Or plaine and perfite way of tea-
chyng children, to vnderstand, write, and
speake, the Latin tong, but specially purposed
for the priuate brynging vp of youth in lente-
men and Noble mens houses, and commodious
also for all such, as haue forgot the Latin
tonge, and would, by themselues, with-
out a Scholemaster, in short tyme,
and with small paines, recouer a
sufficient habilitie, to vnder-
stand, write, and
speake Latin.

By Roger Ascham.

An.
1570.

AT LONDON.

Printed by Iohn Daye, dwelling
ouer Aldersgate.

Cum Gratia & Privilegio Regiae Maiestatis,

per Decennium.

To the honorable Sir William Cecill Knight, principall Secretarie to

the Quenes most excellent Maiestie.

SOndry and reasonable be the causes why learned men haue vsed
to offer and dedicate such workes as they put abrode, to some

such personage as they thinke fittest, either in respect of abilitie of
defense, or skill for iugement, or priuate regard of kindenesse and
dutie. Every one of those considerations, Syr, moue me of right to

offer this my late husbands
M. Aschams
worke vnto you. For
well remembryng how much all good learnyng oweth vnto you for
defense therof, as the Vniuersitie of Cambrige, of which my said
late husband was a member, haue in chosing you their worthy
Chaunceller acknowledged, and how happily you haue spent your
time in such studies & caried the vse therof to the right ende, to
the good seruice of the Quenes Maiestie and your contrey to all our
benefites, thyrdly how much my sayd husband was many wayes
bound vnto you, and how gladly and comfortably he vsed in hys lyfe
to recognise and report your goodnesse toward hym, leauyng with me
then hys poore widow and a great sort of orphanes a good comfort in
the hope of your good continuance, which I haue truly found to me
and myne, and therfore do duely and dayly pray for you and
yours: I could not finde any man for whose name this booke was
more agreable for hope [of] protection, more mete for submission to
iudgement, nor more due for respect of worthynesse of your part and
thankefulnesse of my husbandes and myne. Good I trust it shall do,
as I am put in great hope by many very well learned that can well
iudge therof. Mete therefore I compt it that such good as my
husband was able to doe and leaue to the common weale, it should
be receiued under your name, and that the world should owe thank
thereof to you, to whom my husband the author of it was for good
receiving of you, most dutifully bounden. And so beseeching you, to
take on you the defense of this book, to announce the good that may
come of it by your allowance and furtherance to public use and
benefit, and to accept the thankful recognition of me and my poor
children, trusting of the continuance of your good mem-

or of
M. Ascham
and his, and daily commen-
dyng the prosperous estate of you and yours to

God whom you serve and whose you
are, I rest to trouble you.

Your humble Margaret

Ascham.
A Præface to the Reader.

WHen the great plague was at London, the yeare 1563.

the Queues Maiestie Queene Elizabeth, lay at her Castle of Windsore: Where, vpon the 10. day of December,

it fortuned, that in Sir William Cicells chamber, hir Highnesse Principall Secretarie, there dined togither these personages,

M. Secretarie him selfe, Syr William Peter, Syr J. Mason,

D. Wotton, Syr Richard Sackuille Treasurer of the Exchecker,

Syr Walter Mildmaye Chauncellor of the Exchecker, M.

Haddon Master of Requestes, M. John Astely Master of the Iewell house, M. Bernard Hampton
Of which number, the most part were of hir Maiesties most
honourable priuie Counsell, and the reast seruing hir in verie
good place. I was glad than, and do reioice yet to remember,
that my chance was so happie, to be there that day, in the
companie of so manie wise & good men togither, as hardly
than could haue beene piked out againe, out of all England
beside.

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

Not long after our sitting doune, I haue strange newes
brought me, sayth M. Secretarie, this morning, that diuerse
Scholers of Eaton, be runne awaie from the
Schole, for feare of beating. Whereupon, M. //M. Secreta-

Secretarie tooke occasion, to wishe, that some // rie.

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A Praeface to the Reader.

more discretion were in many Scholemasters, in using correction,

than commonlie there is. Who many times, punishe rather,

the weakenes of nature, than the fault of the Scholer. Whereby,

many Scholers, that might else proue well, be driuen to hate

learning, before they knowe, what learning meaneth: and so,

are made willing to forsake their booke, and be glad to be put

to any other kinde of liuing.

M. Peter,
, as one somewhat seuer of nature, said plainlie,

M. Peter.
// that the Rodde onelie, was the sworde, that must

keepe, the Schole in obedience, and the Scholer

M. Wotton.
// in good order. M.
Wotton, a man milde of nature,
with soft voice, and fewe wordes, inclined to M. Secretaries

iudgement, and said, in mine opinion, the Schole-

Ludus li- house should be in deede, as it is called by name,

terarum. // the house of playe and pleasure, and not of feare

Plato
de // and bondage: and as I do remember, so saith

Rep. 7. //
Socrates
in one place of
Plato
. And therefore,

if a Rodde carie the feare of Sword, it is no maruell, if those

that be fearefull of nature, chose rather to forsake the Plaie,

than to stand alwaies within the feare of a Sword in a fonde

mans handling. M.
Mason
, after his maner, was

M.
Mason.
// verie merie with both parties, pleasantlie playing,

both, with the shrewde touches of many courste boyes, and with

the small discretion of many leude Scholemasters. M.
Haddon

was fullie of M.
Peters opinion, and said, that

M. Haddon. // the best scholemaster of our time, was the greatest beater, and named the Person. Though, quoth I, it

was his good fortune, to send from his Schole,

The Author of // vnto the Vniuersitie, one of the best Scholers in this booke. // deede of all our time, yet wise men do thinke,

that that came so to passe, rather, by the great towardnes of the Scholer, than by the great beating of the Master: and whether this be true or no, you your selfe are best witnes. I said somewhat farder in the matter, how, and whie, yong children,

were soner allured by loue, than driuen by beating, to atteyne good learning: wherein I was the bolder to say my minde,

becase M. Secretarie curteslie prouoked me thereunto: or else,

in such &agrave; companie, and namelie in his præsence, my wonte is,

to be more willing, to vse mine eares, than to occupie my tonge.
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Syr Walter Mildmaye, M. Astley, and the rest, said verie little: onelie Syr Rich. Sackuill, said nothing at all. After dinner

I went vp to read with the Queenes Maiestie. We red than
togither in the Greke tongue, as I well remember. // Demost.

that noble Oration of Demosthenes against Æschines, // peri pa-

for his false dealing in his Ambassage to king // rapresb.

Philip of Macedonie. Syr Rich. Sackuile came vp sone after: and

finding me in hir Maiesties priuie chamber, he // Syr R.

tooke me by the hand, & carying me to à // Sackuiles

windoe, said, M. Ascham, I would not for &agrave; good // communi-
deale of monie, haue bene, this daie, absent from cation with
diner. Where, though I said nothing, yet I gaue the Author
as good eare, and do consider as well the taulke, of this
that passed, as any one did there. M. Secretarie said very booke.
wisely, and most truely, that many yong wittes be driuen to
hate learninge, before they know what learninge is. I can be
good witnes to this my selfe: For a fond Scholemaster, before
I was fullie fourtene yeare olde, draue me so, with feare of
beating, from all loue of learninge, as nowe, when I know, what
difference it is, to haue learninge, and to haue little, or none at
all, I feele it my greatest greife, and finde it my greatest hurte,
that euer came to me, that it was my so ill chance, to light
vpon so lewde a Scholemaster. But seing it is but in vain, to
lament thinges paste, and also wisdome to looke to thinges to
cum, surely, God willinge, if God lend me life, I will make
this my mishap, some occasion of good hap, to little
Robert
Sackuile
my sonnes sonne. For whose bringinge vp, I would
gladlie, if it so please you, vse speciallie your good aduice. I
heare saie, you haue &agrave; sonne, moc of his age: we wil deale thus
togither. Point you out &agrave; Scholemaster, who by your order,
shall teache my sonne and yours, and for all the rest, I will
prouide, yea though they three do cost me a couple of hundred
poundes by yeare: and beside, you shall finde me as fast &agrave;
Frend to you and yours, as perchance any you haue. Which
promise, the worthie lenteleman surelie kept with me, vntill his
dying daye.

We had than farther taulke togither, of bringing vp of
children: of the nature, of quicke, and hard wittes: // The cheife
of the right choice of &agrave; good witte: of Feare, and // pointes of
loue in teachinge children. We passed from // this booke.

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children and came to yonge men, namely, lentelemen: we
taulked of their to mocch libertie, to liue as they lust: of their
letting louse to sone, to ouer mocch experience of ill, contrarie to
the good order of many good olde common welthes of the

Persians and Grekes: of witte gathered, and good fortune
gotten, by some, onely by experience, without learning. And

lastlie, he required of me verie earnestlie, to shewe, what I
thought of the common goinge of Englishe men into Italie.

But, sayth he, bicause this place, and this tyme, will not suffer
so long taulke, as these good matters require, therefore I pray
you, at my request, and at your leysure, put in some order of
writing, the cheife pointes of this our taulke, concerning the
right order of teachinge, and honestie of liuing, for the good

bringing vp of children & yong men. And surelie, beside

contentinge me, you shall both please and profit verie many

others. I made some excuse by lacke of habilitie, and weakenes

of bodie: well, sayth he, I am not now to learne, what you can

do. Our deare frende, good M.
Goodricke
, whose judgement I
could well beleue, did once for all, satisfye me fullie therein.

Againe, I heard you say, not long agoe, that you may thanke

Syr
John Cheke
for all the learninge you haue: And I know

verie well my selfe, that you did teach the Quene. And

therefore seing God did so blesse you, to make you the Scholer

of the best Master, and also the Scholemaster of the best

Scholer, that euer were in our tyme, surelie, you should please

God, benefite your countrie, & honest your owne name, if you

would take the paines, to impart to others, what you learned

of soch à Master, and how ye taught such &agrave; scholer. And, in

uttering the stuffe ye receiued of the one, in declaring the

order ye tooke with the other, ye shall neuer lacke, neither

matter, nor maner, what to write, nor how to write in this

kinde of Argument.

I beginning some farther excuse, sodeinlie was called to

cum to the Queene. The night following, I slept litle, my

head was so full of this our former taulke, and I so mindefull,

somewhat to satisfie the honest request of so deare &agrave; frend,

I thought to præpare some little treatise for a New yeares gift

that Christmas. But, as it chanceth to busie builders, so, in

building thys my poore Scholehouse (the rather because the forme
of it is somewhat new, and differing from others) the worke

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rose dailie higher and wider, than I thought it would at the
beginninge.

And though it appeare now, and be in verie deede, but a
small cotage, poore for the stuffe, and rude for the workemanship,
yet in going forward, I found the site so good, as I was lothe to
gieue it ouer, but the making so costlie, outreaching my habilitie,
as many tymes I wished, that some one of those three, my deare
frendes, with full pursses, Syr
Tho. Smithe
, M. // { 
Smith.

Haddon
, or M.
Watson
, had had the doing of it. // M. { 
Haddan.

Yet, neuerthelesse, I my selfe, spending gladie // { 
Watson.

that little, that I gatte at home by good Syr
John
Cheke, and that that I borrowed abroad of my //
Cheke.

frend
Sturmius
, beside somewhat that was left me //
I. Sturmius.

in Reuersion by my olde Masters,
Plato, Aristotle
, //
Plato.

and
Cicero
, I haue at last patched it vp, as I could, //
Aristotle.

and as you see. If the matter be meane, and meanly handled, //
Cicero.

I pray you beare, both with me, and it: for neuer worke went

vp in worse wether, with mo lettes and stoppes, than this poore

Scholehouse of mine. Westminster Hall can beare some

witnesse, beside moch weakenes of bodie, but more trouble of

minde, by some such sores, as greue me to toche them my

selfe, and therefore I purpose not to open them to others.

And, in middes of outward injuries, and inward cares, to

encrease them withall, good Syr
Rich. Sackuile
dieth, that worthie gentleman: That earnest // Syr R.


That faithfull Seruitor to his Prince and Countrie: A louer of learning, & all learned men: Wise in all doinges: Curtesse to all persons: shewing spite to none: doing good to many: and as I well found, to me so fast à frend, as I neuer lost the like before. Whan he was gone, my hart was dead. There was not one, that woare &agrave; blacke gowne for him, who caried &agrave;

heuier hart for him, than I. Whan he was gone, I cast this booke &agrave;waie: I could not looke vpon it, but with weping eyes, in remembring him, who was the onelie setter on, to do it, and would haue bene, not onelie &agrave; glad commender of it, but also &agrave; sure and certaine comfort, to me and mine, for it. Almost two yeares togither, this booke lay scattered, and neglected, and had bene quite giuen ouer of me, if the goodnesse of one had not giuen me some life and spirite againe. God, the
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mouer of goodnesse, prosper alwaies him & his, as he hath

many times comforted me and mine, and, I trust to God, shall

comfort more and more. Of whom, most iustlie I may saie,

and verie oft, and alwaies gladlie, I am wont to say, that

sweete verse of
Sophocles
 , spoken by
Oedipus
to worthie
Theseus
.

Soph. in // echo [gar] acho dia se, kouk allon broton.

Oed. Col. //

Thys hope hath helped me to end this booke: which, if he

allowe, I shall thinke my labours well imployed, and shall not

moch æsteme the misliking of any others. And I trust, he

shall thinke the better of it, bicause he shall finde the best part

thereof, to cum out of his Schole, whom he, of all men loued

and liked best.

Yet some men, frendly enough of nature, but of small
judgement in learninge, do thinke, I take to moch paines, and

Plato
in // spend to moch time, in settinge forth these

initio // childrens affaires. But those good men were

Theagis. // neuer brought vp in
Socrates
Schole, who saith

ou gar esti // plainlie, that no man goeth about; more godlie

peri otou // purpose, than he that is mindfull of the good

theioterou // bringing vp, both of hys owne, and other mens

anthropos // children.

an bouleu- //

saito, e // Therefore, I trust, good and wise men, will

peri pai- // thinke well of this my doing. And of other, that

deias, kai // thinke otherwise, I will thinke my selfe, they are

ton auton, // but men, to be pardoned for their follie, and

kai ton // pitied for their ignoraunce.

oikeion. //

In writing this booke, I haue had earnest respecte to three

speciall pointes, trothe of Religion, honestie in liuing, right order
in learning. In which three ways, I praise God, my poor
children may diligently walk: for whose sake, as nature
moued, and reason required, and necessity also somewhat
compelled, I was the willinger to take these pains.

For, seeing at my death, I am not like to leave them any
great store of living, therefore in my life time, I thought good
to bequeath unto them, in this little book, as in my Will and
Testament, the right way to good learning: which if they
followe, with the fear of God, they shall very well come to
sufficiency of living.

I wishe also, with all my hart, that yong M.
Rob. Sackville

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may take that fructe of this labor, that his worthie Grauntfather

purposed he should have done: And if any other do take, either

proffet, or pleasure hereby, they have cause to thanke M.
Robert Sackuille
, for whom speciallie this my Scholemaster was
provided.

And one thing I would haue the Reader consider in
readinge this booke, that bicause, no Scholemaster hath charge
of any childe, before he enter into hys Schole, therefore I
leauing all former care, of their good bringing vp, to wise and
good Parentes, as &agrave; matter not belonging to the Scholemaster,

I do appoynt thys my Scholemaster, than, and there to begin,
where his office and charge beginneth. Which charge lasteth
not long, but vntill the Scholer be made hable to go to the

Vniuersitie, to procede in Logike, Rhetoricke, and other kindes
of learning.

Yet if my Scholemaster, for loue he beareth to hys

Scholer, shall teach hym somewhat for hys furtherance,

and better judgement in learning, that may serue

him seuen yeare after in the Vniuersitie, he
doeth hys Scholer no more wrong, nor de-
surueth no worse name therby, than he
doth in London, who sellinge silke

or cloth vnto his frend, doth

giue hym better measure,

than either hys pro-
mise or bargaine

was.

Farewell in Christ.

The first booke for the youth.

AFter the childe hath learned perfitlie the eight partes of

speach, let him then learne the right ioyning togither of

substantiues with adiectiues, the nowne with the verbe, the

relatiue with the antecedent. And in learninge farther hys

Syntaxis, by mine aduice, he shall not vse the common order

in common scholes, for making of latines: wherby, the childe

Cic.
de // commonlie learneth, first, an euill choice of wordes,
Cla. or. (and right choice of wordes, saith Cæsar, is the foundation of eloquence) than, a wrong placing of wordes: and lastlie, an ill framing of the sentence, with a peruerse iudgement, both of wordes and sentences. These Making of faultes, taking once roote in yougthe, be neuer, or Lattines hardlie, pluckt away in age. Moreouer, there is marreth no one thing, that hath more, either dulled the Children. wittes, or taken awaye the will of children from learning, then the care they haue, to satisfie their masters, in making of latines.

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

Two scholemasters haue set forth in print, either of them

Horman. // a booke, of soch kinde of latines, Horman and
A childe shall learne of the better of them,

that, which an other daie, if he be wise, and cum to iudgement,

he must be faine to vnlearne againe.

There is a waie, touched in the first booke of Cicero

De Oratore
, which, wiselie brought into scholes, // 1.
De Or.

truely taught, and constantly vsed, would not

onely take wholly away this butcherlie feare in making of latines, but would also, with ease and pleasure, and in short time, as I know by good experience, worke a true choice and placing of wordes, a right ordering of sentences, an easie
vnderstandyng of the tonge, a readines to speake, a facultie to
write, a true iudgement, both of his owne, and other mens
doinges, what tonge so euer he doth vse.

The waie is this. After the three Concordances learned,
as I touched before, let the master read vnto hym the Epistles

of
Cicero
, gathered togither and chosen out by
Sturmius
, for

the capacitie of children.

First, let him teach the childe, cherefullie and plainlie, the
cause, and matter of the letter: then, let him

construe it into Englishe, so oft, as the childe may

easilie carie awaie the vnderstanding of it: // of teaching.

Lastlie, parse it ouer perfittlie. This done thus, let the childe,

by and by, both construe and parse it ouer againe: so, that it

may appeare, that the childe douteth in nothing, that his

master taught him before. After this, the childe must take

a paper booke, and sitting in some place, where no man shall

prompe him, by him self, let him translate into Englishe his
former lesson. Then shewing it to his master,

let the master take from him his latin booke, and // Two pa-
pausing an houre, at the least, than let the childe // per bokes.

translate his owne Englishe into latin againe, in an other paper
booke. When the childe bringeth it, turned into latin, the

master must compare it with
Tullies
booke, and laie them both
togither: and where the childe doth well, either in chosing, or

true placing of
Tullies
wordes, let the master // Children

praise him, and saie here ye do well. For I // learne by

assure you, there is no such whetstone, to // prayse.

sharpen a good witte and encourage a will to learninge, as is

praise.

But if the childe misse, either in forgetting a worde, or in
chaunging a good with a worse, or misordering the sentence,

I would not haue the master, either froune, or chide with him,

if the childe haue done his diligence, and vsed no trewandship
therein. For I know by good experience, that a childe shall
lentlenes // take more profit of two fautes, ientlie warned of,
in teaching. // then of foure thinges, rightly hitt. For than, the
master shall haue good occasion to saie vnto him.

N. Tullie
would haue vsed such a worde, not this:
Tullie

would haue placed this word here, not there: would haue vsed
this case, this number, this person, this degree, this gender: he
would haue vsed this moode, this tens, this simple, rather than
this compound: this aduerbe here, not there: he would haue
ended the sentence with this verbe, not with that nowne or
participle, etc.

In these fewe lines, I haue wrapped vp, the most tedious
part of Grammer: and also the ground of almost all the Rewles,
that are so busilie taught by the Master, and so hardlie learned
by the Scholer, in all common Scholes: which after this sort,
the master shall teach without all error, and the scholer shall
learne without great paine: the master being led by so sure
a guide, and the scholer being brought into so plaine and easie
a waie. And therefore, we do not contemne Rewles, but we
gladlie teach Rewles: and teach them, more plainlie, sensiblie,
and orderlie, than they be commonlie taught in common

Scholes. For whan the Master shall compare
Tullies
booke

with his Scholers translation, let the Master, at the first,

lead and teach his Scholer, to ioyne the Rewles of his Grammer
booke, with the examples of his present lesson, vntill the

Scholer, by him selfe, be hable to fetch out of his Grammer,
euerie Rewle, for euerie Example: So, as the Grammer booke
be euer in the Scholers hand, and also vsed of him, as a

Dictionarie, for euerie present vse. This is a liuely and perfite

waie of teaching of Rewles: where the common waie, vsed in

common Scholes, to read the Grammer alone by it selfe, is
tedious for the Master, hard for the Scholer, colde and vn-
cumfortable for them bothe.

