande, of Xerxes.

Lucan describeth the war of the Massiliās against  
Cesar[.]

Thusidides setteth forthe in a descripcion, the  
warres on  
the sea, betwene the Corcurians, and the Corinthians.

Tymes are described, as the Spryng tyme, Sommer,  
Winter, Harueste, Daie, Night.

Places are described, as Citees, Mountaines,  
Regions,  
Floodes, Hauens, Gardeines, Temples: whiche thynges  
are sette out by their commoditees, for Thusidides  
often ty-  
mes setteth forthe Hauens and Citees.

Lucane also describeth at large, the places, by the  
whiche  
the armie of Cesar and Pompei passed. The  
descripcion of a-  
ny man, in all partes is to bee described, in mynde and  
bodie,  
what he was.

The acttes are to bee described, farre passed, by the  
pre-  
sente state thereof, and also by the tyme to come.

As if the warre of Troie, should be set forthe in a  
descrip-  
cion, it must bée described, what happened before the  
Greci-  
ans arriued at Troie, and how, and after what sorte it  
was  
ouerthrowne, & what thing chaunced, Troie being  
destroid.

So likewise of Carthage, destroyed by the Romaines.  
Of Hierusalem, destroyed by Titus Uespasianus, what

ad-  
monicion thei had before: of what monsterous thynges  
hap-  
pened also in that ceason: Of a Comete or blasynge  
Starre,  
and after that what followed.

Lucane also setteth forthe the warres of Pompe and  
Ce-  
sar, what straunge and marueilous thynges fell of it.

¶ A descripcion vpon Xerxes.



Hen Darius was dedde, Xerxes his soonne  
did  
succede hym, who also tooke vpon him to  
finishe  
the warres, begō by his father Darius,  
against  
Grece. For the whiche warres, preperacion  
was made, for the space of fiue yeres, after that  
Xerxes entered Grece, with seuen hundred thousande  
Persi-  
ans, and thrée hundred thousande of forrain power  
aided him  
that not without cause, Chronicles of aunciente tyme  
dooe  
shewe, mightie floodes to be dried vp of his armie. The  
migh[-]  
tie dominions of Grece, was not hable to receiue his  
houge,  
and mightie power, bothe by sea and lande: he was no  
small  
Prince, whom so many nacions, so mightie people  
followed  
hym, his Nauie of Shippes was in nomber tenne  
hundred  
thousande, Xerxes had a mightie power, but Xerxes  
was a  
cowarde, in harte a childe, all in feare the stroke of  
battaile  
moued. In so mightie an armie it was marueile, the  
chiefe  
Prince and Capitaine to be a cowarde, there wanted  
neither  
men, nor treasure, if ye haue respecte to the kyng  
hymself, for  
cowardlinesse ye will dispraise the kyng, but his  
treasures  
beeyng so infinite, ye will maruaile at the plentie  
thereof,  
whose armie and infinite hoste, though mightie  
floodes and  
streames, were not able to suffice for drinke, yet his  
richesse  
semed not spent nor tasted of. Xerxes hymself would  
be laste  
in battaile to fight, and the firste to retire, and runne  
awaie.

**The armie  
of Xerxes.**

**Xerxes a  
cowarde.**

**Xerxes laste  
in battaile,  
and first to  
runne awaie.**

In daungers he was fearfull, and when daunger was  
 paste,  
 he was stoute, mightie, glorious, and wonderfull  
 crakyng,  
 before this hassarde of battaile attempted. He thought  
 hym  
 self a God ouer nature, all landes and Seas to giue  
 place to  
 hym, and puffed with pride, he forgatte hymself: his  
 power  
 was terrible, his harte fainte, whereupon his enter yng  
 into  
 Grece was not so dreaded, as his flight frō thence was  
 sham[-]  
 full, mocked and scorned at, for all his power he was  
 driuen  
 backe from the lande, by Leonides king of the  
 Lacedemoni-  
 ans, he hauing but a small number of men, before his  
 second  
 battaile fought on the Sea: he sente fower thousande  
 armed  
 men, to spoile the riche and sumptuous temple of  
 Apollo, at  
 Delphos, from the whiche place, not one man escaped.  
 After  
 that Xerxes entered Thespia, Platea, and Athenes, in  
 the  
 whiche not one man remained, those he burned,  
 woorkyng  
 his anger vpon the houses: for these citees were  
 admonished  
 to proue the maisterie in wodden walles, whiche was  
 ment  
 to bee Shippes, the power of Grece, brought into one  
 place  
 Themistocles, fauoryng their part, although Xerxes  
 thought  
 otherwise of Themistocles, then Themistocles  
 perswaded  
 Xerxes to assaie the Grecians. Artemisia the Quene of Hali-  
 carnasis aided Xerxes in his battaile: Artemisia fought  
 man[-]  
 fullie, Xerxes cowardly shronke, so that vnnaturally  
 there  
 was in the one a manlie stomacke, in the other a  
 cowardlie  
 harte. The men of Ionia, that fought vnder Xerxes  
 banner,  
 by the treason of Themistocles, shrāke from Xerxes,  
 he was  
 not so greate a terrour or dreade, by his maine hoste,  
 as now  
 smally regarded & least feared. What is power, men,  
 or mo-  
 ney, when God chaungeth and pulleth doune, bothe  
 the suc-  
 cesse, and kyngdome of a Prince. He was in all his

**The pride  
of Xerxes.**

**Themis-  
tocles.**

glorie, a  
 vnmanlie, and a cowardly prince, yet for a time happie  
 state  
 fell on his side, now his might and power is not feared.  
 He  
 flieth awaie in a Fisher boate, whom all the worlde  
 dreaded  
 and obaied, whom all Grece was not able to receiue, a  
 small  
 boate lodgeth and harboureth. His owne people  
 contemned  
 hym at home, his glorie fell, and life ingloriously  
 ended, whō  
[whom](#) God setteth vp, neither treason nor malice,  
 power nor  
 money can pull doune. Worthelie it is to be pondered  
 of all  
 Princes, the saiying of Uespasianus Emperour of Rome,  
 at  
 a certain time a treason wrought and conspired  
 against him,  
 the conspiratours taken, Uespasianus satte doune  
 betwene  
 them, commaunded a sworde to be giuen to either of  
 them,  
 and saied to them: *Nonne videtis fato potestatem dari.*  
 Dooe  
 you not see? Power, auctoritée, and regimete, by  
 the ordi-  
 nance of God, is lefte and giuen to princes: A  
 singuler sen-  
 tence, to comforte all good Princes in their  
 gouernemente,  
 not to feare the poisoned hartes of men, or the  
 traiterous har-  
 tes of pestiferous men. No man can pull doune, where  
 God  
 exalteth, neither power can set vp and extoll, where  
 God dis-  
 plaseth or putteth doune: Soche is the state of  
 Princes, and  
 their kyngdomes.