Let your Scholer be neuer afraide, to aske you any dout,
but vse discretlie the best allurements ye can, to encorage him
to the same: lest, his ouermoch fearinge of you, driue him
to seeke some misorderlie shifte: as, to seeke to be helped
by some other booke, or to be prompted by some other
Scholer, and so goe aboute to begile you moch, and him selfe
more.

the brynging vp of youth.
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With this waie, of good vnderstanding the mater, plaine
construinge, diligent parsinge, dailie translatinge, cherefull
admonishinge, and heedful amendinge of faultes: neuer
leauinge behinde iuste praise for well doinge, I would haue the
Scholer brought vp withall, till he had red, & translated ouer y

e
first booke of Epistles chosen out by
Sturmius
, with a good
peece of a Comedie of
Terence
also.
All this while, by mine aduise, the childe shall vse to speake no latine: For, as Cicero saith in like mater, with like wordes, loquendo, male loqui discunt. And, that excellent // Latin learned man, G. Budæus, in his Greeke Com- // speakyng. mentaries, sore complaineth, that whan he began // G. Budæus. to learne the latin tonge, vse of speaking latin at the table, and elsewhere, vnaduisedlie, did bring him to soch an euill choice of wordes, to soch a crooked framing of sentences, that no one thing did hurt or hinder him more, all the daies of his life afterward, both for redinesse in speaking, and also good iudge- ment in writinge. In very deede, if children were brought vp, in soch a house, or soch a Schole, where the latin tonge were properlie and perfitlie spoken, as Tib. and Ca. Gracci were brought vp, in their mother Cornelias
house, surelie, than the dailie vse of

speaking, were the best and readiest waie, to learne the latin
tong. But, now, commonlie, in the best Scholes in England,

for wordes, right choice is smallie regarded, true proprietie

whollie neglected, confusion is brought in, barbariousnesse is

bred vp so in yong wittes, as afterward they be, not onelie

marde for speaking, but also corrupted in iudgement: as with

moch adoe, or neuer at all, they be brought to right frame

againe.

Yet all men couet to haue their children speake latin: and

so do I verie earnestlie too. We bothe, haue one purpose: we

agree in desire, we wish one end: but we differ somewhat in

order and waie, that leadeth rightlie to that end. Other would

haue them speake at all aduentures: and, so they be speakinge,

to speake, the Master careth not, the Scholer knoweth not,

what. This is, to seeme, and not to bee: except it be, to be

bolde without shame, rashe without skill, full of words without

witte. I wish to haue them speake so, as it may well appeare,

that the braine doth gourne the tonge, and that reason leadeth
The first booke teachyng

forth the taulke.  
Socrates  
doctrine is true in  
Plato  
, and well

Plato.  
// marked, and truely vttered by  
Horace  
in  
Arte

Horat.  
//  
Poetica  
, that, where so euer knowledge doth accom-

panion the witte, there best vtterance doth alwaies  
awaite vpon the tonge: For, good vnderstanding must first be bred  

Much wri- // in the childe, which, being nurished with skill, and  
tyng bree- // vse of writing (as I will teach more largelie  
deth ready // hereafter) is the onelie waie to bring him to  
speakyng. // iudgement and readinesse in speakinge: and that  
in farre shorter time (if he followe constantlie the trade of this  
little lesson) than he shall do, by common teachinge of the
common scholes in England.

But, to go forward, as you perceiue, your scholer to goe
better and better on awaie, first, with vnderstanding his lesson
more quicklie, with parsing more readelie, with translating
more spedelie and perfitlie then he was wonte, after, giue him
longer lessons to translate: and withall, begin to teach him,

The second // both in nownes, & verbes, what is Proprium
, and
degree and // what is Translatum
, what Synonymum
, what
order in // Diuersum
, which be Contraria
, and which be
teachyng. // most notable Phrases in all his lecture.

As:

{Rex Sepultus est

Proprium. {magnificè.

{Cum illo principe,
Translatum. {Sepulta est & gloria

{et Salus Reipublicæ.

Synonyma. {Ensis, Gladius.

{Laudare, prædicare.

{Diligere, Amare.

Diuera. {Calere, Exardescere.

{Inimicus, Hostis.

{Acerbum & luctuosum

{ bellum.

Contraria. {Dulcis & læta

{ Pax.

{Dare verba.

Phrases. {abjicere obedientiam.

the brynging vp of youth.

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Your scholer then, must haue the third paper booke: in
the which, after he hath done his double translation, let him write, after this sort four of these paper boke.
forenamed sixe, diligently marked out of every lesson.

{Propria.

{Translata.

{Synonyma.

Quatuor. {Diuersa.

{Contraria.

{Phrases.

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

{Diuersa nulla.
This diligent translating, ioyned with this heedefull
marking, in the foresaid Epistles, and afterwarde in some
plaine Oration of
tullie
, as,
pro lege Manil: pro Archia Poeta
,
or in those three
ad C. Cæs
: shall worke soch a right choise of
words, so straignt a framing of sentences, soch a true iudge-
ment, both to write skilfullie, and speake wittlelie, as wise men
shall both praise, and maruell at.

If your scholer do misse sometimes, in marking rightlie
these foresaid sixe thinges, chide not hastelie: for that shall,
both dull his witte, and discouragge his diligence: // lentleness
but monish him gentelie: which shall make // in teaching.
him, both willing to amende, and glad to go
forward in loue and hope of learning.

I haue now wished, twise or thrise, this gentle nature,
to be in a Scholemaster: And, that I haue done so, neither by
chance, nor without some reason, I will now // Loue.

declare at large, why, in mine opinion, loue is // Feare.

fitter than feare, ientlenes better than beating, to

bring vp a childe rightlie in learninge.

With the common vse of teaching and beating in common

scholes of England, I will not greatlie contend: // Common

which if I did, it were but a small grammaticall // Scholes.

controuersie, neither belonging to heresie nor

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The first booke teachyng

treason, nor greatly touching God nor the Prince: although in

very deede, in the end, the good or ill bringing vp of children,

dothe as much serue to the good or ill seruice, of God, our

Prince, and our whole countrie, as any one thing doth beside.

I do gladlie agree with all good Scholemasters in these

pointes: to haue children brought to good perfitnes in learning:

to all honestie in maners: to haue all fautes rightlie amended:
to haue euerie vice seuerelie corrected: but for the order and
waie that leadeth rightlie to these pointes, we somewhat differ.

Sharpe // For commonlie, many scholemasters, some, as

Schole- // I haue seen, moe, as I haue heard tell, be of so
masters. // crooked a nature, as, when they meete with a

hard witted scholer, they rather breake him, than bowe him,
rather marre him, then mend him. For whan the scholemaster
is angrie with some other matter, then will he sonest faul to
beate his scholer: and though he him selfe should be punished

for his folie, yet must he beate some scholer for his pleasure:

though there be no cause for him to do so, nor yet fault in the

scholer to deserue so. These ye will say, be fond scholemasters,
and fewe they be, that be found to be soch. They be fond in
deede, but surelie ouermany soch be found euerie where. But

Nature // this I will say, that euen the wisest of your great

punished. // beaters, do as oft punishe nature, as they do

correcte faultes. Yea, many times, the better

nature, is sorer punished: For, if one, by quicknes of witte,
take his lesson readelie, an other, by hardnes of witte, taketh it
not so speedelie: the first is alwaies commended, the other is
commonlie punished: whan a wise scholemaster, should rather
discretelie consider the right disposition of both their natures,
and not so moch wey what either of them is able to do now,
Quicke // as what either of them is likelie to do hereafter.

wittes for // For this I know, not onelie by reading of bookes
learyng. // in my studie, but also by experience of life,
abrode in the world, that those, which be commonlie the
wisest, the best learned, and best men also, when they be olde,
were neuer commonlie the quickest of witte, when they were
yonge. The causes why, amongst other, which be many, that
moue me thus to thinke, be these fewe, which I will reckon.
Quicke wittes commonlie, be apte to take, vnapte to keepe:
soone hote and desirous of this and that: as colde and sone

the brynging vp of youth.
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wery of the same againe: more quicke to enter spedelie, than
hable to pearse farre: euen like ouer sharpe tooles, whose edges
be verie soone turned. Soch wittes delite them selues in easie
and pleasant studies, and neuer passe farre forward in hie and
hard sciences. And therefore the quickest wittes commonlie
may proue the best Poetes, but not the wisest Orators: readie
of tonge to speake boldlie, not deepe of iudgement, // Quicke
either for good counsell or wise writing. Also, // wittes, for
for maners and life, quicke wittes commonlie, be, // maners &
in desire, newfangle, in purpose, vnconstant, light // lyfe.
to promise any thing, readie to forget euery thing: both benefite
and inurie: and therby neither fast to frend, nor fearefull to foe:
inquisiitue of euery trifle, not secret in greatest affaires: bolde,
with any person: busie, in euery matter: sothing, soch as be
present: nipping any that is absent: of nature also, alwaies,
flattering their betters, enuying their equals, despising their
inferiors: and, by quicknes of witte, verie quicke and readie, to
like none so well as them selues.

Moreouer commonlie, men, very quicke of witte, be also,
verie light of conditions: and thereby, very readie of disposition,
to be caried over quicklie, by any light companie, to any riot
and vthriftines when they be yonge: and therfore seldome,
either honest of life, or riche in liuing, when they be olde.
For, quicke in witte, and light in maners, be either seldome
troubled, or verie sone wery, in carrying a verie heuie purse.
Quicke wittes also be, in most part of all their doinges, ouer-
quicke, hastie, rashe, headie, and brainsicke. These two last
wordes, Headie, and Brainsicke, be fitte and proper wordes,
rising naturallie of the matter, and tearmed aptlie by the
condition of ouer moch quickenes of witte. In yougthe also
they be, readie scoffers, priuie mockers, and euer ouer light and
mery. In aige, sone testie, very waspishe, and alwaies ouer
miserable: and yet fewe of them cum to any great aige, by
reason of their misordered life when they were yong: but
a great deale fewer of them cum to shewe any great counten-
ance, or beare any great authoritie abrode in the world, but
either liue obscurelie, men know not how, or dye obscurelie,
men marke not whan. They be like trees, that shewe forth,
faire blossoms & broad leaues in spring time, but bring out
small and not long lasting fruit in harvest time: and that

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The first booke teachyng

onelie soch, as fall, and rotte, before they be ripe, and so, seuer,
or seldome, cum to any good at all. For this ye shall finde

most true by experience, that amongest a number of quicke
wittes in youthe, fewe be found, in the end, either verie

fortunate for them selues, or verie profitable to serue the common

wealth, but decay and vanish, men know not which way:

except a very fewe, to whom peraduenture blood and happie
parentage, may perchance purchace a long standing vpon the
stage. The which felicitie, because it commeth by others

procuring, not by their owne deseruinge, and stand by other
mens feete, and not by their own, what owtward brag so euer
is borne by them, is in deed, of it selfe, and in wise mens eyes,
of no great estimation.

Some wittes, moderate enough by nature, be many tymes
Some sciences hurt sciences, nameley, Musicke, Arithmetick, and mens wits, Geometrie. Those sciences, as they sharpen mens and make wittes ouer moch, so they change mens manners mens manner, if they be not moderatlie mingled, &

wiselie applied to som good use of life. Marke all Mathe-

Mathe- maticall heads, which be onely and wholly bent maticall to those sciences, how solitarie they be themselues, heads. how vnfit to liue with others, & how vnapte to serve in the world. This is not onelie knowen now by common experience, but uttered long before by wise mens judgement

Galen. and sentence. Galene saith, moch Musick marreth

Plato. mens maners: and Plato hath a notable place of the same thing in his bookes de Rep. well marked
also, and excellentlie translated by
Tullie
himself. Of this

matter, I wrote once more at large, XX. yeare a go, in my booke

of shoting: now I thought but to touch it, to proue, that ouer

moch quicknes of witte, either giuen by nature, or sharpened by

studie, doth not commonlie bring forth, eyther greatest learning,

best maners, or happiest life in the end.

Contrariewise, a witte in youth, that is not ouer dulle,

Hard wits // heauie, knottie and lumpishe, but hard, rough, and

in learning. // though somwhat staffishe, as
Tullie
wisheth
otium,

quietum, non languidum
: and
negotium cum labore,

non cum periculo
, such a witte I say, if it be, at the first well

handled by the mother, and rightlie smothed and wrought as it

the brynging vp of youth.

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should, not ouerwhartlie, and against the wood, by the schole-
master, both for learning, and hole course of liuing, proueth
alwaies the best. In woode and stone, not the softest, but
hardest, be alwaies aptest, for portrature, both fairest for pleasure,
and most durable for profitt. Hard wittes be hard to receiue,
but sure to keepe: painefull without werinesse, hedefull without
wauering, constant without newfanglenes: bearing heauie
thinges, though not lightlie, yet willinglie: entring hard
thinges, though not easelie, yet depelie, and so cum to that
perfitnes of learning in the ende, that quicke wittes, seeme in
hope, but do not in deede, or else verie seldom, // Hard wits
euer attaine vnto. Also, for maners and life, hard // in maners
wittes commonlie, ar hardlie caried, either to // and lyfe.
desire euerie new thing, or else to meruell at euer strange
thinge: and therfore they be carefull and diligent in their own
matters, not curious and busey in other mens affaires: and so,
they becum wise them selues, and also ar counted honest by
others. They be graue, stedfast, silent of tong, secret of hart.

Not hastie in making, but constant in keping any promise.
Not rash in uttering, but ware in considering every matter:

and therby, not quicke in speaking, but deepe of judgement,

whether they write, or giue counsell in all weightie affaires.

And theis be the men, that becum in the end, both most happie

for themselues, and alwaie best estemed abrode in the world.

I haue bene longer in describing, the nature, the good or ill

successe, of the quicke and hard witte, than perchance som will

thinke, this place and matter doth require. But // The best

my purpose was hereby, plainlie to vtter, what // wittes dri-

iniurie is offered to all learninge, & to the common // uen from

welthe also, first, by the fond father in chosing, // learnyng,

but chieflie by the lewd scholemaster in beating // to other li-

and driuing away the best natures from learning. A childe // uyng.

that is still, silent, constant, and somewhat hard of witte, is

either neuer chosen by the father to be made a scholer, or else,

when he commeth to the schole, he is smally regarded, little

looked vnto, he lacketh teaching, he lacketh coraging, he lacketh

all thinges, onelie he neuer lacketh beating, nor any word, that

may moue him to hate learninge, nor any deed that may drieue
him from learning, to any other kinde of liuing.

And when this sadde natured, and hard witted child, is bette

from his booke, and becummeth after eyther student of

Hard wits // the common lawe, or page in the Court, or

proue best // seruingman, or bound prentice to a merchant,

in euer // or to som handiecratfe, he proueth in the ende,

kynde of // wiser, happier and many tymes honester too, than

life. // many of theis quick wittes do, by their learninge.

Learning is, both hindred and iniured to, by the ill choice

of them, that send yong scholers to the vniuersities. Of whom

must nedes cum all our Diuines, Lawyers, and Physicions.

Thies yong scholers be chosen commonlie, as yong apples be

The ill // chosen by children, in a faire garden about

S.

choice of //

lames

tyde: a childe will chose a sweeting, because it
wittes for // is presentlie faire and pleasant, and refuse a Runnet,
learnyng. // because it is than grene, hard, and sowre, whan the
one, if it be eaten, doth breed, both wormes and ill humors:
the other if it stand his tyme, be ordered and kepte as it should, is
holsom of it self, and helpeth to the good digestion of other meates:
Sweetinges, will receyue wormes, rotte, and dye on the tree, and
neuer or seldom cum to the gathering for good and lasting store.
For verie greafe of harte I will not applie the similitude:
but hereby, is plainlie seen, how learning is robbed of hir best
wittes, first by the great beating, and after by the ill chosing
of scholors, to go to the vniuersities. Whereof cummeth
partelie, that lewde and spitefull prouerbe, sounding to the
greate hurte of learning, and shame of learned men, that, the
greatest Clerkes be not the wisest men.
And though I, in all this discourse, seem plainlie to prefer,
hard and roughe wittes, before quicke and light wittes, both for
learnyng and maners, yet am I not ignorant that som quicknes
of witte, is a singuler gifte of God, and so most rare emonges
men, and namelie such a witte, as is quicke without lightnes,
sharpe without britlenes, desirous of good thinges without
newfanglenes, diligent in painfull thinges without werisomnes,
and constant in good will to do all thinges well, as I know was
in Syr John Cheke , and is in som, that yet liue, in whome all
theis faire qualities of witte ar fullie mette togither.

But it is notable and trewe, that
Socrates saith in
Plato to

Plato in // his frende
Crito . That, that number of men is

Critone . // fewest, which far excede, either in good or ill, in

wisdom of folie, but the meane betwixt both, be

the brynging vp of youth. 193

the greatest number: which he proueth trewe in diuerse other

things: as in greyhoundes, emonges which fewe // Verie
are found, exceeding greate, or exceeding litle, // good, or

exceeding swift, or exceeding slowe: And therfore/ verie ill

I speaking of quick and hard wittes, I ment, the // men, be

common number of quicke and hard wittes, // fewest in

emonges the which, for the most parte, the hard // number.

witte, proueth manie times, the better learned, wiser and

honester man: and therfore, do I the more lament, that soch

wittes commonlie be either kepte from learning, by fond fathers,

or bet from learning by lewde scholemasters.

And speaking thus moche of the wittes of children for

learning, the opportunitie of the place, and good- // Horsemen

nes of the matter might require to haue here // be wiser in

declared the most speciall notes of a good witte for // knowledge

learning in a childe, after the maner and costume // of a good

of a good horsman, who is skilfull, to know, and // Colte, than

hable to tell others, how by certein sure signes, a // scholema-

man may choise a colte, that is like to proue an // sters be, in

other day, excellent for the saddle. And it is // knowledge

pitie, that commonlie, more care is had, yea and // of a good
that emonges verie wise men, to finde out rather a cunnynge // witte.

man for their horse, than a cunynge man for their // A good Ri-

children. They say nay in worde, but they do so // der better

in deede. For, to the one, they will gladlie giue // rewarded

a stipend of 200. Crounes by yeare, and loth // than a good

to offer to the other, 200. shillinges. God, that // Schole-

sitteth in heauen laugheth their choice to skorne, // master.

and rewardeth their liberalitie as it should: for he suffereth

them, to haue, tame, and well ordered horse, but // Horse well

wilde and vnfortunate Children: and therfore in // broken,

the ende they finde more pleasure in their horse, // children ill

than comforte in their children. // taught.

But concerning the trewe notes of the best wittes for

learning in a childe, I will reporte, not myne own opinion, but

the very iudgement of him, that was counted the best teacher

and wisest man that learning maketh mention of, // Plato

in 7.

and that is Socrates in Plato , who expresseth // de Rep.
orderlie thies seuen plaine notes to choise a good
witte in a child for learninge.

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{1 Euphues.

{2 Mnemon.

Trewé {3 Philomathes.

notes of a {4 Philoponos.

good witte. {5 Philekoos.

{6 Zetetikos.

{7 Philepainos.

And bicause I write English, and to Englishemen, I will
plainlie declare in Englishe both, what thies wordes of
Plato

meane, and how aptlie they be linked, and how orderlie they
folow one an other.

1. Euphues.
Is he, that is apte by goodnes of witte, and appliable by Witte. // readines of will, to learning, hauing all other Will. // qualities of the minde and partes of the bodie, that must an other day serue learning, not trobled, mangled, and halfed, but sounde, whole, full, & hable to do their The tong. // office: as, a tong, not stamering, or ouer hardlie drawing forth wordes, but plaine, and redie to The voice. // deliuer the meaning of the minde: a voice, not softe, weake, piping, wommanishe, but audible, Face. // stronge, and manlike: a countenance, not werishe Stature. // and crabbed, but faire and cumlie: a personage, not wretched and deformed, but taule and goodlie Learnynge // for surelie, a cumlie countenance, with a goodlie ioyned // stature, geueth credit to learning, and authoritie with a cum- // to the person: otherwise commonlie, either, open lie perso- // contempte, or priuie disfauour doth hurte, or nage. // hinder, both person and learning. And, euen as a faire stone requireth to be sette in the finest gold, with the
best workmanshyp, or else it leseth much of the Grace and 

price, even so, excellencye in learning, and namely Diuinitie, 

ioyned with a cumlie personage, is a meruelous jewell in the 

world. And how can a cumlie bodie be better employed, 

than to serue the fairest exercise of Goddes greatest gifte, 

and that is learning. But commonlie, the fairest bodies, 

ar bestowed on the foulest purposes. I would it were not so: 

and with examples herein I will not medle: yet I wishe, that 

the brynging vp of youth. 

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those shold, both mynde it, & medle with it, which haue most 

occasion to looke to it, as good and wise fathers shold do, and 

greatest authoritie to amend it, as good & wise magistrates 

ought to do: And yet I will not let, openlie to lament the 

vnfortunate case of learning herein. 

For, if a father haue foure sonnes, three faire and well 

formed both mynde and bodie, the fourth, // Deformed
wretched, lame, and deformed, his choice shalbe, creatures

to put the worst to learning, as one good enoughe commonlie
to becum a scholer. I haue spent the most parte set to lear-
of my life in the Vniuersitie, and therfore I can nyng.

beare good witnes that many fathers commonlie do thus: wherof,

I haue hard many wise, learned, and as good men as euer I knew,

make great, and oft complainte: a good horseman will chosse

no soch colte, neither for his own, nor yet for his masters sadle.

And thus moch of the first note.

2 Mnemon.

Good of memorie, a speciall parte of the first note euphues,

and a mere benefite of nature: yet it is so Memorie.

necessarie for learning, as Plato
maketh it a

separate and perfite note of it selfe, and that so principall a note,

as without it, all other giftes of nature do small service to

learning.
Afranius
, that olde Latine Poete maketh Aul. Gel.

Aul. Gel.
Memorie the mother of learning and wisedome,

saying thus.

Vsus me genuit, Mater peperit memoria
, and though it be the

mere gifte of nature, yet is memorie well preserued by vse, and

moch encreased by order, as our scholer must // Three sure

learne an other day in the Vniuersitie: but in // signs of a

a childe, a good memorie is well known, by three // good me-

properties: that is, if it be, quicke in receyuing, // morie.

sure in keping, and redie in deliuering forthe againe.