[Fol. liij.r]

**The saiying  
of Uespasi-  
anus.**

**A sentence  
comfortable  
to al princes.**

¶ *Thesis.*



*Hesis*, is a certain question in consultacion had,  
 to bée  
 declaimed vpon vncertaine, notyng no certaine  
 per-  
 sone or thyng.

As for example.

Whether are riches chieflie to be sought for, in this  
 life,  
 as of all good thynges, the chief good.

Whether is vertue the moste excellente good thyng  
 in  
 this life.

Whether dooe the giftes of the mynde, passe and  
excelle  
the giftes and vertues of Fortune, and the bodie.

Whether doeth pollicie more auaille in war, then  
strēgth  
of menne.

Who so will reason of any question of these, he hath  
nede  
with reason, and wittie consultacion to discourse, and  
to de-  
claime vpon thesame.

The Greke Oratours doe call this exercise *Thesis*,  
that  
is to saie, a proposicion in question, a question  
vncertain, in-  
cluded with no certaintée, to any perticuler thyng.

[Fol. liij.v]

The Latine men doeth call it a question infinite, or  
vni-  
uersall: Tullie in his booke of places called Topickes,  
doeth  
call *Thesis, Propositum*, that is to saie, a question, in  
deter-  
minacion. Priscianus calleth it *positionem*, a  
proposicion in  
question on ether parte to be disputed vpon.

As for example.

Whether is it best to marie a wife?

Whether is frendship aboue all thynges to be  
regarded.

Is warre to be moued vpon a iuste cause?

Is the Greke tongue mete, and necessarie to be  
learned?

There is an other kinde of question called  
*hypothesis, hy[-]*  
*pothesis* is called *questio finita*, that is to saie, a  
question cer-  
taine notyng a certaine persone, or thyng, a certaine  
place,  
tyme, and so forthe.

As for example.

Is it mete for Cesar to moue warre against Pompei?

Is not there a certain persone?

Is the Greke tongue to be learned of a Diuine?

Is the Greke tongue meete for a Phisicion?

In this kinde of exercises, famous men of auncient  
time  
did exercise youth, to attain bothe wisdom and  
Eloquence  
therby, to make a discourse vpō any matter, by art of

lerning[.]

Aristotle the famous Philosopher, did traine vp  
youthes,  
to be perfite in the arte of eloquence, that thei might  
with all  
copiousnes and ingenious inuencion handle any cause.

Nothing doeth so moche sharpe and acuate the  
witte and  
capacit e of any one, as this kinde of exercise.

It is a goodly vertue in any one man, at a sodain, to  
vtter  
wittely and ingeniouslie, the secrete and hid  
wisdomes of his  
mynde: it is a greate maime to a profounde learned  
man, to  
wante abilit e, to vtter his exquisite and profounde  
knowe-  
ledge of his mynde.

¶ *Thesis.*

**T**His question *Thesis*, which is a question, noting no  
cer-  
taine persone or thyng: is moche like to that Oracion,  
intreated of before, called a Common place.

[Fol.  
liij.r]

¶ A Common place.

**U**t a Common place, is a certaine exaggeracion  
of  
matter, induced against any persone, conuicted  
of a-  
ny crime, or worthie defence.

¶ *Thesis.*

*Thesis* is a reasonyng by question, vpon a matter  
vncer-  
taine.

*Thesis*, that is to saie, a questi o generall is in two  
sortes.

{ Ciuill.  
A question {  
                  { Contemplatiue.

**Q**uestions Ciuill are those, that dooe pertaine to  
the  
state of a common wealth: and are daily  
practised in  
the common wealthe.

As for example.

Is it good to marie a wife.

Is Usurie lefull in a citee, or common wealthe.

Is a Monarchie the beste state of gouernement.

Is good educacion the grounde and roote, of a  
florishyng  
common wealthe.

¶ A contemplatiue question.



The other *Thesis* is a question contemplatiue,  
which  
the Grekes dooe call *Theoricas*, because the  
matter  
of them is comprehended in the minde, and in the in[-]  
telligence of man.

The example.

Is the soule immortall?

Had the worlde a beginnyng?

Is the heauen greater then the yearth?

A question is either { Simple.  
{ Compounde.

Is it good for a man to exercise hymself in  
wrastlyng, or

Is it profitable to declaime.

[¶] A compounde.

Is vertue of more value then gold, to the coueitous  
man[?]

Doeth wisdome more auaile, then strength in  
battaile?

Doe olde men or young men, better gouerne a  
common  
wealthe?

Is Phisicke more honourable then the Lawe?

A Oracion made vpon *Thesis*, is after this sorte  
made.

Use a *exordium*, or beginnyng.

Unto the whiche you maie adde a Narracion, whiche  
is  
a exposition of the thyng doen.

Then shewe it lawfull.

Iuste.

Profitable.

And possible.

Then the conclusion.

To this in some parte of the Oracion, you maie putte  
in



certaine obiections, as thus.

Upon this question: Is it good to marie a wife?

In Mariage is greate care, and pensiuenesse of minde, by losse of children, or wife, whom thou loueste. There is also trouble of dissolute seruauntes. There is also greate sorowe if thy children proue wicked and dissolute.

The aunswere to this obiection, will minister matter to declaime vpon.

¶ Is it good to Marie.



Ince the tyme of all ages, and the creaciō of the worlde, GOD hath so blessed his creacion, and meruailous workemanship in manne: as in all his other creatures, that not onelie his [omnipotentie](#), is therby set forthe. But also from tyme to tyme, the posteritee of men, in their ofspring and procreacion, doe aboundantlie commonstrate thesame. The state of all kyngdomes and common wealthes: by procreacion deriued, haue onelie continued on the face of the yearth, thereby many hundred yeres. How sone would the whole worlde be dissolued, and in perpetuall ruine, if that God from tymes and ages, had not by godlie procreacion, blessed this infinite issue of mankinde. The dignitee of man in his creacion, sheweth the worthie succession, maintained by procreation. In vaine were the creacion of the worlde, if there were not as manne so excellent a creature, to beholde the creatour, and his meruailous creacion. To what vse were the Elementes and Heauens, the Starres and Planettes, all Beastes and Foules, Fisshe, Plantes, Herbes and trees, if men wer not, for mannes vse and necessitee, all thinges in the yearth were made and procreated. Wherein the Stoike Philosophers do note the excellencie of man to be greate: for saie thei,