3 Philomathes.

Giuen to loue learning: for though a child haue all the

giftes of nature at wishe, and perfection of memorie at wil, yet

if he haue not a speciall loue to learning, he shall neuer attaine

to moch learning. And therfore

Isocrates
, one of the noblest
scholemasters, that is in memorie of learning, who taught

Kinges and Princes, as
Halicarnassæus
writeth, and out of

whose schole, as
Tullie
saith, came forth, mo noble Capitanes,

mo wise Councilors, than did out of
Epeius
horse at
Troie
.

This
Isocrates
, I say, did cause to be written, at the entrie of his

schole, in golden letters, this golden sentence, ean es philomathes,

ese polymathes which excellentlie said in
Greeke
, is thus rudelie

in Englishe, if thou louest learning, thou shalt attayne to moch
learning.

4. Philoponos.

Is he, that hath a lust to labor, and a will to take pains.
For, if a child have all the benefits of nature, with perfection of memory, love, like, & praise learning never so much, yet if he be not of himselfe painfull, he shall never attain unto it.

And yet where love is present, labor is seldom absent, and namefully in study of learning, and matters of the mind: and therefore did Isocrates rightlie judge, that if his scholar were philomathes he cared for no more. Aristotle, varying from Isocrates in priuate affairs of life, but agreeing with Isocrates in common judgement of learning, for love and labor in learning, is of the same opinion, uttered in these words, in his Rhetorike

2 Rhet. ad // ad Theodecten . Libertie kindleth love: Love Theod. // refuseth no labor: and labor obtayneth what so euer it seeketh. And yet nevertheless, Goodnes of nature may do little good: Perfection of memory, may serve to small use: All love may be employed in vayne: Any
labor may be some grained, if a man trust alwaies to his own
singuler witte, and will not be glad somtyme to heare, take
aduise, and learne of an other: And therfore doth
Socrates
very notablie adde the fifte note.

5. Philekoos.

He, that is glad to heare and learne of an other. For
otherwise, he shall sticke with great troble, where he might
go easlie forarde: and also catche hardlie a verie little by his
owne toyle, whan he might gather quicklie a good deale, by an
nothers mans teaching. But now there be some, that haue
great loue to learning, good lust to labor, be willing to learne of
others, yet, either of a fonde shamefastnes, or else of a proud

the brynging vp of youth.
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folie, they dare not, or will not, go to learne of an nother: And
therefore doth
Socrates
wisely add the sixteenth note of a good wit

in a child for learning, and that is.


He, that is naturally bold to ask any question, desirous to

search out any doubt, not ashamed to learn of the meanest,

not afraid to go to the greatest, until he be perfectly taught,

and fully satisfied. The seventh and last point is.

7. Philepainos.

He, that loves to be praised for well doing, at his father,

or master's hand. A child of this nature, will earnestly love

learning, gladly labor for learning, willingly learn of other,

boldly ask any doubt. And thus, by
Socrates
judgement, a

good father, and a wise schoolmaster, should choose a child to

make a scholar of, that hath by nature, the said perfect
qualities, and cumulative furniture, both of mind and body: hath
memorie, quicke to receyue, sure to keape, and readie to deliuer:

hath loue to learning: hath lust to labor: hath desire to learene

of others: hath boldnes to aske any question: hath mynde holie

bent, to wynne praise by well doing.

The two firste poynites be speciall benefites of nature:

which neuerthelesse, be well preserued, and moch encreased by

good order. But as for the fiue laste, loue, labor, gladnes to

learne of others, boldnes to aske doutes, and will to wynne

praise, be wonne andmaintened by the onelie wisedome and

discretion of the scholemaster. Which fiue poyntes, whether a

scholemaster shall worke soner in a childe, by fearefull beating,

or curtese handling, you that be wise, iudge.

Yet some men, wise in deede, but in this matter, more by

seueritie of nature, than any wisdome at all, do laugh at vs, when

we thus wishe and reason, that yong children should rather be

allured to learning by ientlines and loue, than compelled to

learning, by beating and feare: They say, our reasons serue

onelie to breede forth talke, and passe a waie tyme, but we

neuer saw good scholemaster do so, nor neuer red of wise man
that thought so.

Yes forsothe: as wise as they be, either in other mens

opinion, or in their owne conceite, I will bring the contrarie

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The first booke teachyng

iudgement of him, who, they them selues shall confesse, was as

wise as they are, or else they may be iustlie thought to haue

small witte at all: and that is
Socrates
, whose iudgement in

Plato
in 7. //
Plato
is plainlie this in these wordes: which,

de Rep. // bicause they be verie notable, I will recite them

in his owne tong, ouden mathema meta douleias

chre manthanein: oi men gar tou somatos ponoi bia ponoumenoi

cheiron ouden to soma apergazontai; psyche de, biaion ouden

emmonon mathema: in Englishe thus, No learning ought to be

learned with bondage: For bodelie labors, wrought by compul-
sion, hurt not the bodie: but any learning learned by compulsion,

tarieth not long in the mynde: And why? For what soeuer the

mynde doth learne vnwillinglie with feare, the same it doth

quicklie forget without care. And lest proude wittes, that loue

not to be contraryed, but haue lust to wrangle or trifle away

troth, will say, that
Socrates

troth, will say, that
Socrates
meaneth not this of childrens

meaneth not this of childrens

teaching, but of som other higher learnyng, heare, what

Socrates
in the same place doth more plainlie say: me toinyn

bia, o ariste, tous paidas en tois mathemasin, alla

paizontas trephe, that is to say, and therfore, my deare frend,

bring not vp your children in learning by compulsion and feare,

but by playing and pleasure. And you, that do read
Plato
, as

The right // ye shold, do well perceiue, that these be no

readyng of // Questions asked by
Socrates
, as doutes, but they

Plato
. // be Sentences, first affirmed by
Socrates
, as mere
trothes, and after, giuen forth by
Socrates
, as right Rules, most

necessarie to be marked, and fitte to be folowed of all them,

that would haue children taughte, as they should. And in this

counsell, iudgement, and authoritie of
Socrates
I will repose

my selfe, vntill I mete with a man of the contrarie mynde,

whom I may iustlie take to be wiser, than I thinke
Socrates

Yong Ien- // was. Fonde scholemasters, neither can vnder-
tlemen, be // stand, nor will folow this good counsell of
Socrates
'

wiselier // but wise ryders, in their office, can and will do

taught to // both: which is the onelie cause, that commonly,

ryde, by com- // the yong ientlemen of England, go so vnwillinge

mon ry- // to schole, and run so fast to the stable: For in
ders, than // verie deede fond scholemasters, by feare, do
to learne, // beate into them, the hatred of learning, and wise

by common // riders, by ientle allurements, do breed vp in

Schole- //
them, the loue of riding. They finde feare, & bondage in scholes, They feele libertie and freedome in stables: which causeth them, vterlie to abhore the one, and most gladlie to haunt the other. And I do not write this, that in exhorting to the one, I would dissuade yong ientlemen from the other: yea I am sorie, with all my harte, that they be giuen no more to riding, then they be: For, of all outward qualities, // Ryding. to ride faire, is most cumelie for him selfe, most necessarie for his contrey, and the greater he is in blood, the greater is his praise, the more he doth excede all other therein. It was one of the three excellent praises, amongst the noble ientlemen the old Percians , Alwaie to say troth, to ride faire, and shote well: and so it was engrauen vpon Darius tumbe, as
Strabo
beareth witnesse. // Strabo. 15.

Darius the king, lieth buried here,

Who in riding and shoting had neuer peare.

But, to our purpose, yong men, by any meanes, leesing the
loue of learning, whan by tyme they cum to their owne rule,

they carie commonlie, from the schole with them, a perpetuall

hatred of their master, and a continuall contempt of learning.

If ten lentlemen be asked, why they forget so sone in Court,

that which they were learning so long in schole, eight of them,

or let me be blamed, will laie the fault on their ill handling, by

their scholemasters.

Cuspinian
doth report, that, that noble Emperor
Maximilian

, would lament verie oft, his misfortune herein.

Yet, some will say, that children of nature, loue pastime,

and mislike learning: bicause, in their kinde, the // Pastime.
one is easie and pleasant, the other hard and

werisom: which is an opinion not so trewe, as // Learnynge.

some men weene: For, the matter lieth not so much in the
disposition of them that be yong, as in the order & maner of

bringing vp, by them that be old, nor yet in the difference of

learnynge and pastime. For, beate a child, if he daunce not well,

& cherish him, though he learne not well, ye shall haue him,

vnwilling to go to daunce, & glad to go to his booke. Knocke

him alwaies, when he draweth his shaft ill, and fauor him

againe, though he faut at his booke, ye shall haue hym verie

loth to be in the field, and verie willing to be in the schole.


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The first booke teachyng

Yea, I saie more, and not of my selfe, but by the iudgement of

those, from whom few wisemen will gladlie dissent, that if euer

the nature of man be giuen at any tyme, more than other, to

receiue goodnes, it is in innocencie of yong yeares, before, that
experience of euill, haue taken roote in hym. For, the pure
cleane witte of a sweete yong babe, is like the newest wax,
most hable to receiue the best and fayrest printing: and like a
new bright siluer dishe neuer occupied, to receiue and kepe
cleane, anie good thyng that is put into it.

And thus, will in children, wiselie wrought withall, maie
Will. } | // easelie be won to be verie well willing to
)in Children.| // learne. And witte in children, by nature,
Witte.} | // namelie memorie, the onelie keie and keper of
all learning, is readiest to receiue, and surest to kepe anie maner
of thing, that is learned in yougth: This, lewde and learned, by
common experience, know to be most trewe. For we remember
nothyng so well when we be olde, as those things which we
learned when we were yong: And this is not straunge, but
Yong yeares // common in all natures workes. Evry man sees,
aptest for // (as I sayd before) new wax is best for printyng:
learnynge. // new claie, fittest for working: new shorne woll,
aptest for sone and surest dying: new fresh flesh, for good and
durable salting. And this similitude is not rude, nor borowed
of the larder house, but out of his scholehouse, of whom, the

wisest of England, neede not be ashamed to learne. Yong

Yong Graftes grow not onelie sonest, but also fairest, and bring alwayes

forth the best and sweetest frute: yong whelpes learne easelie
to carie: yong Popingeis learne quicklie to speake: And so, to
be short, if in all other things, though they lacke reason, sens,
and life, the similitude of youth is fittest to all goodnesse,
surelie nature, in mankinde, is most beneficall and effectuall in
this behalfe.

Therfore, if to the goodnes of nature, be ioyned the
wisedome of the teacher, in leading yong wittes into a right and
plaine waie of learnyng, surelie, children, kept vp in Gods feare,
and gouerned by his grace, maie most easelie be brought well to
serue God and contrey both by vertue and wisedome.

But if will, and witte, by farder age, be once allured from
innocencie, delited in vaine sightes, filed with foull taulke,
crooked with wilfulnesse, hardned with stubburnesse, and let
the brynging vp of youth.

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louse to disobedience, surelie it is hard with ientlenesse, but

vnpossible with seuere crueltie, to call them backe to good

frame againe. For, where the one, perchance maie bend it,

the other shall surelie breake it: and so in stead of some hope,

leaue an assured desperation, and shamelesse con-

Xen.

1.

Cy-

tempt of all goodnesse, the fardest pointe in all //
ri Pæd.

mischief, as
Xenophon
doth most trewlie and most

wittelie marke.

Therfore, to loue or to hate, to like or contemne, to plie

this waie or that waie to good or to bad, ye shall haue as ye vse

a child in his youth.

And one example, whether loue or feare doth worke more

in a child, for vertue and learning, I will gladlie report: which

maie be hard with some pleasure, and folowed with more profit.
Before I went into Germanie, I came to Brodegate in Leceter-shire, to take my leave of that noble Ladie Jane Grey, to whom I was exceeding much beholding. //

Hir parentes, the Duke and Duches, with all the // Grey.
houseshold, Gentlemen and Gentlewomen, were hunting in the Parke: I found her, in her Chamber, reading Phædon Platonis in Greek, and that with as much delight, as some gentleman would read a merry tale in Bocace. After salutation, and duty done, with some other talk, I asked her, why she would lose so such pastime in the Parke? smiling she answered me: I wise, all their sport in the Parke is but a shadow to that pleasure, that I find in Plato: Alas good folk, they never felt, what true pleasure ment. And how came you Madame, quoth I, to this deepe knowledge of pleasure, and what did chieflie allure you unto it: seeing, not many women, but very few men have
atteined thereunto. I will tell you, quoth she, and tell you

a troth, which perchance ye will meruell at. One of the
greatest benefites, that euer God gaue me, is, that he sent me
so sharpe and severe Parentes, and so ientle a scholemaster.

For when I am in presence either of father or mother, whether
I speake, kepe silence, sit, stand, or go, eate, drinke, be merie,
or sad, be sowyng, plaiyng, dauncing, or doing anie thing els,
I must do it, as it were, in soch weight, mesure, and number,
euen so perfitelie, as God made the world, or else I am so
sharplie taunted, so cruellie threatened, yea presentlie some
tymes, with pinches, nippes, and bobbes, and other waiies, which

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The first booke teachyng

I will not name, for the honor I beare them, so without
measure misordered, that I thinke my selfe in hell, till tyme
cum, that I must go to
M. Elmer
, who teacheth me so ientlie,

so pleasantlie, with soch faire alluremente to learning, that I
thynke all the tyme nothing, whyles I am with hym. And

when I am called from hym, I fall on weeping, because, what

soeuer I do els, but learning, is ful of grief, trouble, feare, and

whole misliking vnto me: And thus my booke, hath bene so

moch my pleasure, & bringeth dayly to me more pleasure &

more, that in respect of it, all other pleasures, in very deede, be

but trifles and troubles vnto me. I remember this talke gladly,

both because it is so worthy of memorie, & bicause also, it was

the last talke that euer I had, and the last tyme, that euer I

saw that noble and worthie Ladie.

I could be ouer long, both in shewinge iust causes, and in

recitinge trewe examples, why learning shold be taught, rather

by loue than feare. He that wold see a perfite discourse of it,

Sturmius
// let him read that learned treatese, which my frende

de Inst. //
Ioan. Sturmius
wrote
de institutione Principis
, to

Princ. // the Duke of
Cleues
.
The godlie counsels of
Salomon
and
Iesus
the sonne of
Qui par- //
Sirach
, for sharpe kepinge in, and bridleinge of

cit virgæ, // youth, are ment rather, for fatherlie correction,

odit filium. // then masterlie beating, rather for maners, than for

learninge: for other places, than for scholes. For God forbid,

but all euill touches, wantonnes, lyinge, pickinge, slouthe, will,

stubburnnesse, and disobedience, shold be with sharpe chastise-

ment, daily cut away.

This discipline was well knowen, and diligentlie vsed,

among the
Græcians
, and old
Romanes
, as doth appeare in

Aristophanes, Isocrates
, and
Plato
, and also in the Comedies of

Plautus
: where we see that children were vnder the rule of

three persone: 
Præceptore, Pædagogo, Parente 
: the scholemaster
1. Schole- // taught him learnyng with all ientlenes: the
master. // Gouernour corrected his maners, with moch

2. Gouer- // sharpenesse: The father, held the sterne of his
nour. // whole obedience: And so, he that vsed to teache,

3. Father. // did not commonlie vse to beate, but remitted that
ouer to an other mans charge. But what shall we saie, whan

now in our dayes, the scholemaster is vsed, both for
Praeceptor

the brynging vp of youth.
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in learnyng, and
Pædagogus
in maners. Surelie, I wold he

shold not confound their offices, but discretelie vse the dewtie

of both so, that neither ill touches shold be left vnpunished, nor

ientlesse in teaching anie wise omitted. And he shall well do

both, if wiselie he do appointe diuersitie of tyme, & separate

place, for either purpose: vsing alwaise soch discrete modera-
tion as the scholehouse should be counted a
sanctuarie against feare: and verie well learning, a // The schole

common perdon for ill doing, if the fault, of it // house.

selfe be not ouer heinous.

And thus the children, kept vp in Gods feare, and preserued
by his grace, finding paine in ill doing, and pleasure in well
studiying, shold easelie be brought to honestie of life, and
perfitenes of learning, the onelie marke, that good and wise
fathers do wishe and labour, that their children, shold most
bouselie, and carefullie shot at.

There is an other discommoditie, besides crueltie in schole-
masters in beating away the loue of learning from // Youth of
children, which hindreth learning and vertue, and // England
good bringing vp of youth, and namelie yong // brought vp

iентlemen, verie moch in England. This fault // with to

is cleane contrary to the first. I wished before, // much li-
to haue loue of learning bred vp in children: // bertie.

I wishe as moch now, to haue yong men brought vp in good
order of liuing, and in some more seuere discipline, then
commonlie they be. We haue lacke in England of soch good
order, as the old noble Persians so carefullie vsed: // Xen. 7.

whose children, to the age of xxi. yeare, were // Cyri Ped.

brought vp in learnyng, and exercises of labor,

and that in soch place, where they should, neither see that was vncumlie, nor heare that was vnhonest. Yea, a yong ientleman was neuer free, to go where he would, and do what he liste him self, but vnder the kepe, and by the counsell, of some graue gouernour, vntill he was, either maryed, or cald to beare some office in the common wealth.

And see the great obedience, that was vsed in old tyme to fathers and gouernours. No sonne, were he neuer so old of yeares, neuer so great of birth, though he were a kynges sonne,

might not mary, but by his father and mothers also consent.

Cyrus the great, after he had conquered Babylon, and subdewed
The first booke teachyng

Riche king
Croesus
with whole
Asia minor
, cummyng triumphantly home, his uncle Cyaxeris offered him his daughter to

wife.
Cyrus thanked his uncle, and praised the maid, but for

marriage he answered him with these wise and sweet words, as

Xen. 8.
Cya-
// they be vtttered by
Xenophon
, o kuazare, to

ri. Paed.
// te genos epaino, kai ten paida, kai dora

boulomai de, ephe, syn te tou patros gnome

kai [te] tes metros tauta soi synainesai, &c., that is to say:

Vncle
Cyaxeris
, I commend the stocke, I like the maid, and

I allow well the dowrie, but (sayth he) by the counsell and

consent of my father and mother, I will determine farther of
thies matters.

Strong Samson also in Scripture saw a maide that liked him,

but he spake not to hir, but went home to his father, and his mother, and desired both father and mother to make the marriage for him. Doth this modestie, doth this obedience, that was in great kyng Cyrus, and stoute Samson, remaine in our yongmen at this daie? no surelie: For we liue not longer after them by tyme, than we liue farre different from them by good order. Our tyme is so farre from that old discipline and obedience, as now, not onelie yong ientlemen, but euen verie girles dare without all feare, though not without open shame, where they list, and how they list, marie them selues in spite of father, mother, God, good order, and all. The cause of this euill is, that youth is least looked vnto, when they stand [in] most neede of good kepe and regard. It auail-eth not, to see them well taught in yong yeares, and after whan they cum to lust and youthfull dayes, to giue them licence to
liue as they lust them selues. For, if ye suffer the eye of a
yong gentleman, once to be entangled with vaine sightes, and
the eare to be corrupted with fond or filthie taulke, the mynde
shall quicklie fall seick, and sone vomet and cast vp, all the
holesome doctrine, that he receiued in childhoode, though he
were neuer so well brought vp before. And being ons inglutted
with vanitie, he will streight way loth all learning, and all good
counsell to the same. And the parents for all their great cost
Great mens // and charge, reape onelie in the end, the frute
sonnes // of grief and care.
worst // This euill, is not common to poore men, as God
brought // will haue it, but proper to riche and great mens
vp. //

the brynging vp of youth.
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children, as they deserue it. In deede from seuen, to seuentene,
yong intlemen commonlie be carefullie enough brought vp: But
from seuentene to seuen and twentie (the most dangerous tyme of all a mans life, and most slipperie to stay well in) they haue commonlie the reigne of all licens in their owne // Wise men hand, and speciallie soch as do liue in the Court. // fond fa-

And that which is most to be merueled at, // thers.

commonlie, the wisest and also best men, be found the fondest fathers in this behalfe. And if som good father would seick some remedie herein, yet the mother (if the house hold of our Lady) had rather, yea, & will to, haue her sonne cunnyng & bold, in making him to lyue trimlie when he is yong, than by learning and trauell, to be able to serue his Prince and his contrie, both wiselie in peace, and stoutelie in warre, when he is old.

The fault is in your selues, ye noble mens sonnes, and therefore ye deserue the greater blame, that // Meane commonlie, the meaner mens children, cum to // mens sonnes be, the wisest counsellours, and greatest doers, // come to in the weightie affaires of this Realme. And // great au-

why? for God will haue it so, of his prouidence: // thoritie.
because ye will haue it no otherwise, by your negligence.

And God is a good God, & wisest in all his doinges, that

will place vertue, & displacce vice, in those Nobilitie

kingdomes, where he doth gouerne. For he without

knoweth, that Nobilitie, without vertue and wisedome.

wisedome, is bloud in deede, but bloud trewelie, without bones

& sinewes: & so of it selfe, without the other, verie weeke to

beare the burden of weightie affaires.

The greatest shippe in deede commonlie carieth the greatest

burden, but yet alwayes with the greatest ieoperdie, not onelie

for the persons and goodes committed vnto it Nobilitie

but euen for the shyppe it selfe, except it be with wise-
governed, with the greater wisdome.

But Nobilitie, gouerned by learning and wisedome, is

in deede, most like a faire shippe, Wisedom.

hauyng tide and winde at will, vnnder

the reule of a skilfull master: whan Nobilitie with-

contrarie wise, a shippe, caried, yea Out wise-

with the hiest tide & greatest winde, dome.
lacking a skilfull master, most commonlie, doth either, sinck it

selfe vpon sandes, or breake it selfe vpon rockes. And euen so,

Vaine plea- // how manie haue bene, either drowned in vaine

sure, and // pleasure, or ouerwhelmed by stout wilfulnesse,

stoute wil- // the histories of England be able to affourde ouer

fulnes, two // many examples vnto vs. Therfore, ye great and

greatest // noble mens children, if ye will haue rightfullie

enemies to // that praise, and enioie surelie that place, which

Nobilitie. // your fathers haue, and elders had, and left vnto

you, ye must kepe it, as they gat it, and that is, by the onelie

waie, of vertue, wisedome, and worthinesse.

For wisedom, and vertue, there be manie faire examples in

this Court, for yong gentlemen to folow. But they be, like

faire markes in the feild, out of a mans reach, to far of, to shote

at well. The best and worthiest men, in deede, be somtimes
seen, but seldom taulked withall: A yong gentleman, may
somtime knele to their person, smallie vse their companie, for
their better instruction.

But yong lentesmen ar faïne commonlie to do in the Court,
as yong Archers do in the feild: that is take soch markes, as be
Ill compa- // nie them, although they be neuer so foule to
nie marreth // shote at. I meene, they be driuen to kepe
youth. // companie with the worste: and what force ill
companie hath, to corrupt good wittes, the wisest men know
best.

And not ill companie onelie, but the ill opinion also of the
The Court // most part, doth moch harme, and namelie of
iudgeth // those, which shold be wise in the trewe de-
worst of the // cyphring, of the good disposition of nature, of
best natures // cumlinesse in Courtlie maners, and all right
in youth. // doinges of men.

But error and phantasie, do commonlie occupie, the place
of troth and iudgement. For, if a yong ientleman, be demeure
and still of nature, they say, he is simple and lacketh witte: if
he be bashefull, and will soone blushe, they call him a babishe

Xen. in
1. // and ill brought vp thyng, when
Xenophon
doth

Cyr. Pæd.
// preciselie note in
Cyrus
, that his bashfulnes in

youth, was ye
e
verie trewe signe of his vertue &

The Grace // stoutnes after: If he be innocent and ignorant of

in Courte. // ill, they say, he is rude, and hath no grace, so

the brynging vp of youth.
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vngraciouslie do som gracelesse men, misuse the faire and
godlie word GRACE.

But if ye would know, what grace they meene, go, and

looke, and learn emonges them, and ye shall see that it is:

First, to blush at nothing. And blusheyng in youth, sayth
Aristotle is nothyng els, but feare to do ill: which feare beyng once lustely fraid away from youth, then foloweth, // Grace of to dare do any mischief, to contemne stoutly any // Courte. goodnesse, to be busie in every matter, to be skilfull in every thyng, to acknowledge no ignorance at all.

To do thus in Court, is counted of some, the chief and greatest grace of all: and termed by the name of a // Cic. 3. de vertue, called Corage & boldnesse, whan Crassus // Or.

in Cicero teacheth the cleane contrarie, and that most wittelie, saying thus: Audere, cum bonis // Boldnes etiam rebusconiunctum, per seipsum est magnopere // yea in a fugiendum. Which is to say, to be bold, yea // good mat-

in a good matter, is for it self, greatlie to be // ter, not to
exchewed. // be praised.

Moreouer, where the swing goeth, there to follow, fawne,

flatter, laugh and lie lustelie at other mens liking. // More

To face, stand formest, shoue backe: and to the // Grace of

meaner man, or vnknowne in the Court, to // Courte.

seeme somwhat solume, coye, big, and dangerous of looke,

taulk, and answere: To thinke well of him selfe, to be lustie

in contemning of others, to haue some trim grace in a priuie

mock. And in greater presens, to beare a braue looke: to be

warlike, though he neuer looked enimie in the face in warre:

yet som warlike signe must be vsed, either a slouinglie busking,

or an ouerstaring frounced hed, as though out of euerie heeres

toppe, should suddenlie start out a good big othe, when nede

requireth, yet praised be God, England hath at // Men of

this time, manie worthie Capitaines and good // warre, best

souldiours, which be in deede, so honest of // of conditi-

behauior, so cumlie of conditions, so milde of // ons.

maners, as they may be examples of good order, to a good sort

of others, which neuer came in warre. But to retorne, where
I left: In place also, to be able to raise taulke, and make
discourse of euerie rishe: to haue a verie good // Palmistrie.

will, to heare him selfe speake: To be seene

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The first booke teachyng

in Palmestrie, wherby to conueie to chast eares, som fond or

filthie taulke:

And if som Smithfeild Ruffian take vp, som strange
going: som new mowing with the mouth: som wrinchyng

with the shoulder, som braue prouerbe: som fresh new othe,
that is not stale, but will rin round in the mouth: som new
disguised garment, or desperate hat, fond in facion, or gaurish

in colour, what soeuer it cost, how small soeuer his liuing be,

by what shift soeuer it be gotten, gotten must it be, and vsed

with the first, or els the grace of it, is stale and gone: som

part of this gracelesse grace, was discribed by me, in a little

rude verse long ago.
To laugh, to lie, to flatter, to face:

Four ways in Court to win men grace.

If thou be thrall to none of these,

Away good Peep goos, hens John Cheese:

Mark well my word, and mark their deed,

And think this verse part of thy Crede.

Would to God, this talk were not true, and that some
men's doings were not thus: I write not to hurt any, but to

Council. // profit some to accuse none, but to monish

Ill[ // soch, who, allured by ill counsell, and folowing

[ // ill example, contrarie to their good bringynge vp,

Company. // and against their owne good nature, yeld ouer-
moch to these folies and faults: I know many serving men,

Serving // of good order, and well staide: And again, I

men. // heare saie, there be some serving men do but ill

Terentius.
// service to their yong masters. Yea, rede
Terence
Plautus.
// and
Plaut.
aduisedlie ouer, and ye shall finde in

those two wise writers, almost in euery commedie, no vn-

Serui cor- // thriftie yong man, that is not brought there vnto,

ruptelæ // by the sotle inticement of som lewd seruant.

iuuenum. // And euen now in our dayes
Getæ
and
Daui
,'

Gnatos
and manie bold bawdie
Phormios
to, be preasing in,

Multi Ge- // to pratle on euerie stage, to medle in euerie

tæ pauci // matter, whan honest
Parmenos
shall not be hard,

Parmeno- // but beare small swing with their masters. Their

nes. // companie, their taulke, their ouer great experience

the brynging vp of youth.
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in mischief, doth easelie corrupt the best natures, and best
brought vp wittes.

But I meruell the lesse, that thies misorders be emonges
som in the Court, for commonlie in the contrie // Misorders
also euerie where, innocencie is gone: Bashful- // in the coun-
nesse is banished: mocch presumption in yougthe: // trey.
small authoritie in aige: Reuerence is neglected: dewties be
confounded: and to be shorte, disobedience doth ouerflowe the
bankes of good order, almoaste in euerie place, almoaste in euerie
degree of man.

Meane men haue eies to see, and cause to lament, and
occasion to complaine of thies miseries: but other haue
authoritie to remedie them, and will do so to, whan God shall
think time fitte. For, all thies misorders, be Goddes iuste
plages, by his sufferance, brought iustelie vpon vs, for our
sinnes, which be infinite in nomber, and horrible in deede, but
namelie, for the greate abhominable sin of vn- // Contempt
kindnesse: but what vnkindnesse? euen such // of Gods
vnkindnesse as was in the lewes, in contemninge // trewe Re-
Goddes voice, in shrinking from his woorde, in // ligion.

wishing backe againe for
Ægypt
, in committing aduoultrie and

hordom, not with the women, but with the doctrine of Babylon,

did bring all the plages, destructions, and Captiuities, that fell

so ofte and horriblie, vpon Israell.

We haue cause also in England to beware of vnkindnesse,

who haue had, in so fewe yeares, the Candel of Goddes

worde, so oft lightned, so oft put out, and yet //
Doctrina

will venture by our vnthankfulnesse in doctrine //
Mores.

and sinfull life, to leese againe, lighte, Candle,

Candlesticke and all.

God kepe vs in his feare, God grafte in vs the trewe

knowledge of his woorde, with a forward will to folowe it, and

so to bring forth the sweete fruites of it, & then shall he

preserue vs by his Grace, from all maner of terrible dayes.

The remedie of this, doth not stand onelie, //
Publicæ

in making good common lawes for the hole //
Leges.
Realme, but also, (and perchance cheiflie) //
Domestica

in observing priuate discipline euerie man care- //
disciplina.

fullie in his own house: and namelie, if speciall //
Cognitio

regard be had to yougth: and that, not so moch, //
oni.

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The first booke teachyng

in teaching them what is good, as in keping them from that,

that is ill.

Therefore, if wise fathers, be not as well waare in weeding

Ignoratio
// from their Children ill thinges, and ill companie,

mali.
// as they were before, in graftinge in them

learninge, and prouiding for them good schole-
masters, what frute, they shall reape of all their coste & care,

common experience doth tell.
Here is the place, in yougthe is the time whan som

Some // ignorance is as necessarie, as moch knowledge,

ignorance, // and not in matters of our dewtie towards God,

as good as // as som wilful wittes willinglie against their owne

knowledge. // knowledge, perniciouslie againste their owne

conscience, haue of late openlie taught. In deede
S. Chryso-

Chrisost. de
//
 stome
, that noble and eloquent Doctor, in a

Fato.
// sermon
contra fatum
, and the curious serchinge of

natiuities, doth wiselie saie, that ignorance therein,

is better than knowledge: But to wring this sentence, to

wreste thereby out of mens handes, the knowledge of Goddes

doctrine, is without all reason, against common sence, contrarie
to the judgement also of them, which be the discreetest men, and

Iulia. Apo-
// best learned, on their own side. I know,
Iulianus
Apostata did so, but I neuer hard or red, that any auncyent father of the primitiue chirch, either thought or wrote so.

But this ignorance in yougthe, which I spake on, or rather Innocency // this simplicitie, or most trewlie, this innocencie,

in youth. // is that, which the noble Persians , as wise Xenophon
doeth testifie, were so carefull, to breede vp their yougth in. But Christian fathers commonlie do not so. And I will tell you a tale, as moch to be misliked, as the Persians example is to be folowed.

This last somer, I was in a Ientlemans house: where A childe ill // a yong childe, somewhat past fower yeare olde,
brought // cold in no wise frame his tongue, to saie, a little vp. // shorte grace: and yet he could roundlie rap out,

so manie vgle othes, and those of the newest facion, as som good man of fourescore yeare olde hath neuer hard named
Ill Pa- // before: and that which was most detestable of
rentes. // all, his father and mother wold laughe at it. I

the brynging vp of youth.
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moche doubte, what conforte, an other daie, this childe shall
bring vnto them. This Childe vsing moche the companie of
seruinge men, and geuing good eare to their taulke, did easelie
learne, which he shall hardlie forget, all daies of his life here-
after: So likewise, in the Courte, if a yong lenteleman will
ventur him self into the companie of Ruffians, it is ouer greate
a ieopardie, lest, their facions, maners, thoughtes, taulke, and
deedes, will verie sone, be euere like. The confounding of
companies, breedeth confusion of good maners // Ill compa-
both in the Courte, and euerie where else. // nie.

And it maie be a great wonder, but a greater shame, to vs

Christian men, to vnderstand, what a heithen writer,
Isocrates
doth leaue in memorie of writing, concerning the //
Isocrates.

care, that the noble Citie of
Athens
had, to bring

vp their yougthe, in honest companie, and vertuous discipline,

whose taulke in Greke, is, to this effect, in Englishe.

"The Citie, was not more carefull, to see their Children

"well taughte, than to see their yong men well // In Orat.

"gouerned: which they brought to passe, not so // Ariopag.

"much by common lawe, as by priuate discipline.

"For, they had more regard, that their yougthe, by good order

"shold not offend, than how, by lawe, they might be punished:

"And if offense were committed, there was, neither waie to

"hide it, neither hope of pardon for it. Good natures, were

"not so moche openlie praised as they were secretlie marked,

"and watchfullie regarded, lest they should lease the goodnes

"they had. Therefore in scholes of singing and dauncing, and

"other honest exercises, gouernours were appointed, more

"diligent to ouersee their good maners, than their masters were,

"to teach them anie learning. It was som shame to a yong
"man, to be seen in the open market: and if for business, he

"passed through it, he did it, with a merulous modesty, and

"bashful faction. To eate, or drink in a Tauerne, was not

"only a shame, but also punishable, in a young man. To

"contrary, or to stand in terms with an old man, was more

"heinous, than in some place, to rebuke and scold with his

"own father; with many other good orders, and fair
disciplines, which I refer to their reading, that have lust
to look upon the description of such a worthie common
welthe.

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The first booke teachyng

And to know, what worthie fruit, did spring of such

Good sede, // worthie seade, I will tell you the most meruell

worthie // of all, and yet such a trothe, as no man shall

frute. // deny it, except such as be ignorant in knowledge

of the best stories.
Athens, by this discipline and good ordering of yougthe, did

Athenes.

// breede vp, within the circute of that one Citie,

within the compas of one hondred yeare, within

the memorie of one mans life, so manie notable Capitaines in

warre, for worthinesse, wisdome and learning, as be scarce

Roma. // matchable no not in the state of Rome, in the

compas of those seauen hondred yeares, whan it

florished moste.

And bicause, I will not onelie saie it, but also proue it, the

The noble // names of them be these.
Miltiades, Themistocles

Capitaines //
Xantippus, Pericles, Cymon, Alcybiades, Thrasybulus

of Athens. //
Conon, Iphicrates, Xenophon, Timotheus, Theopompus

Demetrius

, and diuers other mo: of which euerie one, maie

iustelie be spoken that worthie praise, which was geuen to
Scipio Africanus
, who,
Cicero
douteth, whether he were, more

noble Capitaine in warre, or more eloquent and wise councilor

Æmil.
// in peace. And if ye beleue not me, read dili-

Probus.
// gentlie,
Æmilius Probus
in Latin, and
Plutarchus.

Plutarchus.
// in Greke, which two, had no cause either to

flatter or lie vpon anie of those which I haue

recited.

And beside nobilitie in warre, for excellent and matchles

The lear- // masters in all maner of learninge, in that one

ned of A- // Citie, in memorie of one aige, were mo learned

thenes. // men, and that in a maner altogether, than all

tyms doth remember, than all place doth affourde, than all other

tonges do conteine. And I do not meene of those Authors,

which, by iniurie of tyme, by negligence of men, by crueltie of

fier and sworde, be lost, but euen of those, which by Goddes
grace, are left yet vnto us: of which I thank God, euen my

poore studie lacketh not one. As, in Philosophie,
Plato, Aris-

totle, Xenophon, Euclide
and
Theophrast
: In eloquens and Ciuill

lawe,
Demosthenes, Æschines, Lycurgus, Dinarchus, Demades,

Isocrates, Isæus, Lysias, Antisthenes, Andocides
: In histories,
He-

Hecdotus, Thucydides, Xenophon
: and which we lacke, to our

the brynging vp of youth.
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great losse,
Theopompus
and
Eph[orus]
: In Poetrie
Æschylus,

Sophocles, Euripides, Aristophanes
, and somwhat of
Menander,

Demosthenes
sister sonne.

Now, let Italian, and Latin it self, Spanishe, French,
Douch, and Englishe bring forth their lerning, // Learnyng,

and recite their Authors, 
Cicero 
onelie excepted, // chiefly con-

and one or two moe in Latin, they be all patched // teined in 
cloutes and ragges, in comparison of faire wouen // the Greke, 
broade clothes. And trewelie, if there be any // and in no o-
good in them, it is either lerned, borowed, or // ther tong. 

stolne, from some one of those worthie wittes of 
Athens 
.

The remembrance of soch a common welthe, vsing soch 
discipline and order for yougthe, and thereby bringing forth to 
their praise, and leauing to vs for our example, such Capitaines 
for warre, soch Counselors for peace, and matcheles masters, 
for all kinde of learninge, is pleasant for me to recite, and not 
irksum, I trust, for other to heare, except it be soch, as make 
neither counte of vertue nor learninge.

And whether, there be anie soch or no, I can not well tell: 
yet I hear saie, some yong lentlemen of oures, // Contem-
count it their shame to be counted learned: and // ners of
perchance, they count it their shame, to be / learnyng.

counted honest also, for I heare saie, they medle as litle with the

one, as with the other. A meruelous case, that lentlemen

shold so be ashamed of good learning, and neuer a whit ashamed

of ill maners: soch do saie for them, that the

lentlemen of France do so: which is a lie, as / lentlemen

God will haue it.

Langæus
, and

Belæus
that be / of France.

dead, & the noble

Vidam
of Chartres, that is aliue, and infinite

mo in France, which I heare tell of, proue this to be most false.

And though som, in France, which will nedes be lentlemen,

whether men will or no, and haue more ientleshipe in their hat,

than in their hed, be at deedlie feude, with both learning and

honestie, yet I beleue, if that noble Prince, king

Francis
the

first were aliue, they shold haue, neither place in / Franciscus

his Courte, nor pension in his warres, if he had / I. Nobilis.

knowledge of them. This opinion is not French, // Francorum
but plaine Turckishe: from whens, some Frenche // Rex.

fetch more faultes, than this: which, I praiue God, kepe out of

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The first booke teachyng

England, and send also those of oures better mindes, which

bend them selues against vertue and learninge, to the con-

tempte of God, dishonor of their contrie to the hurt of manie

others, and at length, to the greatest harme, and utter destruction

of themselues.

Som other, hauing better nature, but lesse witte, (for ill

commonlie, haue ouer moch witte) do not vetterlie dispraise

Experience // learning, but they saie, that without learning,

without // common experience, knowledge of all facion, and

learning. // haunting all companies, shall worke in yougthe,

both wisdome, and habilitie, to execute anie weightie affaire.

Surelie long experience doth proffet moch, but moste, and

almost onelie to him (if we meene honest affaires) that is dili-
gentlie before instructed with preceptes of well doinge. For

good precepts of learning, be the eyes of the minde, to looke

wiselie before a man, which waie to go right, and which not.

Learning teacheth more in one yeare than experience in

Learnyng. // twentie: And learning teacheth safelie. when

experience maketh mo miserable then wise. He

Experience. // hasardeth sore, that waxeth wise by experience.

An unhappie Master he is, that is made cunning by manie

shippewrakes: A miserable merchant, that is neither riche or

wise, but after som bankroutes. It is costlie wisdom, that is

bought by experience. We know by experience it selfe, that it

is a meruelous paine, to finde oute but a short waie, by long

wandering. And surelie, he that wold proue wise by

experience, he maie be wittie in deede, but euen like a swift

runner, that runneth fast out of his waie, and vpon the night,

he knoweth not whither. And verilie they be fewest of

number, that be happie or wise by vnlearned experience. And

looke well vpon the former life of those fewe, whether your

example be old or yonge, who without learning haue gathered,
by long experience, a little wisdom, and some happiness: and

when you do consider, what mischief they have committed,

what dangers they have escaped (and yet xx. for one, do

perish in the adventure) than think well with yourself,

whether you would, that your own son, should come to wisdom

and happiness, by the way of such experience or no.

It is a notable tale, that old Sir Roger Chamloes

, sometime

the bringing up of youth.

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chief Justice, would tell of himself. When he was ancient

in Inner Court, certain gentlemen // Sir Roger

were brought before him, to be corrected for

Chamloes.

certain disorders: And one of the lustiest said:

Sir, we be young gentlemen, and wise men before us, have

proved all factions, and yet those have done well: this they

said, because it was well known, that Sir
Roger
had bene a
good feole in his yougth. But he aunswered them verie wiselie.

In deede saith he, in yougthe, I was, as you ar now: and I

had twelue feloes like vnsto my self, but not one of them came
to a good ende. And therfore, folow not my example in yougth,

but folow my councell in aige, if euer ye thinke to cum to this

place, or to thies yeares, that I am cum vnsto, lesse ye meete
either with pouertie or Tiburn in the way.

Thus, experience of all facions in yougthe, beinge, in profe,
alwaise daungerous, in isshue, seldom lucklie, is // Experience.
a waie, in deede, to ouermoch knowledge, yet

vsed commonlie of soch men, which be either caried by som
curious affection of mynde, or driuen by som hard necessitie of
life, to hasard the triall of ouer manie perilous adventures.

Erasmus
the honor of learning of all oure time, saide

wiselie that experience is the common schole- //
Erasmus.

house of foles, and ill men: Men, of witte and // Experience,
honestie, be otherwise instructed. For there be, // the schole-

that kepe them out of fier, and yet was neuer // house of

burned: That beware of water, and yet was neuer // Foles, and

nie drowninge: That hate harlottes, and was // ill men.

neuer at the stewes: That abhorre falshode, and neuer brake

promis themselues.

But will ye see, a fit Similitude of this aduentured experience.

A Father, that doth let louse his son, to all experiences, is most

like a fond Hunter, that letteth slippe a whelpe to the hole

herde. Twentie to one, he shall fall vpon a rascall, and let

go the faire game. Men that hunt so, be either ignorant

persones, preuie stealers, or night walkers.

Learning therefore, ye wise fathers, and good bringing vp,

and not blinde & dangerous experience, is the next and readiest

waie, that must leede your Children, first, to wisdom, and than

to worthinesse, if euer ye purpose they shall cum there.