**Kyngdomes  
continue by  
marriage and  
cōmon welth[.]**

**The dignitee  
of man, she-  
weth the  
worthines of  
marriage.**

*Que in terris gignuntur omnia ad vsum hominum creari.* To what vse then were all thynges, if man were not, for whose cause, vse, & necessitée these thynges were made. If a continuance of Gods procreacion were not, immediatlie a ruine and ende would ensue of thinges. What age remaineth aboue a hundred yeres? If after a hūdred yeres, no issue wer to be, on the face of the yearth, how sone wer kyngdoms dissolued, where as procreacion rooteth, a newe generacion, issue and ofspring, and as it were a newe soule and bodie. A continuance of lawes, a permanente state of common wealthe dooeth ensue. Though the life of manne be fraile, and sone cutte of, yet by Mariage, man by his ofspryng, is as it were newe framed, his bodie by death dissolued, yet by issue reuiued. Euen as Plantes, by the bitter season of Winter, from their flowers fadyng and witheryng: yet the seede of them and roote, vegetable and liuyng, dooe roote yerelie a newe ofspryng or flower in them. So Mariage by godlie procreacion blessed, doth perpetually increase a newe bodie, and therby a vaste world, and infinite nacions or people. Xerxes the mightie kyng of Persia, vewing and beholding his maine and infinite hoste, wéeped: who beyng demaunded, why he so did. *Doleo inquit post centum annos, neminem ex hijs superesse.* It is a pitée-fulle and dolefull case, that after a hundred yeres, not one of these noble capitaines, and valiant soldiers to be left.

**Godlie procreacion.**

**A similitude.**

¶ The obieccion.

But you will saie paraenture, mariage is a greate bondage, alwaies to liue with one.

¶ The solucion.

To followe pleasure, and the beastlie mocions of the mynde: what libertée call you that, to liue in a godly,

meane,  
 and Mediocritée of life, with thy spoused wife. There  
 is no  
 greater ioye, libertée, or felicitée, who so practiseth a  
 dissolute  
 life: whose loue and luste is kindeled, and sette on fire  
 with a  
 harlotte, he followeth a brutishe societée. What  
 difference is  
 there, betwene them and beastes? The beaste as  
 nature lea-  
 deth, he obaieth nature. Reason wanteth in beastes,  
 manne  
 then indued with reason, whiche is a guide to all  
 excellencie  
 how is it that he is not ruled by reason. Whom GOD  
 hath  
 clothed and beautified, with all vertue and all  
 singularitée:  
 If a godly conuersacion of life, moueth thée to passe  
 thy daies  
 without mariage, then must the mocions of thy minde,  
 be ta-  
 med and kepte vnder. Other wise, execrable is thy  
 purpose,  
 and determinaciō of the life. If thou hopest of loue of a  
 harlot  
 though thou enioye her otherwise, thou art deceiued.  
 Bac-  
 chis the harlot, whom Terence maketh mencion of, in  
 the  
 persone of her self, sheweth the maners of all harlots  
 to An-  
 tiphila, saiying.

*Quippe forma impulsu nostra nos amatores colunt:  
 Hec vbi immutata est, illi suum animum alio  
 conferunt.*

*Nisi prospectū est interea aliquid nobis, deserte  
 viuimus.*

For saieith she, the louer enamoured with our loue,  
 and  
 sette on fire therewith, it is for our beautie and  
 fauour: but  
 when beautie is ones faded, he conuerteth his loue to  
 an o-  
 ther, whom he better liketh. But that we prouide for  
 our sel-  
 ues in the meane season, wée should in the ende liue  
 vtterlie  
 forsaked. But your loue incensed with one, whose  
 maners  
 and life contenteth you: so you bothe are linked  
 together,  
 that no calamitée can separate you: who so hopeth  
 loue of a  
 harlotte, or profite, he maie hope as for the fructe of a  
 withe-  
 red tree, gaine is all their loue, vice their ioye and

**The libertie  
 in mariage.**

**A brutishe  
 societie with  
 harlottes.**

**Chastitee  
 in mariage.**

**The loue of a  
 harlotte.**

delite. In  
 vertue is libertée, in vertue is felicitee, the state of  
 mariage is  
 vertuous, there can be no greater bōdage, then to  
 obaie ma-  
 ny beastly affections, to the whiche whoredome  
 forceth hym  
 vnto, Loue is fained, cloked amitée, a harte  
 dissembled, ma-  
 ny a mightie person and wise, hath been ouerthrowen  
 by the  
 deceptes of harlottes: many a Citee plagued, many a  
 region  
 ouerthrowen for that mischief, to obaie many  
 affections is a  
 greate bondage. Who so serueth the beastlie  
 affections of his  
 mynde to that purpose, he must also as Hercules to  
 Ompha-  
 la bee slaue, not onely to his owne will and affection:  
 but to  
 the maners, will, and exspectacion of the harlotte. So  
 serued  
 Thraso, and Phedria Thais, that Gorgious harlot,  
 Antony  
 and Iulius Cesar, Cleopatra, this is a bondage, to liue  
 slaue  
 from reason and all [all](#) integritee, to a monstrous  
 rablemēt  
 of vices, who so serueth a harlot, thei must learne this  
 lesson.

**Hercules.  
Omphala.**

**The harlot-  
tes lesson, to  
her louers.**

*Da mihi & affer,* giue and bryng.

The women of Scithia, abhorryng the godly  
 conuersa-  
 cion of mariage, with their housbandes, lefte them,  
 who in  
 tyme ware so mightie, that thei repelled them by  
 force: thei  
 called mariage not Matrimonie, but bondage. For, the  
 chro-  
 nicles doe testifie, thei became conquerours ouer  
 many kyn-  
 ges, all Asia obaied them: thei did builde many a great  
 citee,  
 and for their successe, thei might compare with  
 many prin-  
 ces. These women were called Amazones afterwarde,  
 the  
 order of their life was this, ones in the yere thei would  
 en-  
 ioye the compainie of a man: if it so were that thei had  
 a man  
 childe, the father to haue it, if a daughter, then thei  
 possessed  
 her, and foorthwith burned her right pappe: for thei  
 were all  
 Archers, and wonderfully excelled therein, but in the  
 ende,