And to saie all in shorte, though I lacke Authoritie to glue
counsell, yet I lacke not good will to wisshe, that the yougthe

How expe- in England, speciallie lenthem, and namelie no-

rience may bilitie, shold be by good bringing vp, so grounded

proffet. in judgement of learninge, so founded in loue of

honestie, as, whan they shold be called forthe to the execution

of great affaires, in seruice of their Prince and contrie, they

might be hable, to vse and to order, all experiences, were they

good were they bad, and that, according to the square, rule, and

line, of wisdom learning and vertue.

And, I do not meene, by all this my taulke, that yong

Diligent lenthemen, should alwaies be poring on a booke,

learninge and by vsing good studies, shold lease honest

ought to be pleasure, and haunt no good pastime, I meene

ioyned with nothing lesse: For it is well knowne, that I both

pleasant like and loue, and haue alwaies, and do yet still

pastimes, vse, all exercises and pastimes, that be fitte for my

namelie in a nature and habilitie. And beside naturall dispo-
or Anabaptist in Religion, to mislike a merie, pleasant, and plaifull nature, if no outrage be committed, against lawe, measure, and good order.

Therefore, I wold wishe, that, beside some good time, fitlie appointed, and constantlie kepte, to encrease by readinge, the knowledge of the tonges and learning, yong intlemen shold Learnyng use, and delite in all Courtelie exercises, and joyned with intlemanlike pastimes. And good cause whie:
pastimes. // For the self same noble Citie of Athenes, iustlie commended of me before, did wiselie and vpon great considera-
tion, appoint, the Muses, Apollo , and Pallas , to be patrones of

Musæ. // learninge to their yougte. For the Muses,

besides learning, were also Ladies of dauncinge,

Apollo. // mirthe and ministrelsie: Apollo , was god of shooting,
and Author of cunning playing vpon Instrumentes:

Pallas.

//

Pallas also was Laidie mistres in warres. Wher-

bie was nothing else ment, but that learninge shold be alwaise

mingled, with honest mirthe, and cumlie exercises: and that

warre also shold be gouerned by learning, and moderated by

wisdom, as did well appeare in those Capitaines of Athenes

named by me before, and also in

Scipio

&

Cæsar

, the two

Diamondes of Rome.

the brynging vp of youth.

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And

Pallas

, was no more feared, in weering

Ægida

, than she

was praised, for chosing

Oliva

: whereby shineth // Learning
the glory of learning, which thus, was Gouernour rewleth

& Mistres, in the noble Citie of Athenes, both of both warre

warre and peace. and peace.

Therefore, to ride cumlie: to run faire at the tilte or ring:

to plaie at all weapones: to shote faire in bow, or surelie in gon:

to vaut lustely: to runne: to leape: to wrestle: The pas-
to swimme: To daunce cumlie: to sing, and playe times that
	of instrumentes cunnyngly: to Hawke: to hunte: be fitte for

to playe at tennes, & all pastimes generally, which Courtlie

be ioyned with labor, vsed in open place, and on gentlemen.

the day light, conteining either some fitte exercise for warre, or

some pleasant pastime for peace, be not onelie cumlie and decent,

but also verie necessarie, for a Courtlie lentelemen to vse.

But, of all kinde of pastimes, fitte for a lentelemen, I will,

godwilling, in fitter place, more at large, declare fullie, in my

booke of the Cockpitte: which I do write, to The Cok-
satisfie som, I trust, with som reason, that be pitte.

more curious, in marking other mens doinges, than
carefull in mendying their owne faultes. And som also will

nedes busie them selues in merueling, and adding thereunto

vnfrendlie taulke, why I, a man of good yeares, and of no ill

place, I thanke God and my Prince, do make choise to spend

soch tyme in writyng of trifles, as the schole of shoting, the

Cockpitte, and this booke of the first Principles of Grammer,

rather, than to take some weightie matter in hand, either of

Religion, or Ciuill discipline.

Wise men I know, will well allow of my choise herein: and

as for such, who haue not witte of them selues, but must learne

of others, to iudge right of mens doynges, let them // A booke of

read that wise Poet
Horace
in his
Arte Poetica
, // a lofty title,

who willeth wisemen to beware, of hie and loftie // beareth the

Titles. For, great shippes, require costlie tack- // brag of o-

ling, and also afterward dangerous gouernment: // uergreat a

Small boates, be neither verie chargeable in // promise.

makyng, nor verie oft in great ieoperdie: and yet they cary
many tymes, as good and costlie ware, as greater vessels do.

A meane Argument, may easelie beare, the light burden of

a small faute, and haue alwaise at hand, a ready excuse for

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The first booke teachyng

ill handling: And, some praise it is, if it so chaunce, to be

The right // better in deede, than a man dare venture to

choise, to // seeme. A hye title, doth charge a man, with

chose a fitte // the heauie burden, of to great a promise: and

Argument // therefore sayth
Horace
verie wittelie, that, that

to write // Poete was a verie fool, that began hys booke,

vpon. // with a goodlie verse in deede, but ouer proude

Hor. in
// a promise.

Arte Poet.  
//
Fortunam Priami cantabo & nobile bellum,

And after, as wiselie.

Quantò rectius hic, qui nil molitur ineptius. etc.

Meening
Homer
, who, within the compasse of a smal

Homers
// Argument, of one harlot, and of one good wife,

wisdom in // did vter so moch learning in all kinde of sciences,

choice of // as, by the iudgement of
Quintilian
, he deseueth

his Argu- // so hie a praise, that no man yet desuered to sit

ment. // in the second degree beneth him. And thus moch

out of my way, concerning my purpose in spending penne, and

paper, & tyme, vpon trifles, & namelie to aunswere some, that

haue neither witte nor learning, to do any thyng them selues,

neither will nor honestie, to say well of other.

To ioyne learnyng with cumlie exercises,
Conto Baldesær
The Cor- //
Castiglione
in his booke,
Cortegiano
, doth trimlie
tegian, an // teache: which booke, aduiselie read, and dili-
excellent // gentlie folowed, but one yeare at home in
booke for a // England, would do a yong ientleman more good,
iентleman. // I wisse, then three yeares trauell abrode spent in
Italie
. And I meruell this booke, is no more read in the Court,

than it is, seying it is so well translated into English by a worthie

Syr
Tho.
// ientleman Syr
Th. Hobbye
, who was many wayes

Hobbye.
// well furnished with learnyng, and very expert in

knowledge of diuers tonges.

And beside good preceptes in bookes, in all kinde of tonges,

this Court also neuer lacked many faire examples, for yong

Examples // ientlemen to folow: And surelie, one example,

better than // is more valiable, both to good and ill, than xx.

preceptes. // preceptes written in bookes: and so
Plato
, not in

one or two, but diuerse places, doth plainlie teach.

the brynging vp of youth.

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If kyng
Edward
had liued a little longer, his onely example

had breed soch a rase of worthie learned ientlemen, //
King Ed.
6.

as this Realme neuer yet did affourde.

And, in the second degree, two noble Primeroses of

Nobilitie, the yong Duke of Suffolke, and Lord // The yong

H. Matreuers
, were soch two examples to the // Duke of

Court for learnyng, as our tyme may rather wishe, // Suffolke.

than looke for agayne. //
L. H. Mar-

//
treuers.

At Cambrige also, in S. Iohns Colledge, in
my tyme, I do know, that, not so much the good statutes, as two

lentlemen, of worthie memorie Syr
Iohn Cheke
, //
Syr John

and Doctour
Readman
, by their onely example //
Cheke.

of excellency in learnyng, of godlynes in liuyng, of
diligencie in studying, of counsell in exhorting, of good order in

all thyng, did breed vp, so many learned men, in //
D. Read-

that one College of S. Iohns, at one time, as I //
man.

beleue, the whole Vniuersitie of
Louaine
, in many

yeares, was neuer able to affourd.

Present examples of this present tyme, I list not to
touch: yet there is one example, for all the len- //
Queene
tlemen of this Court to folow, that may well //
Elisabeth.

satisfie them, or nothing will serue them, nor no
eample moue them, to goodnes and learning.

It is your shame, (I speake to you all, you yong lentlemen
of England) that one mayd should go beyond you all, in excel-

cience of learnyng, and knowledge of diuers tonges. Pointe

forth six of the best giuen gentlemen of this Court, and all they

together, shew not so much good will, spend not so much tyme,

bestow not so many houres, dayly orderly, & constantly, for the

increase of learning & knowledge, as doth the Queenes Maiestie

her selfe. Yea I beleue, that beside her perfit readines, in

Latin, Italian, French

, &

Spanish

, she readeth here now at

Windsore more Greeke euery day, than some Prebendarie of

this Chirch doth read

Latin

in a whole weeke. And that

which is most praise worthie of all, within the walles of her

priuie chamber, she hath obteyned that excellencie of learnyng,

to vnderstand, speake, & write, both wittely with head, and

faire with hand, as scarse one or two rare wittes in both the

Vnuiersities haue in many yeares reached vnto. Amongest

all the benefites y

t

God hath blessed me with all, next the
knowledge of Christes true Religion, I counte this the greatest,

that it pleased God to call me, to be one poore minister in

settyng forward these excellent giftes of learnyng in this most

excellent Prince. Whose onely example, if the rest of our

Ill Exam- // nobilitie would folow, than might England be,

plies haue // for learnyng and wisedome in nobilitie, a spectacle

more force, // to all the world beside. But see the mishap of

then good // men: The best examples haue neuer such forse

eamples. // to moue to any goodnes, as the bad, vaine, light

and fond, haue to all ilnes.

And one example, though out of the compas of learning,

yet not out of the order of good maners, was notable in this

Courte, not fullie xxiiiij. yeares a go, when all the actes of

Parlament, many good Proclamations, diuerse strait commanude-

mentes, sore punishment openlie, speciall regarde priuatelie, cold
not do so much to take away one misorder, as the example of
one big one of this Courte did, still to kepe vp the same: The
memorie whereof, doth yet remaine, in a common prouerbe of
Birching lane.

Take hede therfore, ye great ones in ye
Court, yea though

Great men // ye be ye
greatest of all, take hede, what ye do,
in Court, // take hede how ye liue. For as you great ones
by their // vse to do, so all meane men loue to do. You be
example, // in deed, makers or marrers, of all mens maners
make or // within the Realme. For though God hath placed
marre, all // yow, to be cheife in making of lawes, to beare
other mens // greatest authoritie, to commaund all others: yet
maners. // God doth order, that all your lawes, all your authoritie, all your
commaundementes, do not halfe so moch with meane men, as

Example // doth your example and maner of liuinge. And
in Religion. // for example euin in the greatest matter, if yow
your selues do serue God gladlie and orderlie for
conscience sake, not coldlie, and somtyme for maner sake, you
carie all the Courte with yow, and the whole Realme beside,
earnestlie and orderlie to do the same. If yow do otherwise,
yow be the onelie authors, of all misorders in Religion, not
onelie to the Courte, but to all England beside. Infinite shall
be made cold in Religion by your example, that neuer were
hurt by reading of bookes.

And in meaner matters, if three or foure great ones in

the brynging vp of youth.
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Courte, will nedes outrage in apparell, in huge hose, in mon-

strous hattes, in gaurishe colers, let the Prince Pro- // Example
clame, make Lawes, order, punishe, commaunde // in apparell.
euerie gate in London dailie to be watched, let all
good men beside do euerie where what they can, surelie the
misorder of apparell in mean men abrode, shall neuer be
amended, except the greatest in Courte will order and mend
them selues first. I know, som greate and good ones in Courte,

were authors, that honest Citizens of London, shoulde watche

at euerie gate, to take misordered persones in apparell. I know,

that honest Londoners did so: And I sawe, which I saw than,

& reporte now with some greife, that som Courtlie men were

offended with these good men of London. And that, which

greued me most of all, I sawe the verie same tyme, for all theis

good orders, commaunded from the Courte and executed in

London, I sawe I say, cum out of London, euen // Masters,

vnto the presence of the Prince, a great rable of // Vshers, &

meane and light persons, in apparell, for matter, // Scholers

against lawe, for making, against order, for facion, // of fense.

namelie hose, so without all order, as he thought himselfe most

braue, that durst do most in breaking order and was most

monsterous in misorder. And for all the great commaunde-

mentes, that came out of the Courte, yet this bold misorder,

was winked at, and borne withall, in the Courte. I thought,

it was not well, that som great ones of the Court, durst declare

themselves offended, with good men of London, for doinge their
dewtie, & the good ones of the Courte, would not shew them-
selues offended, with ill men of London, for breaking good
order. I fownde thereby a sayinge of
Socrates
to be most trewe

that ill men be more hastie, than good men be forwarde, to
prosecute their purposes, even as Christ himself saith, of the
Children of light and darknes.

Beside apparell, in all other thinges to, not so moch, good

lawes and strait commaundementes as the example and maner

of liuing of great men, doth carie all meane men euerie where,
to like, and loue, & do, as they do. For if but two or three

noble men in the Court, wold but beginne to // Example

shoote, all yong lentlemen, the whole Court, all // in shoo-

London, the whole Realme, wold straight waie // tyng.

exercise shooting.

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The first booke teachyng

What praise shold they wynne to themselues, what com-
moditie shold they bring to their contrey, that would thus
deserue to be pointed at: Beholde, there goeth, the author of
good order, the guide of good men. I cold say more, and yet
not ouermuch. But perchance, som will say, I haue stepte to
farre, out of my schole, into the common welthe, from teaching

Written not // a yong scholer, to monishe greate and noble men:
for great // yet I trust good and wise men will thinke and
men, but for // iudge of me, that my minde was, not so mocch,
great mens // to be busie and bold with them, that be great
children. // now, as to giue trewe aduise to them, that may
be great hereafter. Who, if they do, as I wishe them to do,
how great so euer they be now, by blood and other mens
meanes, they shall becum a greate deale greater hereafter, by
learninge, vertue, and their owne desertes: which is trewe praise,
right worthines, and verie Nobilitie in deede. Yet, if som will
needes presse me, that I am to bold with great men, & stray to

Ad Philip. // farre from my matter, I will aunswere them with

S. Paul, siue percontentionem, siue quocunque modo,
modò Christus prædicetur, &c.
euen so, whether in place, or out

of place, with my matter, or beside my matter, if I can hereby

either prouoke the good, or staye the ill, I shall thinke my

writing herein well imployed.

But, to cum downe, from greate men, and hier matters, to

my litle children, and poore scholehouse againe, I will, God

willing, go forwarde orderlie, as I purposed, to instructe

Children and yong men, both for learninge and maners.

Hitherto, I haue shewed, what harme, ouermoch feare

bringeth to children: and what hurte, ill companie, and ouer-moch libertie breedeth in yougthe: meening thereby, that from

seauen yeare olde, to seauentene, loue is the best allurement to

learninge: from seauentene to seauen and twentie, that wise

men shold carefullie see the steppes of yougthe surelie staide by

good order, in that most slipperie tyme: and speciallie in the

Courte, a place most dangerous for yougthe to liue in, without

great grace, good regarde, and diligent looking to.

Syr
Richard Sackuile
, that worthy gentlemen of worthy
trauelyng // memorie, as I sayd in the begynnynge, in the

into Ita- // Queenes priuie Chamber at Windesore, after he

lie. // had talked with me, for the right choice of a good

the brynging vp of youth.

witte in a child for learnyng, and of the trewe difference betwixt

quicke and hard wittes, of alluring yong children by ientlenes

to loue learnyng, and of the speciall care that was to be had, to

kepe yong men from licencious liuyng, he was most earnest

with me, to haue me say my mynde also, what I thought,

concernyng the fansie that many yong ientlemen of England

haue to trauell abroad, and namely to lead a long lyfe in Italie.

His request, both for his authoritie, and good will toward me,

was a sufficient commaundement vnto me, to satisfie his

pleasure, with vtertyng plainlie my opinion in that matter.

Syr quoth I, I take goyng thither, and liuing there, for a yonge

ientleman, that doth not goe vnder the kepe and garde of such
a man, as both, by wisedome can, and authoritie dare rewle him,
to be meruelous dangerous. And whie I said so than, I will
declare at large now: which I said than priuatelie, and write
now openlie, not bicause I do contemne, either the knowledge
of strange and diuerse tonges, and namelie the // The Ita-
Italian tonge, which next the Greeke and Latin // lian tong.
tonge, I like and loue aboue all other: or else
bicause I do despise, the learning that is gotten, or the experi-
ence that is gathered in strange contries: or for any priuate
malice that beare to Italie: which contrie, and // Italia.
in it, namelie Rome, I haue always especiallie
honored: bicause, tyme was, whan Italie and // Roma.
Rome, haue bene, to the greate good of vs that now liue, the
best breeders and bringers vp, of the worthiest men, not onelie
for wise speakinge, but also for well doing, in all Ciuill affaires,
that euer was in the worlde. But now, that tyme is gone, and
though the place remayne, yet the olde and present maners, do
differ as farre, as blacke and white, as vertue and vice. Vertue
once made that contrie Mistres ouer all the worlde. Vice now
maketh that contrie slaue to them, that before, were glad to
serue it. All men seeth it: They themselues confesse it,
namelie soch, as be best and wisest amongst them. For sinne,
by lust and vanitie, hath and doth breed vp euery where,
common contempt of Gods word, priuate contention in many
families, open factions in euery Citie: and so, makyng them
selues bonde, to vanitie and vice at home, they are content to
beare the yoke of seruyng straungers abroad.
Italie
now, is not

that
Italie
, that it was wont to be: and therfore now, not so

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The first booke teachyng

fitte a place, as some do counte it, for yong men to fetch either
wisedome or honestie from thence. For surelie, they will make
other but bad Scholers, that be so ill Masters to them selues.

Yet, if a ientleman will nedes trauell into
Italie
, he shall do
well, to looke on the life, of the wisest travel, that euer
travelled thether, set out by the wisest writer, that euer spake

with tong, Gods doctrine onelie excepted: and that is
Vlysses in

Vlysses.
//
Homere
.
Vlysses
, and his travel, I wishe our

Homere.
// travelers to looke vpon, not so much to feare

them, with the great daungers, that he many
tymes suffered, as to instruct them, with his excellent wisedome,

which he alwayes and euerywhere vsed. Yea euens those, that

be learned and witie travelers, when they be disposed to prayse

traveling, as a great commendacion, and the best Scripture they

haue for it, they gladlie recite the third verse of
Homere
, in his

first booke of
Odyssea
, conteinyng a great prayse of
Vlysses
, for

odys. a. // the witte he gathered, & wisdome he vsed in
his traueling.

Which verse, bicause, in mine opinion, it was not made at

the first, more naturallie in
Greke
by
Homere
, nor after turned

more aptlie into
Latin
by
Horace
, than it was a good while ago, in Cambrige, translated into English, both plainlie for the

sense, and roundlie for the verse, by one of the best Scholers,

that euer S. Iohns Colledge bred,
M. Watson
, myne old frend,

somtime Bishop of Lincolne, therfore, for their sake, that haue

lust to see, how our English tong, in auoidyng barbarous

ryming, may as well receiue, right quantitie of sillables, and

trewe order of versifiyng (of which matter more at large here-

after) as either
Greke
or
Latin
, if a cunning man haue it in

handling, I will set forth that one verse in all three tonges, for

an Example to good wittes, that shall delite in like learned
exercise.

Homerus.

pollon d anthropon iden astea kai noon egno.

Horatius.

Qui mores hominum multorum vidit & vrbes.

M. Watson.

All travellers do gladly report great prayse of Vlysses,

For that he knew many mens maners, and saw many Cities.

the brynging vp of youth.

And yet is not
Vlysses
commended, so much, nor so oft, in

Homere
, bicause he was polytropos, that is, // | {polytropos.

skilfull in many mens manners and facions, as // | Vlyss.

because he was polymetis, that is, wise in all purposes, & ware in all places: which wisedome and warenes will not serue neither a trauerer, except Pallas be from always at his elbow, that is Gods speciall grace heauen. from heauen, to kepe him in Gods feare, in all his doynges, in all his ieorneye. For, he shall not always in his absence out of England, light vpon a gentle Alcynous, and walke in his faire gardens Alcynous. od. 2.

full of all harmlesse pleasures: but he shall sometymes, fall, either into the handes of some cruel Cyclops, or into the lappe of some wanton Cyclops. od. 1.

and dalying Dame Calypso: and so suffer the Calypso. od. e.

danger of many a deadlie Denne, not so full of
perils, to destroy the body, as, full of vayne // |

pleasures, to poison the mynde. Some
Sirens
// |
Siren
}

shall sing him a song, sweete in tune, but // |

sounding in the ende, to his utter destruction. // |
Scylla.
} od.

m.

If
Scylla
drowne him not,
Carybdis
may fortune // |
Caribdis.
}

swallow hym. Some
Circes
shall make him, of // |
Circes.
} od. k.

a plaine English man, a right
Italian.
. And at

length to hell, or to some hellish place, is he likelie to go: from

whence is hard returning, although one
Vlysses
, and that by

Pallas
ayde, and good counsell of
Tiresias
once // od. l.
escaped that horrible Den of deadly darkenes.

Therefore, if wise men will nedes send their sonnes into

Italie
, let them do it wiselie, vnder the kepe and garde of him,

who, by his wisedome and honestie, by his example and

authoritie, may be hable to kepe them safe and sound, in the

feare of God, in Christes trewe Religion, in good order and

honestie of liuyng: except they will haue them run headling,

into ouermany ieoperdies, as
Vlysses
had done many tymes, if

Pallas
had not alwayes gouerned him: if he had not vsed, to

stop his eares with waxe: to bind him selfe to // od. m.

the mast of his shyp: to feede dayly, vpon that // od. k.

swete herbe
Moly
with the blake roote and // Moly Her-

white floore, giuen vnto hym by Mercurie, to // ba.

auoide all the inchantmentes of
Circes
. Wherby, the Diuine
The first booke teachyng

Poete
Homer
ment couertlie (as wise and Godly men do iudge)

Psal. 33. // that loue of honestie, and hatred of ill, which

David
more plainly doth call the feare of God:

the onely remedie agaynst all inchantementes of sinne.