**The life of  
the Amazo-  
nes.**

**Thalestris.**

thei came all to ruine. One of them, Thalestris their  
 Quene  
 in the tyme of Alexander the Greate, came to  
 Alexander,  
 thinkyng that he had been, some monstrous man of  
 stature:  
 whom, when she did beholde (for Alexander was of no  
 migh-  
 tie stature) did contemne hym, and offered him hand  
 to hande  
 to fight with hym. But Alexander like a wise Prince,  
 saied  
 to his men, if I should ouercome her, that were no  
 victorie,  
 nor manhoode againste a woman: and being  
 ouercome, that  
 were greater shame, then commendacion in all my  
 victories  
 and conquestes, but afterwarde, there was a greate  
 familia-  
 ritée betwene them. The adulterer and the adulteris,  
 neuer  
 prospereth, for many mischiues are reserued, to that  
 wicked  
 and beastly loue. Sincere loue is not rooted, frendship  
 colou-  
 red: the sober and demure countenance, is moche to  
 be com-  
 mended in a chaste woman, whose breaste pondereth  
 a chaste  
 life. The facte of the matrones of Rome, semeth  
 straunge to  
 be tolde, of Papirius a Senators soonne, beyng taken  
 to the  
 Senate house, of his father: the childe beyng indued  
 with a  
 singuler wit, harde many causes in the assemble,  
 talked and  
 consulted vpō, at his retourne home, his mother was  
 inqui-  
 sitiue of their consultacion, to heare somewhat. The  
 childe  
 was commaunded by his father, to vtter no secrete  
 that he  
 heard, wherevpon of a long tyme, he refused his  
 mothers de-  
 maunde: but at the laste subtelie, he satisfied his  
 mothers re-  
 quest. Truth it is, my father willed me, to vtter no  
 secret, you  
 keping my counsaill, I will shewe you, it is concluded  
 by the  
 Senate house, that euery man shall haue twoo wiues,  
 that  
 is a straunge matter, saieth the mother: foorthwith  
 she had  
 comunicacion with all the matrones of Roome, that  
 could  
 doe somewhat in this matter, thei also full willyngly

**The offer of  
a woman to  
Alexander.**

**The answer  
of Alexander  
to the offer.**

**The facte of  
the matrones  
of Rome.**

**Papirius.**

assem-  
 bled themselues, to let this purpose, to the Senate  
 house, thei  
 went to vtter, their swollen griues. The Senators were  
 a-  
 mased at their commyng, but in this matter bolde thei  
 were,  
 to enterprise that, whiche thei wer greued at. A Dame  
 more  
 eloquente then all the reste, and of stomacke more  
 hardie, be-  
 gan in these woordes. Otherwise then right, we are  
 iniuri-  
 ously handled, and that in this assemble, that now we  
 should  
 be caste of and neclected: that whereas it is concluded  
 in this  
 counsaile, that euery manne should haue twoo wiues,  
 more  
 meter it were, that one woman should haue twoo  
 housban-  
 des. Straunge it was in the Senators eares soche a  
 request,  
 whereupon a prooffe made how that rumour rose,  
 Papirius  
 was found the aucthor, who tolde before the Senate,  
 his mo-  
 ther alwaies inquisitiue to knowe that, whiche he  
 should not  
 tell, and thereupon he faigned that, whiche he might  
 better  
 tell. It is to be supposed the Senators mused thereat,  
 and the  
 matrones of Rome went home ashamed: but their  
 secrete co-  
 gitacion of minde was manifest, what willingly in hart  
 thei  
 wished. What greater felicitee can there bee, then in a  
 vnitée  
 of life, the housebande to liue with his wife. The  
 beastes in  
 their kinde, doe condemne mannes brutishe affections  
 here-  
 in: there is no facte that sheweth a man or woman,  
 more like  
 to beastes, then whoredome.

¶ The obieccion.

But you will saie, many calamitées happeneth in  
 mariage?

¶ The solucion.

Fortune herein is to bee blamed, and not mariage,  
 if a-  
 ny misfortune happeneth to manne therein, the  
 felicitee and  
 quiet state that any man enioieth thereby. The

**The Oraciõ  
 of a matrone,  
 to the Sena-  
 tours.**

**Eleccion in  
 Mariage.**

discrete elec-  
 tion is therein approued, in the state it self, nothyng  
 can bee  
 founde worthie reprehension, if a man will impute the  
 bit-  
 ter stormes of life to mariage: [whatseouer](#) happeneth,  
 our  
 owne reason maie iudge contrary. Place before thy  
 iyes all  
 the affaires, and occupacions of this life, bee all tymes  
 plea-  
 saunte to the housebande man, many a colde storme  
 perceth  
 his bodie, and many a mightie tempeste, dooeth  
 molest hym  
 and greue hym. Sommer is not the tyme, to caste his  
 seede in  
 the grounde, or implowng to occupie hymself: shall  
 he ther-  
 fore leaue his housebandrie, or doeth he rather  
 neclecte it, his  
 diligence therein is the more, and labour more  
 industrious.  
 From whence commeth the tempeste, the stormes and  
 bitter  
 seasons? From his house, from his wife, from his art  
 and oc-  
 cupacion, all those thynges by violence are expelled  
 from the  
 aire. No state of life is able to giue riches, healte, or  
 securitée  
 to his state. There hath been princes and Emperours,  
 nedie,  
 full of infirmitées and sickenes, in daungerous state,  
 oppres-  
 sed with many calamitées: was their dignitie and  
 office, the  
 cause of their calamitées? No, God tempreth the state  
 of eue-  
 ry one, how, and after what sorte to possesse  
 thesame. Some  
 are fulle fortunate in Mariage, if Mariage were of  
 necessitée  
 the cause, then all should be onely fortunate, or onely  
 vnfor-  
 tunate: then in mariage is not the cause, if in marige  
 the ma-  
 ners doe disagreee, and loue is extinguished, blame  
 thyn own  
 maners, thy choise, and thy eleccion. The Mariner that  
 pas-  
 seth the daungerous Seas, and by dreadfull tempestes,  
 and  
 huffyng waues is alwaies in perille, and many often  
 tymes  
 drowned. The Marchaunt lesyng his marchaundise by  
 ship-  
 wrack, shall thei impute the daunger and losse, to  
 their wife

**Emperours.**

**Mariage.**

**The Mari-  
ners.**

**The Mar-  
chauntes.**

at home? Or doe the Mariners leaue for all these  
 tempestes,  
 their arte of Nauigacion? Or the owner breake his  
 shippe?  
 Or the Marchaunt proue no aduentures, because of his  
 losse,  
 and many haue been of this sort drowned. No. But  
 more ear-  
 nestlie thei dooe assaie them selues thereto. Because  
 warre  
 spoileth many a man of his life, doe Princes therefore,  
 leaue  
 to moue armour againste the enemie, but because,  
 who so in  
 the defence of his countrée, dieth manfullie, is  
 worthelie ad-  
 uanced, and in perpetuall memorie, no daunger is  
 refused,  
 because euill thynges happeneth in life, is the state of  
 good  
 thynges to be auoided and eschued. Were it not  
 vnsemelie,  
 if housebande men, for no storme or tempeste, doe  
 leaue their  
 state, their laborious and rough cōdicion of life, nor  
 the ship-  
 man his arte of Nauigacion, because he seeth many  
 drowned  
 venteryng thesame, and he hymself often tymes in  
 daunger,  
 nor the soldiour or capitain, their perilous condicion of  
 life,  
 doe leaue for daunger. Should Mariage bée lesse sette  
 by, be-  
 cause alwaies riches and quietnes happeneth not.

**Warre.**

¶ The obieccion.

The losse of a good wife and children, is a greate  
 greffe to  
 any man, and a cause to blame mariage.

¶ The aunswere.

You your self are borne to dye, thei also by death  
 obaye  
 likewise Nature, this is the Lawe of Nature ones to  
 dye,  
 whiche you séeme to blame. Then the death of thy  
 wife and  
 childrē, is not the blame in Mariage. What is the cause  
 that  
 you dye? Natures imbecillité and weakenes, then in  
 them[.]  
 Mariage is not the cause: Nature in her firste molde  
 hath so  
 framed all, wherefore doe you ascribe that to mariage,  
 that  
 is founde faultée in Nature. Thei die that marie not,

**The lawe of  
 Nature.**



what  
 infirmitie, daunger or peril happeneth to any in  
 mariage, as  
 sharpe and perilous, doe molest and torment the  
 other. If any  
 manne by death, leaseth a right honeste wife, clothed  
 with all  
 chastitée, demurenesse, sobrietée, and also with all  
 singulari-  
 tée of vertue adorned: he hath loste a rare treasure, a  
 iewell of  
 price, not in all to bee founde. Did you loue your wife,  
 that  
 was so goodlie, so honeste and vertuous: there was  
 greate  
 cause saie you, for her vertuous sake, God hath  
 chosen her frō  
 a mortall creature, to immortalitée, with her it can not  
 bée  
 better. There is no cause why you should blame  
 mariage,  
 for the losse of her, or of thy children, or for the losse  
 of thee,  
 she to blame mariage. If for thy owne sake, this  
 sorowe bee,  
*Est seipsum amantis non amici*, it is then of a self  
 loue, to thy  
 self, not for her cause: for I muste aunswere as Lelius  
 did to  
*Affricanus, Cum ea optime esse actū quis neget, quid  
 est quod  
 nō assecuta est immortalitatem.* Who can deny saieth  
 he, but  
 that with her it can not bee better? What is it that she  
 hath  
 not attained. Immortalitée. She was vertuous, chaiste,  
 so-  
 ber, discrete, of behaiour womanlie: for her vertues  
 belo-  
 ued. Well, now she hath immortalitee and blesse, are  
 you so-  
 rie thereat, that were enuious. Did you loue her  
 liuyng, loue  
 her also departed, her vertuous shewed vnto vs, her  
 immor-  
 talitée.

**A chaste wo-  
man.**

¶ The obieccion.

There is a care for the wife and children, if the  
 housband  
 dye before them.

¶ The aunswere.

If thou leaue them riches, hope not that thy riches  
 shalbe  
 a staie to them, though thei bee innumerable: a  
 wretched, a

**A wretched  
executour.**

miserable executour, wasteth and destroieth oftentimes, the fructes of thy trauaile, who reioyseth more of thy death, then of thy life. Or thy childrens father in Lawe, shall spoile and spende with a merie harte, that whiche thou haste long [tera-uailed](#) for. Staie thy self and thyne vpon Gods prouidence, for it hath been seen, many a riche widowe, with infinite treasure lefte, to her children also like porcions descendyng: afterwarde bothe wife and children, haue been brought to miserie and beggerlie state. Otherwise, poore children committed to the prouidence of God, and vertuouslie brought vp, and the wife in like state, yet thei haue so passed their daies, that thei haue rose to a goodlie state. See that thy richesse bée not iniuriouslie gotten by falshode, by liyng, by Usurie, if it so be, then *Male parta male dilabuntur*. That is this, gooddes euill gotte, euill spente, soche riches neuer giue déepe roote to their ofspryng. That is an euill care, by a iniurious care, to purchase thynges and gooddes wickedlie.

**Gods prouidence.**

Also mariage taketh awaie widowed, and doeth repare with a newe freshe mariage, the lacke and priuacion of the other. She that was by death left a widowe, mariage again hath coupled her to a newe housbande: and doeth restore that whiche death tooke awaie. That that death dissolueth and destroieth, mariage increaseth, augmēteth, and multiplieth. Bee it so, but mariage is a painfull life, it forceth euery one to trauaile, to vpholde and maintaine his state, I commende not the idell life, neither a life occupied to no vertuous ende. Nature moueth euery manne to loue hymself and his, so thy care and paine be to a godlie purpose. It is commendable. It is the duetie of euery man, as his power, witte, and industrie is able, to emploie thereto his cogitacion. To laboure

**Death. Mariage.**

for thy  
 wife, whom thou loueste, and deare children, thy  
 laboure is  
 pleasure, the ioye easeth thy labour. To behold thy self  
 in thy  
 children, thei beyng vertuouslie broughte vp, it is a  
 goodlie  
 comfort, to liue with a chaste woman, sober and  
 continente,  
 her vertues be a continuall pleasure, a passyng ioye.  
 In ma-  
 riage ought to be greate deliberacion, whom thou  
 cholest to  
 thy continuall compainie or felowshippe, her life paste  
 well  
 knowen, her parentes and kindrede how honeste and  
 vertu-  
 ous, her maners, her fame, how commendable, her counti-  
 nance sober, a constaunt iye, and with shamefastnes  
 beau-  
 tified, a mouthe vttering fewe woordes discretlie. She  
 is not  
 to be liked, whō no vertuous qualitees in her educaciō,  
 beu-  
 tifieth and adorneth, the goodlie qualitees sheweth,  
 the well  
 framed and nurtured mynde. These thynges maie be  
 suffi-  
 ciente, to shewe what excellencie is in mariage and  
 how ne-  
 cessarie it is, to the procreacion and preseruaciō of  
 mankind.

**The mariage  
 of a chaste  
 woman.**

**The choise  
 of a wife.**

¶ *Legislacio.*

¶ A Oracion either in the defence of  
 a Lawe, or againste a Lawe.