I know diuerse noble personages, and many worthie gentile-

men of England, whom all the
Siren
songes of
Italie
, could

neuer vntwyne from the maste of Gods word: nor no inchant-

ment of vanitie, ouerturne them, from the feare of God, and

loue of honestie.

But I know as many, or mo, and some, sometyme my

deare frendes, for whose sake I hate going into that countrey the

more, who, partyng out of England feruent in the loue of

Christes doctrine, and well furnished with the feare of God,

returned out of
Italie
worse transformed, than euer was any in

Circes Court. I know diuerse, that went out of England, men of innocent life, men of excellent learnyng, who returned out of Italie, not onely with worse maners, but also with lesse learnyng: neither so willing to liue orderly, nor yet so hable to speake learnedlie, as they were at home, before they went abroad. And why? Plato y t wise writer, and worthy traueler him selfe, telleth the cause why. He went into Sicilia, euery Citie full of vanitie, full of factions, euen as a countrey, no nigheer Italy by site of place, than Italie that is now, is like Sicilia that was then, in all corrupt maners and licenciousnes of life. Plato found in Sicilia, euery Citie full of vanitie, full of factions, euen as
Italie
is now. And as
Homere

like a learned Poete, doth feyne, that
Circes
, by pleasant in-

chantmentes, did turne men into beastes, some into Swine, som

into Asses, some into Foxes, some into Wolues etc. euen so

Plat. ad //
Plato
, like a wise Philosopher, doth plainelie

Dionys. // declare, that pleasure, by licentious vanitie, that

Epist. 3. // sweete and perilous poyson of all youth, doth

ingender in all those, that yeld vp themselues to her, foure

notorious properties.

{1. lethen

The fruits // {2. dysmathian

of vayne // {3. achrosynen

pleasure. // {4. ybrin.

The first, forgetfulnes of all good thinges learned before:

Causes // the second, dulnes to receyue either learnyng or

why men // honestie euer after: the third, a mynde embracing
the bringing vp of youth.

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lightly the worse opinion, and baren of discretion // returne out
to make cleare difference betwixt good and ill, // of Italie,
betwixt troth, and vanitie, the fourth, a proude // lesse lear-
disdainfulnes of other good men, in all honest // ned and

matters.
Homere
and
Plato
, haue both one // worse ma-

meanyng, looke both to one end. For, if a man // nered.
inglutte himself with vanitie, or walter in filthi- // Homer
and
Plato

nes like a Swayne, all learnyng, all goodnes, is // Plato

sone forgotten: Than, quicklie shall he becum // ned and ex-
a dull Asse, to vnderstand either learnyng or //pounded.
honestie: and yet shall he be as sutle as a Foxe, // A Swayne.
in breedynge of mischief, in bringyng in misorder, // An Asse.
with a busie head, a discoursing tong, and a factious harte, in // A Foxe.

every priuate affaire, in all matters of state, with this pretie

propertie, alwayes glad to commend the worse // aphrosyne,

partie, and euer ready to defend the falser // Quid, et

opinion. And why? For, where will is giuen // vnde.

from goodnes to vanitie, the mynde is sone caryed from right

iudgement, to any fond opinion, in Religion, in Philosophie, or

any other kynde of learning. The fourth fruite of vaine

pleasure, by
Homer
and
Platos
iudgement, is pride // hybris.

in them selues, contempt of others, the very

badge of all those that serue in
Circes
Court. The trewe

meenyng of both
Homer
and
Plato
, is plainlie declared in one

short sentence of the holy Prophet of God // Hieremias

Hieremie

of the
Israelites. This people (sayth he) be fooles and dulhedes to all goodnes, but sotle, cunning and bolde, in any mischiefe. &c.

The true medicine against the enchantmentes of Circes,

the vanitie of licencious pleasure, the inticementes of all sinne,

is, in Homere, the herbe Moly, with the blacke roote, and white flooer, sower at the first, but sweete in the end: which,

Hesiodus termeth the study of vertue, hard and irksome in the beginnyng, but in the end, easie and pleasant. And that, which is most to be marueled at, the diuine Poete Homere sayth plainlie that this medicine against sinne and vanitie, is not found out by man, but giuen and taught by God. And for some one sake, that will haue delite to read // Poeta.
that sweete and Godlie Verse, I will recite the very wordes of

Homere
and also turne them into rude English metre.

chalepon de t oryssein
andrasi ge thnetoisi, theoi de te panta dynantai.

In English thus.

No mortall man, with sweat of browe, or toile of minde,

But onely God, who can do all, that herbe doth finde.

Plato
also, that diuine Philosopher, hath many Godly

medicines agaynst the poyson of vayne pleasure, in many

places, but specially in his Epistles to
Dionisius
the tyrant of

Plat. ad //
Sicilie
yet agaynst those, that will nedes becum

Dio. // beastes, with seruyng of
Circes
, the Prophet

Psal.
32 //
Dauid
, crieth most loude,
Nolite fieri sicut equus et

mulus
: and by and by giueth the right medi-

cine, the trewe herbe
Moly, In camo & freno maxillas

eorum constringe
, that is to say, let Gods grace be the bitte,

let Gods feare be the bridle, to stay them from runnyng head-

long into vice, and to turne them into the right way agayne.

Psal.
33. //
Dauid
in the second Psalme after, giueth the

same medicine, but in these plainer wordes,

Diuerte à malo, & fac bonum
. But I am affraide, that ouer

many of our travelers into
Italie
, do not exchewe the way to
Circes Court: but go, and ryde, and runne, and flie thether,

they make great hast to cum to her: they make great sute to

serue her: yea, I could point out some with my finger, that

neuer had gone out of England, but onelie to serue Circes

, in

Italie

. Vanitie and vice, and any licence to ill liuyng in

England was counted stale and rude vnto them. And so, beyng

Mules and Horses before they went, returned verie Swyne and

Asses home agayne: yet euerie where verie Foxes with suttle

A trewe // and busie heades; and where they may, verie

Picture of // wolues, with cruell malicious hartes. A mer-

a knight of // uelous monster, which, for filthines of liuyng, for

Circes // dulnes to learning him selfe, for wilinesse in

Court. // dealing with others, for malice in hurting without

cause, should carie at once in one bodie, the belie of a Swayne,

the head of an Asse, the Brayne of a Foxe, the wombe of

a wolfe. If you thinke, we iudge amisse, and write to sore
the brynging vp of youth.

against you, heare, what the Italian sayth of the English man,

what the master reporteth of the scholer: who // The Ita-

vtereth playnlie, what is taught by him, and what // lians iudge-

learned by you, saying, Englese Italianato, e vn // ment of

diabolo incarnato, that is to say, you remaine men // Englishmen

in shape and facion, but becum deuils in life // brought vp

and condition. This is not, the opinion of one, // in Italie.

for some priuate spite, but the iudgement of all, in a common

Prouerbe, which riseth, of that learnyng, and those maners,

which you gather in Italie : a good Scholehouse // The Ita-

of wholesome doctrine: and worthy Masters of // lian diffa-

commendable Scholers, where the Master had // meth him

rather difflame hym selfe for hys teachyng, than // selfe, to
not shame his Scholer for his learning. A good shame the

nature of the maister, and faire conditions of the Englishe

scholers. And now chose you, you Italian
English men, man.

whether you will be angrie with vs, for calling you monsters,

or with the Italianes , for callynge you devils, or else with your

owne selues, that take so much paynes, and go so farre, to make

your selues both. If some yet do not well vsder- An Eng-

stand, what is an English man Italianated, I will lish man

plainlie tell him. He, that by liuing, & traueling Italiana-

in Italie , bringeth home into England out of Italie ,

the Religion, the learning, the policie, the experience, the maners

of Italie . That is to say, for Religion, Religion.

Papistrie or worse: for learnynge, lesse Learn-

commonly than they caried out with ing.

them: for policie, a factious hart, a Pollicie.
discourse, a mynde to medle in: for experience, 
Italie.

plente of new mischieues never knowne in England before: for maners,

varietie of vanities, and change of 

filthy living. These be the enchantementes of Circes, brought out of Italie, to marre mens maners in England: much, by example of ill life, but more by preceptes of fonde Italian bookes, of late translated out of Italian into English, sold in every shop in London, com-
mended by honest titles the sooner to corrupt English.

honest maners: dedicated ouer boldlie to vertuous and honor-

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able personages, the easielier to begile simple and innocent wittes.

hand.gif // It is pitie, that those, which haue authoritie and

charge, to allow and dissalow bookes to be printed,

be no more circumspect herein, than they are. Ten Sermons

at Paules Crosse do not so moch good for mouyng men to trewe

doctrine, as one of those bookes do harme, with inticing men

to ill liuyng. Yea, I say farder, those bookes, tend not so moch

to corrupt honest liuyng, as they do, to subuert trewe Religion.

Mo Papistes be made, by your mery bookes of

Italie

, than by

your earnest bookes of

Louain

. And bicaus our great

Phisicians, do winke at the matter, and make no counte of this

sore, I, though not admitted one of their felowshyp, yet hauyng

bene many yeares a prentice to Gods trewe Religion, and trust

to continewe a poore iorney man therein all dayes of my life,

for the dewtie I owe, & loue I beare, both to trewe doctrine,

and honest liuing, though I haue no authoritie to amend the

sore my selfe, yet I will declare my good will, to discouer the
sore to others.

S. Paul saith, that sectes and ill opinions, be the workes of the flesh, and frutes of sinne, this is spoken, no more trewlie for the doctrine, than sensible for the reason. And why? For, ill doinges, breed ill thinkinges.

And of corrupted maners, spryng peruerducted judgementes. And how? there be in man two speciall thinges: Mans will, mans mynde,

\( \text{Voluntas} \) \( \text{Respicit} \) \( \text{Bonum} \) \( \text{Verum} \)

Where will inclineth to goodnes, the mynde is bent to troth: Where will is caried from goodnes to vanitie, the mynde is sone drawne from troth to false opinion. And so, the readiest way to entangle the mynde with false doctrine, is first to intice the will to wanton liuyng.

Therfore, when the busie and open Papistes abroad, could not, by their contentious bookes, turne men in England fast enough, from troth and right judgement in doctrine, than the sutle and secrete Papistes at home, procured bawdie bookes to be translated out of the Italian tongue, whereby
ouer many yong willes and wittes allured to wantonnes, do now
boldly contemne all seuere bookes that sounde to honestie and
godlines. In our forefathers tyme, whan Papistrie, as a standyng
poole, couered and ouerflowed all England, fewe bookes were
read in our tong, sauyng certaine bookes of Cheualrie, as they

the brynging vp of youth.
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sayd, for pastime and pleasure, which, as some say, were made
in Monasteries, by idle Monkes, or wanton Chanons: as one

for example,
Morte Arthure
: the whole pleasure // Morte Ar-

of which booke standeth in two speciall poyntes, // thur.

in open mans slaughter, and bold bawdrye: In which booke

those be counted the noblest Knightes, that do kill most men

without any quarell, and commit fowlest aduoulteries by

sutlest shiftes: as Sir
Launcelote
, with the wife of king
Arthure
his master: Syr Tristram with the wife of king Marke his

vncle: Syr Lamerocke with the wife of king Lote , // hand.gif

that was his own aunte. This is good stuffe, for wise men to laughe at, or honest men to take pleasure at. Yet I know, when Gods Bible was banished the Court, and Morte Arthure receiued into the Princes chamber. What toyes, the dayly readyng of such a booke, may worke in the will of a yong gentleman, or a yong mayde, that liueth welthelie and idlelie, wise men can iudge, and honest men do pitie. And yet ten Morte Arthures do not the tenth part so much harme, as one of these booke, made in Italie , and translated in // hand.gif England. They open, not fond and common wayes to vice, but such subtle, cunnyng, new, and diuerse shiftes, to cary yong willes to vanitie, and yong wittes to
mischief, to teach old bawdes new schole poyntes, as the simple
head of an English man is not hable to inuent, nor neuer was
hard of in England before, yea when Papistrie ouerflowed all.

Suffer these bookes to be read, and they shall soone displace all
bookes of godly learnyng. For they, carying the will to
vanitie, and marryng good maners, shall easily // hand.gif
corrupt the mynde with ill opinions, and false
iudgement in doctrine: first, to thinke ill of all trewe Religion,
and at last to thinke nothyng of God hym selfe, one speciall
pointe that is to be learned in
Italie
, and
Italian
// hand.gif
bookes. And that which is most to be lamented,
and therfore more nedefull to be looked to, there be moe of
these vngratious bookes set out in Printe within these fewe
monethes, than haue bene sene in England many score yeare
before. And bicause our English men made
Italians
, can not
hurt, but certaine persons, and in certaine places, therfore these
Italian bookes are made English, to bryng mischief enough

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The first booke teachyng

openly and boldly, to all states great and meane, yong and old, evry where.

And thus yow see, how will intised to wantonnes, doth easelie allure the mynde to false opinions: and how corrupt maners in liuine, breede false iudgement in doctrine: how sinne and fleshlines, bring forth sectes and heresies: And therefore suffer not vaine bookes to breede vanitie in mens willes, if yow would haue Goddes trothe take roote in mens myndes.

That Italian, that first inuented the Italian Prouerbe against our Englishe men Italianated, ment no more their vanitie in liuing, than their lewd opinion in Religion. For, in calling them Deuiles, he cariethuerbe ex// them cleane from God: and yet he carieth them pounded. // no farder, than they willinglie go themselues,
that is, where they may freely say their mindes, to the open
contempte of God and all godlines, both in liuing and doctrine.

And how? I will expresse how, not by a Fable of Homere

nor by the Philosophie of Plato,

but by a plaine troth of

Goddes word, sensiblie vttered by Dauid

thus. Thies men,

abhominabiles facti in studijs suis

, thinke verily, and singe

gladlie the verse before,

Dixit insipiens in Corde suo, non est

Psa. 14. //

Deus:

that is to say, they geuing themselues vp to

vanitie, shakinge of the motions of Grace, driuing

from them the feare of God, and running headlong into all

sinne, first, lustelie contemne God, than scornefullie mocke his

worde, and also spitefullie hate and hurte all well willers

thereof. Than they haue in more reuerence, the triumphes of

Petrarche: than the Genesis of Moses: They make more
accounte of
Tullies
offices, than
S. Paules
epistles: of a tale in

Bocace
, than a storie of the Bible. Than they counte as

Fables, the holie misteries of Christian Religion. They make

Christ and his Gospell, onelie serue Ciuill pollicie: Than

neyther Religion cummeth amisse to them: In tyme they be

Promoters of both openlie: in place againe mockers of both

priuilie, as I wrote once in a rude ryme.

Now new, now olde, now both, now neither,

To serue the worldes course, they care not with whether.

For where they dare, in cumpanie where they like, they

the brynging vp of youth.
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boldlie laughe to scorne both protestant and Papist. They
care for no scripture: They make no counte of generall
councels: they contemne the consent of the Chirch: They passe
for no Doctores: They mocke the Pope: They raile on Luther:
They allow neyther side: They like none, but onelie themselves: The marke they shote at, the ende they looke for,
the heauen they desire, is onelie, their owne present pleasure,
and priuate proffit: whereby, they plainlie declare, of whose schole, of what Religion they be: that is, Epicures in liuing,
and atheoi in doctrine: this last worde, is no more vnknowne
now to plaine English men, than the Person was vnknown
somtyme in England, vntill som Englishe man tooke peines, to fetch that deuelish opinion out of Italie. Thies men, thus
Italianated abroad, can not abide our Godlie // The Ita-
Italian Chirch at home: they be not of that // lian Chirche Parish, they be not of that fellowshyp: they like // in London.
not y

t
preacher: they heare not his sermons: Excepte som-
tymes for companie, they cum thither, to heare the Italian tonge
naturally spoken, not to hear Gods doctrine trewly preached.

And yet, thies men, in matters of Diuinitie, openlie pretend

a great knowledge, and haue priuatelie to them selues, a verie

compendious vnderstanding of all, which neuertheles they will

utter when and where they liste: And that is this: All the

misteries of
Moses
, the whole lawe and Cerimonies, the

Psalms and Prophetes, Christ and his Gospell, GOD and the

Deuill, Heauen and Hell, Faith, Conscience, Sinne, Death, and

all they shortlie wrap vp, they quickly expounde with this one

halfe verse of
Horace
.

Credat Iudæus Appella.

Yet though in Italie they may freely be of no Religion, as

they are in Englande in verie deede to, neuerthelesse returning

home into England they must countenance the profession of

the one or the other, howsoever inwardlie, they laugh to

scorne both. And though, for their priuate matters they can

follow, fawne, and flatter noble Personages, contrarie to them
in all respectes, yet commonlie they allie them- Papistrie

selues with the worst Papistes, to whom they be and impie-

wedded, and do well agree togither in three tie agree in

proper opinions: In open contempte of Goddes three opini-

worde: in a secret securitie of sinne: and in ons.

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The first booke teachyng

a bloodie desire to haue all taken away, by sword or burning,

Pigius.
that be not of their faction. They that do

read, with indifferent iudgement,
Pygius
and

Machiaue-
Machiauel, two indifferent Patriarches of thies

lus.
two Religions, do know full well that I say trewe.

Ye see, what manners and doctrine, our Englishe men fetch

out of Italie: For finding no other there, they can bring no
Wise and other hither. And therefore, manie godlie and honest tra-
excellent learned Englishe men, not manie yeares
uelers. ago, did make a better choice, whan open crueltie
draue them out of this contrie, to place themselues there, where

Germanie.
Christes doctrine, the feare of God, punishment

of sinne, and discipline of honestie, were had in

speciall regarde.

I was once in Italie my selfe: but I thanke God, my

Venice.
abode there, was but ix. dayes: And yet I sawe

in that litle tyme, in one Citie, more libertie to

sinne, than euer I hard tell of in our noble Citie of London in

London.
ix. yeare. I sawe, it was there, as free to sinne,

not onelie without all punishment, but also

without any mans marking, as it is free in the Citie of London,

to chose, without all blame, whether a man lust to weare Shoo

or pantocle. And good cause why: For being vnlike in troth

of Religion, they must nedes be vnlike in honestie of liuing.
Seruice of // For blessed be Christ, in our Citie of London,

God in // commonlie the commandementes of God, be more

England. // diligentlie taught, and the seruice of God more

reuerentlie vsed, and that daylie in many priuate mens houses,

Seruice of // than they be in Italie once a weeke in their

God in I- // common Chirches: where, masking Ceremonies,

talie. // to delite the eye, and vaine soundes, to please

the eare, do quite thrust out of the Chirches, all seruice of

The Lord // God in spirit and troth. Yea, the Lord Maior

Maior of // of London, being but a Ciuill officer, is com-

London. // monlie for his tyme, more diligent, in punishing

sinne, the bent enemie against God and good order, than all

The In- // the bloodie Inquisitors in Italie be in seauen yeare.

quisitors in // For, their care and charge is, not to punish

Italie. // sinne, not to amend manners, not to purge

doctrine, but onelie to watch and oversee that Christes trewe

the brynging vp of youth.
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Religion set no sure footing, where the Pope hath any jurisdiction. I learned, when I was at Venice, that there it is counted good pollicie, when there be foure or fiue // An ungod-brethren of one familie, one, onelie to marie: & // lie pollicie. all the rest, to waulter, with as litle shame, in open lecherie, as Swyne do here in the common myre. Yea, there be as fayre houses of Religion, as great prouision, as diligent officers, to kepe vp this misorder, as Bridewell is, and all the Masters there, to kepe downe misorder. And therefore, if the Pope himselfe, do not onelie graunt pardons to furder thies wicked purposes abrode in Italie, but also (although this present Pope, in the beginning, made som shewe of misliking thereof) assigne both meede and merite to the maintenance of stewes and brothelhouses at home in Rome, than let wise men thinke Italie a safe place for holsom doctrine, and godlie manners, and a fitte schole for yong ientlemen of England to be brought vp in.
Our Italians bring home with them other faultes from

Italie, though not so great as this of Religion, yet a great deale
greater, than many good men can well beare. For commonlie
they cum home, common contemners of mariage // Contempt
and readie persuaders of all other to the same: // of mariage.
not because they loue virginitie, but, being free in Italie, to go
whither so euer lust will cary them, they do not like, that lawe
and honestie should be soch a barre to their like libertie at
home in England. And yet they be, the greatest makers of
loue, the daylie daliers, with such pleasant wordes, with such
smilyng and secret countenances, with such signes, tokens,
wagers, purposed to be lost, before they were purposed to be
made, with bargaines of wearing colours, floures, and herbes,
to breede occasion of ofter meeting of him and her, and bolder
talking of this and that &c. And although I haue seene some,
innocent of all ill, and stayde in all honestie, that haue vsed
these thinges without all harme, without all suspicion of harme,
yet these knackes were brought first into England by them,
that learned them before in
Italie in Circes Court: and how

Courtlie curtesses so euer they be counted now, yet, if the

meaning and maners of some that do vse them, were somewhat

An other propertie of this our English Italians is, to be

meruelous singular in all their matters: Singular in knowledge,

ignorant of nothyng: So singular in wisedome (in their owne

opinion) as scarce they counte the best Counsellor the Prince

hath, comparable to them: Common discoursers of all

matters: busie searchers of most secret affaires: open flatterers

of great men: priuie mislikers of good men: Faire speakers,

with smiling countenances, and much curtessie openlie to all

men. Ready bakbiters, sore nippers, and spitefull reporters
priuillie of good men. And beyng brought vp in
Italie
, in some

free Citie, as all Cities be there: where a man may freeli

discourse against what he will, against whom he lust: against

any Prince, agaynst any gouernement, yea against God him

selfe, and his whole Religion: where he must be, either

Guelphe
or
Gibiline
, either
French
or
Spanish
: and alwayes

compelled to be of some partie, of some faction, he shall neuer

be compelled to be of any Religion: And if he medle not ouer

much with Christes true Religion, he shall haue free libertie to

embrace all Religions, and becum, if he lust at once, without

any let or punishment, Iewish, Turkish, Papish, and Deuillish.