Any learned menne are in this opinion, that  
 vpon  
 a Lawe alledged, a Oracion maie bee made in  
 the  
 defence of it: or matter maie be suppeditated, to in-  
 uaigh by force of argument againste it.

Although the lawe alleged be in maner the whole  
 cause,  
 bicause it doeth cōtain al the matter included in the  
 oracion.

In this Oracion, the persone is induced to be spoken  
 vp-  
 pon, vnknowne, vncertaine: wherefore it is to be  
 placed, ra-  
 ther in the state and forme of consultacion, and to bée  
 exami-  
 ned with iudgement.

The induccion of a Lawe, is in twoo sortes.

A confirmacion of any olde Lawe, or a confutacion.

As for example.

The Ciuill Lawe doeth well commende, bondmen to be manumised, that is, to be made free.

The lawe is herein to be praised, that willett the couंसail of the parentes & frendes, to be knowne before the contracte.

[Fol. lix.v]

Upon a Lawe alledged, worthelie matter maie rise, waighyng the godlie ende, whereunto the Lawe was firste inuented, decreed and stablished, what profite thereof ensueth and foloweth. What it is to vertue a mainteiner, otherwise if it be not profitable? What moued any one to frame and ordain soche a Lawe, as was to a common wealthe vnprofitable, to vertue no aider, if it were a profitable Lawe and godlie, it is as Demosthenes saieth, of God inuented, though by famous wise, and godlie menne, stablished and decreed. Good Lawes tempereth to all states equitee and iustice, without fauour or frendship, no more to the one then the other.

**Lawe.**

The order to make an Oracion by a lawe, is in this sort.

First, make a prohemiū or beginning to enter your matter.

In the seconde place, adde a contrary to that, whiche you will entreate vpon.

Then shewe it lawful.

Iuste.

Profitable.

Possible.

You maie as in *Thesis*, whiche was the Oracion before, vse a contradiction or obiection: and to that make an answer or solucion.

¶ A confutacion of that Lawe, whiche suffered adultrie to bee punished with death, no iudgement giuen thereupon.

**The moste rigorous and moste cruell**



Olon, who was a famous Philosopher, in the  
time of Cresus king of Lidia, and a lawe  
giuer  
to the Athenians: by whose Lawes and  
godlie

lawe of Solō[.]

meanes, the Athenians were long and prospere-  
rouslye gouerned. Emong many of his lawes,  
this Solon set forthe againste adulterers. *Fas esse*  
*deprehen-*

*denti mæchum in ipso adulterio interficere:* it shalbee  
lawfull

saieth he, who so taketh an adulterer in his beastlie  
facte, to

kill hym. Solon beyng a wise man, was more rigorous  
and

cruell, in this one Lawe, then he ought to be. A  
meruailous

matter, and almoste vncredible, so wise, so noble and  
worthy

a Lawe giuer, to bruste out with soche a cruell and  
bloodie

lawe, that without iudgement or sentence giuen, the  
matter

neither proued nor examined, adulterie to be death.  
Where-

fore, reason forceth euey manne, to Iudge and  
ponder with

hymself, that either adulterie is a moste horrible vice,  
moste

beastlie & pestiferous, and not mete to tary vpon the  
censure,

and sentence of a Iudge: or Solon was not so wise,  
discrete,

and a politike persone, but a rashe and fonde lawe  
giuer, that

in soche a terrible voice, he should burste out, as  
adulterie so

horrible, as not worthie to be pondered, examined and  
boul-

ted of in Iudgemente. The Athenians receiued that  
Lawe,

thei did also obaie his other lawes. Their dominions  
there-

by in felicitée was gouerned: there was no populous  
nom-

ber of adulterers, to let that Lawe, thei liued moste  
godlie, a

straunge worlde, a rare moderacion of that age and  
people.

Plato the godlie Philosopher, who lefte in his woorkes,  
and

monumentes of learnyng, greate wisdomes and also  
godlie

Lawes in his bookes: intituled vpon Lawes, and  
gouerne-

ment of a common wealth, did not passe by in silence,  
to giue

and ordain a Lawe against adulterie. Who also as it  
semed

**Adulterie a  
horrible vice.**

**Plato aga-  
inste adultrie  
made a lawe.**

[Fol. lx.r]

Iudged adulterie as moste horrible and detestable, in his .ix.

booke *de Legibus*. This is the Lawe. *Adulteram deprehen-*

*sam impune occidi a viro posse*. The adultrous woman saith

he, taken in the crime, her housbande maie without daunger

of death, or feare of punishment slea her. A straunge matter

twoo so noble, so famous for wisdom, to make adulterie

present death, no Iudgement or sentence of Magistrate, pro-

cedyng to examine and iudge, vpon the state of the cause. A

man maie saie, O goodlie age, and tyme in vertue tempered,

eche state as seemeth brideled and kepte vnder, and farre frō

voluptuousnes remoued. There was no stewes or Baudes

houses, where soche Lawes and Lawmakers were. Sobrie-

tée was in maides, and chastitée harboured in matrones and

wedded wiues, a harte inuiolable to honeste conuersacion.

Where adulterie is cutte of, there many detestable vices,

and execrable purposes are remoued. Cato the sage Peere of

Rome, indued with like seueritée, did fauour that lawe and

highlie extolled it. Although adulterie bee a detestable vice

horrible, yea, although it be worthie death, better it were by

iudgemente, and the sentence of the Magistrate, the faute to

bee determind: then at the will of euery manne, as a Lawe

by death to bee ended, the common wealthe shalbee in more

quiet state, when the horrible factes of wicked menne, by the

Lawe made worthie of deathe: are neuerthesse by a liuelie

Lawe, whiche is the Iudge, pronounced and condemned, ac-

cordyng to the Lawe. Els many mischiues might rise in all

kyngdomes and common wealthes, vnder a colour of lawe,

many a honeste persone murthered: and many a murtherer,

by cloke of a Lawe, from daunger saued. In Rome somtime

a Lawe there was ordained againste adulterie, whiche

[Fol. lx.v]

**Catos sen-  
tence vpon  
adulterie.**

**Lawe.**

**The Iudge,  
a liuely lawe.**

was  
called *Lex Iulia*, this Lawe Octavius Augustus set  
foorth.

The Lawe was thus, *Gladio iussit animaduerti in  
adulteros*.[.]

The lawe commaunded adulterers to be hedded. The  
chro-  
nicles of aunciente tymes herein doe shew, and the  
decrées of

auncient elders also, how horrible a thing adulterie is,  
when

thei punishe it with death. Who knoweth not emōg the  
Is-

raelites, and in the olde lawe thei wer stoned to death.  
Well

as Magistrates are in common wealthes remoued, or  
as ti-

mes change, lawes also are chaunged and dissolued:  
and as

the Prouerbe is, *Lex vt Regio*, the Lawes are  
accordyng to

the Region. Afterwarde Ualerius Publicola, a man  
ascen-

dyng to high nobilitée of honour, and fame emong, the  
Ro-

maines gaue this Lawe. *Qua neminem licebat indicta  
causa*

*necare*. By this lawe it was not lefull, any manne to be  
put

to death, their cause not examined in Iudgemente, this  
was

a goodlie Lawe. Then afterwarde, Lawe giuers rose in  
the

common wealth, that with more facilitée tolerated that  
vice,

then wickednesse flowed, adulterie not punished by  
death.

And sence that, the Romaine Empire, wrapped and  
snared

with soche mischiues hath decaied, in fame, nobilitée  
and ver-

tue. Many a parte of their dominion plagued,  
deuoured, and

destroied. The good and godlie menne, nede not to  
feare any

Lawe godlie, their life beyng in vertue and godlines  
nurtu-

red. The terrible sentence of a lawe, forceth the good  
and god-

lie, to perseuere and continue in godlines. The terrible  
sen-

tence of a Lawe, cutteth of the wicked enterprises of  
pestife-

rous menne. Uice where lawe is not to correcte, will  
inure it

self by custome as a Lawe, or borne and tolerated  
againste a

Lawe. Therefore as adulterie without Iudgemente, to  
bee

**A godly law.**

**The good  
manne.**

**Lawe.**

**Uice as a  
lawe by cu-  
stome.  
Adulterie.**

punished worthie of death is vngodlie: so it ought not to bee passed ouer, or tolerated in any Region or common wealth, as no lawe seuerely to punishe thesame.

¶ The contrarie.



L other lawes doe differ, from that rigorous lawe of Solon and Plato herein, yea, and though thei be vices horrible, yet thei ar not determind, without the sentēce of the Magistrate and Iudge. But this cruell Lawe of Solon, doeth repugne all lawes, stablished in all Citees and common wealthes. And sithe the lawe is of hymself vniuersall, with equitée, giuing and tempering to all states. Fonde muste that Lawe bee of Solon, whiche rashely, without consideracion of iudgement doeth procede, no man ought in his own cause, to be his own iudge or Magistrate. This is argument sufficient to confounde the lawe of Solon. All Lawes are repugnaunte to that, because with Iudgement thei procede against vices moste pestiferous. In common wealthes Theft is by lawe, pronounced worthie of death, whereupon also the Magistrate and Iudge, determineth the matter, and heareth of bothe the action of the case, before he condempneth, so in all other mischiues.

But you maie saie, many mischiues riseth of adulterie.

Although it so be, the Iudge determineth vpon Murder, whiche is in like sort horrible, soche also as dooe seeke to caste into perill their countrée, and by treason to destroye thesame, Iudgemente procedeth by determinacion of the Lawe and Iudge. And so in all other wicked factes, and mischiuous enterprises, the Iudgement in euery cause procedeth, as Lawe and right willeth, from the mouthe of the Iudge, he beyng a liuelie Lawe, to the Lawe written. The cruell Lawe of Solon, is like to the phantasie and wille of a tyraunte,

**The lawe vniuersall and equal to all menne.**

**Thefte.**

**The Iudge a liuely lawe.**



who, as  
phantasie and will leadeth, murdereth at his pleasure,  
whose  
will is alwaies a sufficient Lawe to hymself, as who  
should  
saie, so I wille, so I commaunde, my wille shall stande  
for a  
Lawe: but godlie lawes doe iustlie, accordyng to  
reason and  
vertue, tempereth the cause of euery man. No godlie  
Lawe,  
maketh the accuser his owne Iudge.

**The will of a  
tyraunte his  
owne lawe.**

¶ Lawfull.



Ho so by Lawe is iudged, and the offence  
proued,  
there is no excuse in the malefactor, nor  
suspicion  
seing that, accordyng to lawe, the fact is punished,  
and as Demosthenes saieth, twoo thynges moued  
the wise Elders to make Lawes, that the wicked  
should bee  
hindered, and cutte of from their purpose, and that  
good men  
seyng by a lawe, the actes of pestiferous men kepte  
vnder, by  
the terrour of them, are afraied to commit the like  
facte. This  
was euen accordyng to lawe. The terrible sentence of  
a law  
executed, vpon moste wicked persones, doe kepe  
vnder many  
a mischiuous enterprise, whiche through the dolefull  
and la-  
mentable ende of the wicked, doe driue and force all  
other to  
all godlines.

**Laws were  
made for two  
causes.**

¶ Iuste.



He accuser by Lawe and Iudge, is able to  
defende  
hymself, whē his cause is ended accordyng to  
law.  
Uertue thereby vpholded, when by order of lawe,  
vice is condempned. The malifactor hath no ex-  
cuse, all staie and colour remoued, the accuser by  
iuste Lawe  
pleateth, when the law is thereby supported and  
saued. And  
herein a greate parte of Iustice is placed, when the  
fauour of  
the Iudge or frendship, is onely on the cause, the  
persone nec-  
lected, that is Iustice, to giue to euery one his owne.

¶ Profitable.



T must be profitable to the whole bodie of the  
com-  
mon wealthe, when by the Iustice of godlie  
lawes,

vertue is in high price aduanced, vice by the open  
sentence, and manifeste profe conuicted, the malefa-  
ctour shall be knowen, the sincere and godlie  
deliuered, and  
from tyme to tyme maintained. Lawes as thei be  
vniuersall  
so thei openlie ought to giue sentence.

¶ Possible.



Then without lawe to procede, and  
iudgemente of  
the Magistrate, as Solon did in this lawe, it  
were

not possible, any common wealthe to florische ther-  
by. Therefore in Iudgemente ought the cause of  
euery one to be pleated and examined, that thereby all suspi-  
cion, & greuous enormitées, maie be put of. Uice is  
not there-  
fore tolerated, because for a tyme, Iudgemente  
ceaseth, but  
hereupon vices are more depely rooted out, all people  
know-  
yng the determinacion of the lawe, and the manifest  
sentēce  
of the Iudge heard. A terrour ensueth to al  
malefactours and  
pestiferous men, good men are incensed to all  
godlines, whē  
vice by Lawe is condempned, cutte of, and destroyed.  
Good  
menne by Lawe and auctoritée, vpholded and  
maintained.