A yong gentleman, thus bred vp in this goodly schole, to

learne the next and readie way to sinne, to haue a busie head,

a factious hart, a talkatiue tonge, fed with discoursing of

factions: led to contemne God and his Religion, shall cum
home into England, but verie ill taught, either to be an honest
man him self, a quiet subject to his Prince, or willyng to serue
God, vnder the obedience of trewe doctrine, or within the
order of honest liuing.

I know, none will be offended with this my generall
writing, but onelie such, as finde them selues giltie priuatelie
therin: who shall haue good leaue to be offended with me,
vntill they begin to amende them selues. I touch not them
that be good: and I say to litle of them that be nought. And
so, though not enough for their deseruing, yet sufficientlie for
this time, and more els when, if occasion so require.

And thus farre haue I wandred from my first purpose of
teaching a child, yet not altogether out of the way, because

the brynging vp of youth.
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this whole taulke hath tended to the onelie aduancement of
trothe in Religion, and honestie of liuing: and hath bene wholie
within the compasse of learning and good maners, the speciall
pointes belonging in the right bringyng vp of youth.

But to my matter, as I began, plainlie and simplie
with my yong Scholer, so will I not leaue him,
God willing, vntill I haue brought him a per-
fect Scholer out of the Schole, and placed
him in the Vniuersitie, to becum a fitte
student, for Logicke and Rhetoricke:
and so after to Phisicke, Law, or
Diuinitie, as aptnes of na-
ture, aduise of frendes, and
Gods disposition shall
lead him.

The ende of the first booke.

The second booke.
After that your scholer, as I sayd before, shall cum in deede, first, to a readie perfitnes in translating, than, to a ripe and skilfull choice in markyng out hys sixe pointes, as,

{1. Proprium.

{2. Translatum.

{3. Synonymum.


{5. Diuersum.

{6. Phrases.

Than take this order with him: Read dayly vnto him,

Cicero.
// some booke of Tullie , as the third booke of
de Senectute , Epistles chosen out by Sturmius, de Amicitia ,

or that excellent Epistle conteinyng almost the
whole first book
ad Q. fra
: some Comedie of

Terentius.
//
Terence
or
Plautus
: but in
Plautus
, skilfull
choice

Plautus.
// must be vsed by the master, to traine his Scholler
to a iudgement, in cutting out perfitele ouer old and vnproper

Iul. Cæsar.
// wordes:
Cæs. Commentaries
are to be read with
all curiositie, in specially without all exception to
be made, either by frende or foe, is seene, the vnpotted
proprietie of the Latin tong, euen when it was, as the
Grecians
say, in akme, that is, at the hiest pitch of all perfitenesse: or

T. Liuius.
// some Orations of
T. Liuius
, such as be both longest
and plainest.
These bookes, I would haue him read now, a good deale at
every lecture: for he shall not now use daily translation, but
only construe againe, and parse, where ye suspect, is any need:
yet, let him not omitt in these bookes, his former exercise, in

The ready way to the Latin tong.
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marking diligently, and writing orderlie out his six pointes.

And for translating, use you your selfe, every second or thyrd
day, to chose out, some Epistle
ad Atticum
, some notable

common place out of his Orations, or some other part of

Tullie
, by your discretion, which your scholer may not know

where to finde: and translate it you your selfe, into plaine

naturall English, and than giue it him to translate into Latin

againe: allowyng him good space and tyme to do it, both with
diligent heede, and good aduisement. Here his witte shalbe

new set on worke: his judgement, for right choice, trewlie
tried: his memorie, for sure reteyning, better exercised, than

by learning, any thing without the booke: & here, how much

he hath proffited, shall plainly appeare. Whan he bringeth it

translated vnto you, bring you forth the place of Tullie

: lay

them together: compare the one with the other: commend his

good choice, & right placing of wordes: Shew his faultes iently,

but blame them not ouer sharply: for, of such missings, ientlie

admonished of, proceedeth glad & good heed taking: of good

heed taking, springeth chiefly knowledge, which after, groweth
to perfitnesse, if this order, be diligentlie vsed by the scholer &

iently handled by the master: for here, shall all the hard

pointes of Grammer, both easely and surelie be learned vp:

which, schoolers in common scholes, by making of Latines, be

groping at, with care & feare, & yet in many yeares, they

scarse can reach vnto them. I remember, whan I was yong,
in the North, they went to the Grammer schole, little children:

they came from thence great lubbers: alwayes learning, and

little profiting: learning without booke, every thing, vnder-
standyng within the booke, litte or nothing: Their whole

knowledge, by learning without the booke, was tied onely to

their tong & lips, and never ascended vp to the braine & head,

and therefore was some spitte out of the mouth againe: They

were, as men, always going, but ever out of the way: and

why? For their whole labor, or rather great toyle without

order, was even vaine idlenesse without proffit. In deed,

they tooke great paynes about learning: but employed small

labour in learning: Whan by this way prescribed in this

booke, being streight, plaine, & easie, the scholer is always

laboring with pleasure, and ever going right on forward with

proffit: always laboring I say, for, or he haue construed


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The second booke teachyng

parced, twice translated over by good aduisement, marked out

his six pointes by skilfull judgement, he shall haue necessarie

occasion, to read over every lecture, a dosen tymes, at the
least. Which, because he shall do alwayes in order, he shall do

it alwayes with pleasure: And pleasure allureth loue: loue hath

lust to labor: labor alwayes obtieneth his purpose, as most

Rhet. 2 // trewly, both
Aristotle
in his Rhetoricke &
Oedipus

In Oedip. Tyr. // in
Sophocles
do teach, saying, pan gar ekponou-

Epist. lib. 7. // menon aliske.
et. cet.
& this oft reading, is the

verie right following, of that good Counsell, which

Plinie
doth geue to his frende
Fuscus
, saying,
Multum, non

multa
. But to my purpose againe:

Whan, by this diligent and spedie reading ouer, those

forenamed good bokes of
Tullie, Terence, Caesar
, and
Liuie
, and

by this second kinde of translating out of your English, tyme

shall breed skill, and vse shall bring perfection, than ye may
trie, if you will, your scholer, with the third kinde of translation:

although the two first wayes, by myne opinion, be, not onelie

sufficient of them selues, but also surer, both for the Masters

teaching, and scholers learnyng, than this third way is: Which

is thus. Write you in English, some letter, as it were from

him to his father, or to some other frende, naturallie, according

to the disposition of the child, or some tale, or fable, or plaine

narration, according as

Aphthonius

beginneth his exercises of

learning, and let him translate it into Latin againe, abiding in

soch place, where no other scholer may prompe him. But yet,

vse you your selfe soch discretion for choice therein, as the

matter may be within the compas, both for wordes and

sentences, of his former learning and reading. And now

take heede, lest your scholer do not better in some point, than

you your selfe, except ye haue bene diligentlie exercised in these

kindes of translating before:

I had once a profe hereof, tried by good experience, by

a deare frende of myne, when I came first from Cambrige, to
serue the Queenes Maiestie, than Ladie
Elizabeth
, lying at

worthie Syr
Ant. Denys
in Cheston.
John Whitneye
, a yong

iellentman, was my bedfelo, who willyng by good nature and
prouoked by mine aduise, began to learne the Latin tong, after

the order declared in this booke. We began after Christmas:

I read vnto him
Tullie de Amicitia
, which he did euerie day

the ready way to the Latin tong.
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twise translate, out of Latin into English, and out of English

into Latin agayne. About S. Laurence tyde after, to proue

how he profited, I did chose out
Torquatus
taulke
de Amicitia
,

in the later end of the first booke
de finib.
bicause that place
was, the same in matter, like in wordes and phrases, nigh to
the forme and facion of sentences, as he had learned before in
de Amicitia.

I did translate it my selfe into plaine English,

and gave it him to turne into Latin: Which he did, so choislie,

so orderlie, so without any great misse in the hardest pointes of

Grammer, that some, in seuen yeare in Grammer Scholes, yea,

& some in the Vniuersities to, can not do halfe so well. This

worthie yong gentleman, to my greatest grief, to the great

lamentation of that whole house, and speciallie to that most

noble Ladie, now Queene
Elizabeth
her selfe, departed within

few dayes, out of this world.

And if in any cause, a man may without offence of God

speake somewhat vngodlie, surely, it was some grief vnto me,

to see him hie so hastlie to God, as he did. A Court, full of

soch yong lentlemen, were rather a Paradise than a Court vpon

earth. And though I had neuer Poeticall head, to make any

verse, in any tong, yet either loue, or sorrow, or both, did wring
out of me than, certaine carefull thoughtes of my good will
towards him, which in my murning for him, fell forth, more
by chance, than either by skill or vse, into this kinde of
misorderlie meter.

Myne owne Iohn Whitney, now farewell, now death doth parte vs
twaine,

No death, but partyng for a while, whom life shall ioyne agayne.

Therfore my hart cease sighes and sobbes, cease sorowes seede to sow,

Wherof no gaine, but greater grief, and hurtfull care may grow.

Yet, whan I thinke vpon soch giftes of grace as God him lent,

My losse, his gaine, I must a while, with ioyfull teares lament.

Yong yeares to yelde soch frute in Court, where seede of vice is sowne,

Is sometime read, in some place seene, amongst vs seldom knowne.

His life he ledde, Christes lore to learne, with will to worke the
same:

He read to know, and knew to liue, and liued to praise his name.

So fast to frende, so foe to few, so good to euery weight,

I may well wishe, but scarcelie hope, agayne to haue in sight.
The greater ioye his life to me, his death the greater Payne:

His life in Christ so surelie set, doth glad my hearte agayne:

His life so good, his death better, do mingle mirth with care,

My spirit with ioye, my flesh with grief, so deare a frend to spare.

Thus God the good, while they be good, doth take, and leaues vs ill,

That we should mend our sinfull life, in life to tary still.

Thus, we well left, be better rest, in heauen to take his place,

That by like life, and death, at last, we may obteine like grace.

Myne owne Iohn Whiteney agayne fairewell, a while thus parte in twaine,

Whom Payne doth part in earth, in heauen great ioye shall ioyne agayne.

In this place, or I procede farder, I will now declare, by

whose authoritie I am led, and by what reason I am moued, to
thinke, that this way of duble translation out of one tong into
an other, in either onelie, or at least chiefly, to be exercised,
speciallie of youth, for the ready and sure obteining of any
tong.

There be six wayes appointed by the best learned men, for
the learning of tonges, and encrease of eloquence, as

{1. Translatio linguarum.

{2. Paraphrasis.

{3. Metaphrasis.

{4. Epitome.

{5. Imitatio.

{6. Declamatio.

All theis be vsed, and commended, but in order, and for
respectes: as person, habilitie, place, and tyme shall require.

The fiue last, be fitter, for the Master, than the scholer: for
men, than for children: for the universities, rather than for

Grammar scholes: yet nevertheless, which is, fittest in mine

opinion, for our schole, and which is, either wholie to be

refused, or partlie to be vsed for our purpose, I will, by good

authoritie, and some reason, I trust particularie of euerie

one, and largelie enough of them all, declare orderlie vnto you.

the ready way to the Latin tong.

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Translatio Linguarum.

Translation, is easie in the beginning for the scholer, and

bringeth also moch learning and great judgement to the

Master. It is most common, and most commendable of all

other exercises for youth: most common, for all your con-

structions in Grammar scholes, be nothing els but translations:

but because they be not double translations, as I do require,

they bring forth but simple and single commoditie, and because
also they lacke the daily use of writing, which is the onely

thing that breedeth deepe roote, buth in y e

witte, for good

vnderstanding, and in y e

memorie, for sure keeping of all that

is learned. Most commendable also, & that by y e

iudgement of

all authors, which intreate of theis exercises.

Tullie
in the person of
L. Crassus
, whom he // 1. de Or.

maketh his example of eloquence and trewe iudgement in

learning, doth, not onely praise specially, and chose this way of

translation for a yong man, but doth also discommend and

refuse his owne former wont, in exercising Paraphrasin &

Metaphrasin. Paraphrasis
is, to take some eloquent Oration,

or some notable common place in Latin, and expresse it with

other wordes:
Metaphrasis
is, to take some notable place out of
a good Poete, and turn the same sens into meter, or into other

words in Prose.

Crassus
, or rather
Tullie
, doth mislike both

these wayes, bicause the Author, either Orator or Poete, had

chosen out before, the fittest wordes and aptest composition for

that matter, and so he, in seeking other, was driuen to vse the

worse.

Quintilian
also preferreth translation before all other

exercises: yet hauing a lust, to dissent, from // Quint. x.

Tullie
(as he doth in very many places, if a man

read his Rhetoricke ouer aduisedlie, and that rather of an

enuious minde, than of any iust cause) doth greatlie commend

Paraphrasis
, crossing spitefullie
Tullies
iudgement in refusing

the same: and so do
Ramus
and
Talæus
euern at this day in
France
to. But such singularitie, in dissenting from the best
mens iudgementes, in liking onelie their owne opinions, is
moch misliked of all them, that ioyne with learning, discretion,
and wisedome. For he, that can neither like
Aristotle
in
Logicke and Philosophie, nor
Tullie
in Rhetoricke and

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The second booke teachyng

Eloquence, will, from these steppes, likelie enough presume, by
like pride, to mount hier, to the misliking of greater matters:
that is either in Religion, to haue a dissentious head, or in the
common wealth, to haue a factious hart: as I knew one
a student in Cambrige, who, for a singularitie, began first to

dissent, in the scholes, from
Aristotle
, and sone after became

a peruerse
Arrian
, against Christ and all true Religion: and
studied diligentlie
Origene, Basileus
, and
S. Hierome
, onelie to

gleane out of their workes, the pernicious heresies of
Celsus,

Eunomius
, and
Heluidius
, whereby the Church of Christ, was so

poysoned withall.

But to leaue these hye pointes of diuinitie, surelie, in this

quiet and harmeles controuersie, for the liking, or misliking of

Paraphrasis
for a yong scholer, euen as far, as
Tullie
goeth

beyond
Quintilian, Ramus
, and
Talæus
, in perfite Eloquence,

* Plinius // euen so moch, by myne opinion, cum they

Secundus. // behinde
Tullie
, for trew iudgement in teaching

Plinius de- // the same.

dit Quin- // *
Plinius Secundus
, a wise Senator, of great
tiliano // experience, excellentlie learned him selfe, a liberall

præceptori // Patrone of learned men, and the purest writer, in

suo, in ma- // myne opinion, of all his age, I except not

trimonium //
Suetonius
, his two scholemasters
Quintilian
and

filiæ, 50000 //
Tacitus
, nor yet his most excellent learned VnCLE, the Elder

numum. //
Plinius
, doth expresse in an Epistle to his frende

Epist. lib. 7, //
Fuscus
, many good wayes for order in studie:

Epist. 9. // but he beginneth with translation, and preferreth

it to all the rest: and bicause his wordes be notable, I will

recite them.

Vtile in primis, vt multi præcipiunt, ex Græco in Latinum, & ex

Latino vertere in Græcum: Quo genere exercitationis, proprietas

splendorque verborum, apta structura sententiarum, figurarum

copia & explicandi vis colligitur. Præterea, imitatione optimorum,

facultas similia inueniendi paratur: & quæ legentem, fefellissent,
transferentem fugere non possunt. Intelligentia ex hoc, & iudicium
acquiritur.

Ye perceiue, how
Plinie
teacheth, that by this exercise of
double translating, is learned, easely, sensiblie, by little and little,
not onelie all the hard congruities of Grammer, the choice of
the ready way to the Latin tong.
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aptest wordes, the right framing of wordes and sentences,
cumlines of figures and formes, fitte for euerie matter, and
proper for euerie tong, but that which is greater also, in marking
daily, and folowing diligentlie thus, the steppes of the best

Autors, like inuention of Argumentes, like order in disposition,
like vtterance in Elocution, is easelie gathered vp: whereby
your scholer shall be brought not onelie to like eloquence, but
also, to all trewe vnderstanding and right iudgement, both for
writing and speaking. And where
Dionys. Halicarnassæus hath

written two excellent bookes, the one,
dee delectu optimorum

verborum

, the which, I feare, is lost, the other, of the right

framing of wordes and sentences, which doth remaine yet in

Greece, to the great profet of all them, that trewlie studie for

e eloquence, yet this waie of double translating, shall bring the

whole profet of both these bookes to a diligent scholer, and that

e easelie and pleasantlie, both for fitte choice of wordes, and apt

c composition of sentences. And by theis authorities and reasons

am I moued to thinke, this waie of double translating, either

onelie or chieflie, to be fittest, for the spedy and perfite atteyning

of any tong. And for spedy atteyning, I durst venture a good

wager, if a scholer, in whom is aptnes, loue, diligence, &

constancie, would but translate, after this sorte, one little booke

in

Tullie

, as

de senectute

, with two Epistles, the first

ad Q. fra:

the other

ad lentulum
the last saue one, in the first booke, that
scholer, I say, should cum to a better knowledge in the Latin
tong, than the most part do, that spend foure or fiue yeares, in
tossing all the rules of Grammer in common scholes. In deede
this one booke with these two Epistles, is not sufficient to
affourde all Latin wordes (which is not necessarie for a yong
scholer to know) but it is able to furnishe him fully, for all
pointes of Grammer, with the right placing ordering, & vse of
wordes in all kinde of matter. And why not? for it is read,

that
Dion. Prussæus
, that wise Philosopher, & excellent orator of
all his tyme, did cum to the great learning & utterance that was
in him, by reading and folowing onelie two bookes,
Phædon

Platonis
, and
Demosthenes
most notable oration peri parapres-
beias. And a better, and nerer example herein, may be, our

most noble Queene
Elizabeth
, who neuer toke yet, Greeke nor

Latin Grammer in her hand, after the first declining of a
nowne and a verbe, but onely by this double translating of

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The second booke teachyng

Demosthenes
and
Isocrates
dailie without missing euerie forenone,

and likewise som part of Tullie euer every afternone, for the space

of a yeare or two, hath atteyned to soch a perfite vnderstanding

in both the tonges, and to soch a readie vtterance of the latin,

and that wyth soch a iudgement, as they be fewe in nomber in

both the vniuersities, or els where in England, that be, in both

tonges, comparable with her Maiestie. And to conclude in

a short rowme, the commodities of double translation, surelie

the mynde by dailie marking, first, the cause and matter: than,

the wordes and phrases: next, the order and composition: after

the reason and argumentes: than the formes and figures of both

the tonges: lastelie, the measure and compas of euerie sentence,

must nedes, by litle and litle drawe vnto it the like shape of
eloquence, as the author doth vse, which is red.

And thus much for double translation.

Paraphrasis.

Paraphrasis, the second point, is not onelie to expresse at

Lib. x. // large with moe wordes, but to striue and contend

(as
Quintilian
saith) to translate the best latin

authors, into other latin wordes, as many or thereaboutes.

This waie of exercise was vsed first by
C. Crabo
, and taken

vp for a while, by
L. Crassus
, but sone after, vpon dewe profe

thereof, reiectd iustlie by
Crassus
and
Cicero
: yet allowed and

made sterleng agayne by
M. Quintilian:
neuerthelesse, shortlie

after, by better assaye, disalowed of his owne scholer
Plinius

Secundus
, who termeth it rightlie thus
Audax contentio
. It is

a bold comparison in deede, to thinke to say better, than that is

best. Soch turning of the best into worse, is much like the

turning of good wine, out of a faire sweete flagon of siluer, into

a foule mustie bottell of ledder: or, to turne pure gold and

siluer, into foule brasse and copper.

Such kinde of
Paraphrasis
, in turning, chopping, and

changing, the best to worse, either in the mynte or scholes,

(though
M. Brokke
and
Quintilian
both say the contrary) is

moch misliked of the best and wisest men. I can better allow

an other kinde of
Paraphrasis
, to turne rude and barbarus, into

proper and eloquent: which neuerthelesse is an exercise, not

fitte for a scholer, but for a perfite master, who in plentie hath
the ready way to the Latin tong.

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good choise, in copie hath right judgement, and grounded skill,

as did appeare to be in
Sebastian Castalio
, in translating
Kemppes

booke
de Imitando Christo
.

But to folow
Quintilianus
aduis for
Paraphrasis
, were euon

to take paine, to seeke the worse and fowler way, whan the

plaine and fairer is occupied before your eyes.

The olde and best authors that euer wrote, were content

if occasion required to speake twise of one matter, not to change

the wordes, but rhetos, that is, worde for worde to expresse it

againe. For they thought, that a matter, well expressed with

fitte wordes and apt composition, was not to be altered, but

liking it well their selues, they thought it would also be well

allowed of others.
A scholemaster (soch one as I require) knoweth that I say trewe.

He readeth in Homer, almost in euerie booke, and speciallie in Secundo et nono Iliados, not onelie som verses, // Homerus.

but whole leaues, not to be altered with new, // {2.

but to be vttered with the old selfe same wordes. // {IL. {

He knoweth, that Xenophon, writing twise of // {9.