This is the state of good lawes, by order to procede, the  
cause in Iudgemente examined, the facte proued,  
vertue in any persone vpholded, vice in all  
caste doune and defaced, so there is  
good Lawe, as Demosthenes  
saieth, sincere Iudge,  
and sentence  
inuiola-  
ble.

**The state of  
good lawes.**

### Printer Errors

*Transcriber's Note:* The following is a list of printer errors in the original.

Page	Original	Correct
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<a href="#">Fol. j.r</a>	faith he	faith be
<a href="#">Fol. ij.r</a>	Poloponesians	Peloponesians
<a href="#">Fol. ij.r</a>	oracions, when	oracion, when
<a href="#">Fol. v.r</a>	Perthesius	Parthesius
<a href="#">Fol. vj.v</a>	Romai-	Romains [or Romaines]
<a href="#">Fol. vij.r</a>	valianntes	valiauntes
<a href="#">Fol. vij.r</a>	commo wealth	commō wealth
<a href="#">Fol. ix.r</a>	uot	not
<a href="#">Fol. ix.r</a>	state or	state of
<a href="#">Fol. ix.v</a>	comparson	comparison
<a href="#">Fol. x.r</a>	aboundauute	aboundaunte
<a href="#">Fol. x.v</a>	oneie	oneliē
<a href="#">Fol. xj.r</a>	fanour	fauour
<a href="#">Fol. xiiij.r</a>	vengauce	vengaūce
<a href="#">Fol. xiiij.v</a>	Fenche	Frenche
<a href="#">Fol. xv.r</a>	Bristaines	Britaines
<a href="#">Fol. xvj.r</a>	porfite	profite
<a href="#">Fol. xvj.v</a>	learnng	learning [or learnyng]
<a href="#">Fol. xvij.r</a>	is was	was
<a href="#">Fol. xvij.r</a>	Pholosopher	Philosopher
<a href="#">Fol. xvij.v</a>	fundacion	fundacion
<a href="#">Fol. xviiij.v</a>	aud	and
<a href="#">Fol. xviiij.v</a>	Catona	Crotona
<a href="#">Fol. xix.r</a>	celebraied	celebrated
<a href="#">Fol. xx.v</a>	intteled	intiteled
<a href="#">Fol. xxj.r</a>	gouermēt	gouernmēt
<a href="#">Fol. xxij.v</a>	Politcia	Politia
<a href="#">Fol. xxiiij.v</a>	Rhetotike	Rhetorike
<a href="#">Fol. xxiiij.v</a>	exposion	exposicion
<a href="#">Fol. xxiiij.v</a>	Incrediblie	Incredible
<a href="#">Fol. xxv.r</a>	The feigne	Thei feigne
<a href="#">Fol. xxvij.r</a>	the the	the
<a href="#">Fol. xxvij.r</a>	moderaciou	moderacion
<a href="#">Fol. xxviiij.v</a>	Prossible	Possible
<a href="#">Fol. xxviiij.v</a>	Rhetotike	Rhetorike
<a href="#">Fol. xxix.r</a>	Fol. xxxj.	Fol. xxix.
<a href="#">Fol. xxix.v</a>	Historiogriphers	Historiographers
<a href="#">Fol. xxxj.r</a>	Fol. xxxij.	Fol. xxxj.
<a href="#">Fol. xxxj.r</a>	lineth	liueth
<a href="#">Fol. xxxj.v</a>	ouerthrowe	ouerthrowe
<a href="#">Fol. xxxj.v</a>	Epamniundas	Epaminundas
<a href="#">Fol. xxxij.r</a>	Epameunndas	Epaminundas
<a href="#">Fol. xxxiiij.r</a>	Zopyrus	Zopyrus
<a href="#">Fol. xxxiiij.r</a>	or God	of God
<a href="#">Fol. xxxiiij.r</a>	wekedned	wekened
<a href="#">Fol. xxxv.r</a>	destetable	detestable
<a href="#">Fol. xxxv.v</a>	Theodosius	Theodosius
<a href="#">Fol. xxxv.v</a>	proulgate	promulgate
<a href="#">Fol. xxxv.v</a>	hane	haue
<a href="#">Fol. xxxvj.r</a>	goddes	goodes [or gooddes]
<a href="#">Fol. xxxvj.r</a>	lo liue	to liue
<a href="#">Fol. xxxvj.r</a>	the:m	theim
<a href="#">Fol. xxxvij.r</a>	Fol. xxxix.	Fol. xxxvij.
<a href="#">Fol. xxxvij.v</a>	dangerous gaue	dangerous game
<a href="#">Fol. xxxviiij.v</a>	cut af	cut of
<a href="#">Fol. xxxviiij.v</a>	gouernuurs	gouernours
<a href="#">Fol. xxxix.r</a>	Fol. xxxvij.	Fol. xxxix.
<a href="#">Fol. xxxix.r</a>	His Oracion	THis Oracion
<a href="#">Fol. xxxix.v</a>	gouerours	gouernours

<a href="#">Fol. xl.v</a>	Traianns	Traianus
<a href="#">Fol. xliij.r</a>	nobilitée) for	nobilitée (for
<a href="#">Fol. xliij.r</a>	valianntly	valiauntly
<a href="#">Fol. xliiij.v</a>	anncestours	auncestours
<a href="#">Fol. xlviiij.r</a>	conutrée	countrée
<a href="#">Fol. liiij.v</a>	omnipoteucie	omnipotencie
<a href="#">Fol. lvj.r</a>	all all	all
<a href="#">Fol. lvij.r</a>	whatseouer	whatsoeuer
<a href="#">Fol. lviiij.v</a>	terauailed	trauailed
<a href="#">Fol. lviiij.v</a>	dilabuntnr	dilabuntur

The original contains the following additional printer errors:

<a href="#">Fol. j.r</a>	Decorative capital “N” reversed
<a href="#">Fol. xxxiiij.r</a>	Last sentence repeated
<a href="#">Fol. xxxviiij.v</a>	Section heading repeated
<a href="#">Fol. liij.r</a>	First word repeats last word on previous page
<a href="#">Fol. liiij.r</a>	Remainder of last sentence missing?

The following do not appear to be printer errors, as they are consistently used in the original: “thesame” for “the same”; “shalbe” for “shall be”; the use of “a” instead of “an” before a noun beginning with a vowel; the combination of “the” and a word beginning with “e” into a single word, as in “theight” for “the eight.”

\*\*\* END OF THE PROJECT GUTENBERG EBOOK A BOOKE CALLED THE  
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