Agesilaus, once in his life, againe in the historie // Xenophon.

of the Greekes, in one matter, kepeth alwayes the selfe same wordes. He doth the like, speaking of Socrates, both in the beginning of his Apologie and in the last ende of apomnemoneu-

maton.

Demosthenes also in 4. Philippica doth borow his owne
wordes vttered before in his oration
de Chersoneso
.

He doth the like, and that more at large, in his //
Demon-

orations, against
Androtion
and
Timocrates
. //
henes.

In latin also,
Cicero
in som places, and
Virgil
in mo, do

repeate one matter, with the selfe same wordes. //
Cicero.

Thies excellent authors, did thus, not for lacke //
Virgilius.

do of wordes, but by iudgement and skill: whatso-

euer, other, more curious, and lesse skilfull, do thinke, write,

and do.

Paraphrasis
neverthelesse hath good place in learning, but

not, by myne opinion, for any scholer, but is onelie to be left

to a perfite Master, eyther to expound openlie a good author

withall, or to compare priuatelie, for his owne exercise, how
some notable place of an excellent author, may be uttered with

The second booke teachyng

other fitte wordes: But if ye alter also, the composition, forme,

and order than that is not
Paraphrasis
, but
Imitatio
, as I will

fullie declare in fitter place.

The scholer shall winne nothing by
Paraphrasis
, but onelie,

if we may beleue
Tullie
, to choose worse wordes, to place them

out of order, to feare ouermoch the iudgement of the master, to

mislike ouermuch the hardnes of learning, and by vse, to gather

vp faultes, which hardlie will be left of againe.

The master in teaching it, shall rather encrease hys owne

labor, than his scholers proffet: for when the scholer shall bring

vnto his master a peece of
Tullie
or
Cæsar
turned into other

latin, then must the master cum to
Quintilians
goodlie lesson
de

Emendatione
, which, (as he saith) is the most profitable part of
teaching, but not in myne opinion, and namelie for youthe in

Grammer scholes. For the master nowe taketh double paynes:

first, to marke what is amisse: againe, to inuent what may be

sayd better. And here perchance, a verie good master may

easelie both deceiue himselfe, and lead his scholer into error.

It requireth greater learning, and deeper iudgement, than is
to be hoped for at any scholemasters hand: that is, to be able

alwaies learnedlie and perfitelie

{ Mutare quod ineptum est:

{ Transmutare quod peruersum est:

{ Replere quod deest;

{ Detrahere quod obest:
Expunge quod inane est.

And that, which requireth more skill, and deeper consideration

Premere tumentia:

Extollere humilia:

Astringere luxuriantia:

Componere dissoluta.

The master may here onelie stumble, and perchance faull in teaching, to the marring and mayning of the Scholer in learning, whan it is a matter, of moch readyng, of great learning, and tried iudgement, to make trewe difference betwixt the ready way to the Latin tong.

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Some men of our time, counted perfite Maisters of eloquence,
in their owne opinion the best, in other mens iudgements very
good, as
Omphalius
euerie where,
Sadoletus
in many places, yea
also my frende
Osorius
, namelie in his Epistle to the Queene &
in his whole booke
de lusticia
, haue so ouer reached them selues,
in making trew difference in the poynites afore rehearsed, as
though they had bene brought vp in some schole in
Asia
, to

learne to decline rather then in
Athens
with
Plato, Aristotle
, and
Demosthenes
, (from whence
Tullie
fetched his eloquence) to

vnderstand, what in euerie matter, to be spoken or written on,

is, in verie deede,
Nimium, Satis, Parum
, that is for to say, to

all considerations,
Decorum
, which, as it is the hardest point, in

all learning, so is it the fairest and onelie marke, that scholers, in

all their studie, must alwayes shote at, if they purpose an other
day to be, either sounde in Religion, or wise and discrete in any

vocation of the common wealth.

Agayne, in the lowest degree, it is no low point of learnyng

and judgement for a Scholemaster, to make trewe difference

betwixt

{
Humile & depressum:

{
Lene & remissum:

{
Siccum & aridum:
Exile & macrum:

Inaffectatum & neglectum.

In these poyntes, some, louing Melancthon well, as he was well worthie, but yet not considering well nor wiselie, how he of nature, and all his life and studie by iudgement was wholly spent in genere Disciplinabili, that is, in teaching, reading, and expounding plainlie and aptlie schole matters, and therfore imploied thereunto a fitte, sensible, and caulme kinde of speaking and writing, some I say, with very well louyng, but not with verie well weying Melancthones doinges, do frame them selues a style, cold, leane, and weake, though the matter be neuer so warme & earnest, not moch vnlike vnto one, that had a pleasure, in a roughe, raynie, winter

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The second booke teachyng
day, to clothe him selfe with nothing els, but a demie, bukram
cassok, plaine without plites, and single with out lyning: which
will neither beare of winde nor wether, nor yet kepe out the
sunne, in any hote day.

Some suppose, and that by good reason, that
Melancthon

Paraphra- // him selfe came to this low kinde of writing, by
sis in vse of // vsing ouer moch
Paraphrasis
in reading: For

teaching, // studying therebie to make euerie thing streight

hath hurt // and easie, in smothing and playning all things to

Melanch-
// much, neuer leaueth, whiles the sence it selfe be

tons
stile in // left, both lowse and lasie. And some of those

writing. //
Paraphrasis of Melancthon
be set out in Printe, as,

Pro Archia Poeta, & Marco Marcello:
But a scholer, by myne

opinion, is better occupied in playing or sleping, than in
spendyng time, not onelie vainlie but also harmefullie, in soch

a kinde of exercise.

If a Master woulde haue a perfite example to folow, how,

in
Genere sublimi
, to auido
Nimium
, or in
Medioci
, to atteyne

Satis
, or in
Humili
, to exchew
Parum
, let him read diligently

Cicero.
// for the first,
Secundam Philippicam
, for the meane,

De Natura Deorum
, and for the lowest,
Partitiones
.

Or, if in an other tong, ye looke for like example, in like

Demost-
// perfection, for all those three degrees, read
Pro

henes.
//
Ctesiphonte, Ad Leptinem, & Contra Olympiodorum
,
and, what witte, Arte, and diligence is hable to
affourde, ye shall plainely see.

For our tyme, the odde man to performe all three perfiltie,
whatsoever he doth, and to know the way to do them skilfullie,

Ioan. Stur.
// what so euer he list, is, in my poore opinion,

Ioannes Sturmius
.

He also councelleth all scholers to beware of Paraphrasis
,

except it be, from worse to better, from rude and barbarous, to
proper and pure latin, and yet no man to exercise that neyther,

except soch one, as is alreadie furnished with plentie of learning,

and grounded with stedfast iudgement before.

All theis faultes, that thus manie wise men do finde with

the exercise of Paraphrasis
, in turning the best latin, into other,

as good as they can, that is, ye may be sure, into a great deale

worse, than it was, both in right choice for proprietie, and trewe

placing, for good order is committed also commonlie in all
the ready way to the Latin tong.
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common scholes, by the scholemasters, in tossing and trobling

yong wittes (as I sayd in the beginning) with that boocherlie

feare in making of Latins.

Therefore, in place, of Latines for yong scholers, and of

Paraphrasis
for the masters, I wold haue double translation

specially vsed. For, in double translating a perfite peece of

Tullie
or
Cæsar
, neyther the scholer in learning, nor y

e

Master

in teaching can erre. A true tochstone, a sure metwand lieth

before both their eyes. For, all right congruitie: proprietie of

wordes: order in sentences: the right imitation, to inuent good

matter, to dispose it in good order, to confirme it with good

reason, to expresse any purpose fitlie and orderlie, is learned
thus, both easelie & perfitlie: Yea, to misse somtyme in this

kinde of translation, bringeth more proffet, than to hit right,

either in
Paraphrasi
or making of Latins. For though ye say

well, in a latin making, or in a
Paraphrasis
, yet you being but

in doute, and vncertayne whether ye saie well or no, ye gather

and lay vp in memorie, no sure frute of learning thereby: But

if ye fault in translation, ye ar easelie taught, how perfitlie to

amende it, and so well warned, how after to exchew, all soch

faultes againe.

Paraphrasis
therefore, by myne opinion, is not meete for

Grammer scholes: nor yet verie fitte for yong men in the

vniuersitie, vntill studie and tyme, haue bred in them, perfite

learning, and stedfast iudgement.

There is a kinde of
Paraphrasis
, which may be vsed, without

all hurt, to mocch proffet: but it serueth onely the Greke and

not the latin, nor no other tong, as to alter
linguam Ionicam aut
Doricam into meram Atticam: A notable example there is left

unto vs by a notable learned man Diony:
Halicarn: who, in his booke, peri syntaxeos, doth translate the goodlie storie of

Candaules
and
Gyges
in 1.
Herodoti
, out of Ionica lingua

into

Atticam.
. Read the place, and ye shall take, both pleasure and

proffet, in conference of it. A man, that is exercised in reading,

Thucydides, Xenophon, Plato,
, and
Demosthenes
, in vsing to turne,

like places of Herodotus
, after like sorte, shold shortlie cum to

soch a knowledge, in vnderstanding, speaking, and writing the

Greeke tong, as fewe or none hath yet atteyned in England.
The like exercise out of
Dorica lingua
may be also vsed, if a

man take that little booke of
Plato, Timæus Locrus, de Animo et

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The second booke teachyng

natura
, which is written
Dorice
, and turne it into soch Greeke,

as
Plato
vseth in other workes. The booke, is but two leaues:

and the labor wold be, but two weekes: but surelie the proffet,

for easie vnderstanding, and trewe writing the Greeke tonge,

wold conteruaile wyth the toile, that som men taketh, in

otherwise coldlie reading that tonge, two yeares.

And yet, for the latin tongue, and for the exercise of
Para-

phrasis
, in those places of latin, that can not be bettered, if some

yong man, excellent of witte, corragious in will, lustie of nature,

and desirous to contend euen with the best latin, to better it, if
he can, surelie I commend his forwardnesse, and for his better

instruction therein, I will set before him, as notable an example

of
Paraphrasis
, as is in Record of learning.
Cicero
him selfe,

dothing contende, in two sondrie places, to expresse one matter,

with diuerse wordes: and that is
Paraphrasis
, saith
Quintillian
.

The matter I suppose is taken out of
Panætius
: and therefore

being translated out of Greeke at diuers times, is uttered for his

purpose, with diuers wordes and formes: which kinde of exercise,

for perfite learned men, is verie profitable.

2. De Finib.

a.
Homo enim Rationem habet &agrave; natura menti datam quæ, &
causas rerum et consecutiones videt, & similitudines, transfert, &
disiuncta coniungit, & cum præsentibus futura copulat, omnemque
complectitur vitæ consequentis statum.
b. Eademque ratio facit

hominem hominum appetentem, cumque his, natura, & sermone in vsu congruentem: vt profectus à caritate domesticorum ac suorum, currat longius, & se implicet, primò Ciuium, deinde omnium mortalium societati: vtque non sibi soli se natum meminerit, sed patriæ, sed suis,

vt exigua pars ipsi relinquatur.
c. Et quoniam eadem natura cupiditatem ingenuit homini veri inueniendi, quod facillimè apparet; apparemt,
cum vacui curis, etiam quid in coelo fiat, scire auemus, &c.

1. Officiorum.

a. Homo autem, qui rationis est particeps, per quam consequentia cernit, & causas rerum videt, earumque progressus, et quasi antecessiones non ignorat, similitudines, comparat, rebusque præsentibus adiungit, atque annexit futuras, facile totius vitæ cursum videt, ad
the ready way to the Latin tong.

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eamque degendam præparat res necessarias.
b. Eademque natura vi

rationis hominem conciliat homini, & ad Oratīonis, & ad vitæ

societatem: ingeneratque imprīmis præcipuum quendam amorem in
eos, qui procreati sunt, impellitque vt hominum cœtus & celebrari

inter se, & sibi obediri velit, ob easque causas studeat parare ea,
quæ suppeditent ad cultum & ad victum, nec sibi soli, sed coniugi,
liberis, caæterisque quos charos habeat, tuerique debeat.
c. Quæ cura

exsuscitat etiam animos, & maiores ad rem gerendam facit: imprī-
misque hominis est propria veri inquisitio atque investigatio: ita cum

sumus necessarijs negotijs curisque vacui, tum auemus aliquid videre,
audire, addiscere, cognitioinemque rerum mirabilium. &c.

The conference of these two places, conteinyng so excellent

a peece of learning, as this is, expressed by so worthy a witte,

as
Tullies
was, must needes bring great pleasure and profit to
him, that maketh trew counte, of learning and honestie. But

if we had the
Greke
Author, the first Patterne of all, and therby
to see, how
Tullies
witte did worke at diuerse tymes, how, out

of one excellent Image, might be framed two other, one in face
and fauor, but somwhat differing in forme, figure, and color,
surelie, such a peece of workemanship compared with the
Paterne it selfe, would better please the ease of honest, wise,
and learned myndes, than two of the fairest Venusses, that euer
Apelles made.

And thus moch, for all kinde of
Paraphrasis
, fitte or vnfit,

for Scholers or other, as I am led to thinke, not onelie, by mine
owne experience, but chiefly by the authoritie & iudgement of

those, whom I my selfe would gladliest folow, and do counsell
all myne to do the same: not contendyng with any other, that
will otherwise either thinke or do.
Metaphrasis.

This kinde of exercise is all one with Paraphrasis, saue it is

out of verse, either into prose, or into some other kinde of

meter: or els, out of prose into verse, which was // Plato
in

Socrates
exercise and pastime ( as Plato reporteth) // Phaedone.

when he was in prison, to translate /Æsopes Fabules

into verse.
Quintilian
doth greatlie praise also this exercise:

but bicause Tullie
doth disalow it in yong men, by myne

opinion, it were not well to vse it in Grammer Scholes, euen

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The second booke teachyng

for the selfe same causes, that be recited against Paraphrasis
And therfore, for the vse, or misuse of it, the same is to be thought, that is spoken of Paraphrasis before. This was

Sulpitius exercise: and he gathering vp therby, a Poeticall kinde of talke, is iustlie named of Cicero, grandis et Tragicus Orator:

which I think is spoken, not for his praise, but for other mens warning, to exchew the like faulte. Yet neuertheles, if our Scholemaster for his owne instruction, is desirous, to see a perfite example hereof, I will recite one, which I thinke, no

man is so bold, will say, that he can amend it: & that is

Hom.
1. Il.
// Chrises the Priestes Oration to the Grekes, in

the

Pla.
// beginnyng of Homers Illias, turned excellentlie
into prose by
Socrates
him selfe, and that advised-

lie and purposelie for other to folow: and therfore he calleth

this exercise, in the same place, mimesis, that is,
Imitatio
, which

is most trew: but, in this booke, for teachyng sake, I will name

it
Metaphrasis
, reteinyng the word, that all teachers, in this

case, do vse.

Homerus. I. Iliad.

O gar elthe thoas epi neas Achaion,

lysomenos te thygatra, pheron t apereisi apoina,

stemmat echon en chersin ekebolou Apollonos,

chryseo ana skeptrro kai elisseto pantas Achaious,

Atreida de malista duo, kosmetore laon.

Atreidai te, kai alloi euknemides Achaioi,

ymin men theoi doien, Olympia domat echontes,

ekpersai Priamoio polin eu d oikad ikesthai
paida d emo lysai te philen, ta t apoina dechesthai,

azomenoi Dios uion ekebolon Apollona.

enth alloi men pantes epeuphemesan Achaioi

aideisthai th ierea, kai aglaa dechthai apoina

all ouk Atreide Agamemnoni endane thymo,

alla kakos aphiei, krateron d epi mython etellen.

me se, geron, koilesin ego para neusi kicheio,

e nyn dethynont, e ysteron autis ionta,

me ny toi ou chraisme skeptron, kai stemma theoio

ten d ego ou lyso, prin min kai geras epeisin,

emetero eni oiko, en Argei telothi patres

the ready way to the Latin tong.

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iston epoichomenen, kai emon lechos antioosan.

all ithi, me m erethize saoteros os ke neeai.

os ephat eddeisen d o geron, kai epeitheto mytho

be d akeon para thina polyphloisboio thalasses,
polla d epeit apaneuthe kion erath o geraios

Apolloni anakti, ton eukomos teke Leto.

klythi meu, argyrotox, os Chrysen amphibebekas,

killan te zatheen, Tenedoio te iphi anasseis,

smintheu, ei pote toi Charient epi neon erepsa,

e ei de pote toi kata piona meri ekea

tauron, ed aigon, tode moi kreenon eeldor

tiseian Danaoi ema dakrua soisi belessin.

Socrates in 3. de Rep.
saith thus,

Phraso gar aneu metrou,

ou gar eimi poietikos.

elthen o Chryses tes te thygatros lytra pheron, kai iketes

ton Achaion, malista de ton basileon: kai eucheto, ekeinois

men tous theous dounai elontas ten Trojan, autous de sothenai,

ten de thygatera oi auto lysai, dexamenous apoina, kai ton
theon aiděsthentas. Toiauta de eipontos autou, oi men alloi
esebontō kai synenoun, o de Agamemnon egriainen, entel-
lomenos nyn te apienai, kai authis me elthein, me auto to te
skeptron, kai ta tou theou stemmata ouk eparkesoi. prin
de lythenai autou thygatera, en Argei ephe gerasein meta ou.
apienai de ekeleue, kai me erethizein, ina sos oikade elthoi.
o de presbytes akousas edeise te kai apeei sige, apocho-
resas de ek tou stratopedou polla to Apolloni eucheto,
tas te eponymias tou theou anakalon kai ypomimneskon kai
apaiton, ei ti popote e en naon oikodomesin, e en ieron
thysiais kecharismenon doresaito. on de charin kateucheto
tisai tous Achaious ta a dakrua tois ekeinon belesin.

To compare
Homer
and
Plato
together, two wonders of

nature and arte for witte and eloquence, is most pleasant and

profitable, for a man of ripe judgement.
Platos
turning of

Homer
in this place, doth not ride a loft in Poeticall termes,

but goeth low and soft on foote, as prose and
Pedestris oratio

should do. If
Sulpitius
had had
Platos
consideration, in right

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The second booke teachyng

vsing this exercise, he had not deserued the name of
Tragicus

Orator
, who should rather haue studied to expresse
vim Demos-

thenis
, than
furorem Poætæ
, how good so euer he was, whom he
did folow.

And therfore would I haue our Scholemaster wey well
together
Homer
and
Plato
, and marke diligetlie these foure

pointes, what is kept: what is added: what is left out: what
is changed, either, in choise of wordes, or forme of sentences:

which foure pointes, be the right tooles, to handle like a worke-
man, this kinde of worke: as our Scholer shall better vnder-
stand, when he hath bene a good while in the Vniuersitie:

to which tyme and place, I chiefly remitte this kinde of exercise.

And bicause I euer thought examples to be the best kinde

of teaching, I will recite a golden sentence out of that Poete,

which is next vnto
Homer
, not onelie in tyme, but also in

worthines: which hath bene a paterne for many worthie

wittes to follow, by this kind of
Metaphrasis
, but I will content

my selfe, with foure workemen, two in
Greke
, and two in
Latin
,

soch, as in both the tonges, wiser & worthier, can not be looked

for. Surelie, no stone set in gold by most cunning workemen,

is in deed, if right counte be made, more worthie the looking

on, than this golden sentence, diuerslie wrought vpon, by soch

foure excellent Masters.
Hesiodus

1. outos men panariotos, os auto panta noese,

phrassamenos ta k epeita kai es telos esin ameino:

2. esthlos d au kakeinos, os eu eiponti pithetai,

3. os de ke met autos noee, met allou akouon

en thymo balletai, o d aut achreios aner.

¶ Thus rudelie turned into

base English.

1. That man in wisedome passeth all,

to know the best who hath a head:

2. And meetlie wise eeke counted shall,

who yeildes him selfe to wise mens read:

3. Who hath no witte, nor none will heare,
amongst all fooles the bell may beare.

the ready way to the Latin tong.
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Sophocles in Antigone.

1. Phem egoge presbeuein poly,

Phynai ton andra pant epiotemes pleon:

2. Ei d oun (philei gar tutto me taute repein),

Kai ton legonton eu kalon to manthanein.

Marke the wisedome of
Sophocles
, in leauyng out the last

sentence, because it was not cumlie for the sonne to vse it to

his father.

¶
D. Basileus in his Exhortation to youth.
Memnesthe tou Esiodou, os phesi, ariston men einai
ton par eautou ta deonta xynoronta. 2. Esthlon de kakei-
on, ton tois, par eteron ypodeicheisin epomenon. 3. ton
de pros oudeteron epitedeion achreion einai pros apanta.

¶ M. Cic. Pro A. Cluentio.

1. Sapientissimum esse dicunt eum, cui, quod opus sit, ipsi veniat in

mentem:
2. Proxime accedere illum, qui alterius bene inuentis

obtemperet.
3. In stulticia contra est: minus enim stultus est

is, cui nihil in mentem venit, quam ille, qui, quod stult&egrave; alteri venit

in mentem comprobat.

Cicero
doeth not plainlie expresse the last sentence, but doth

inuent it fitlie for his purpose, to taunt the folie and simplicitie

in his aduersarie
Actius
, not weying wiselie, the sutle doynges
of Chrysogonus and Staienus.

† Tit. Liuius in Orat. Minutij. Lib. 22.

1. Sæpe ego audiui milites; eum primum esse virum, qui ipse consulat, quid in rem sit:

2. Secundum eum, qui bene monenti obediat:

3. Qui, nec ipse consulere, nec alteri parere scit, eum extremini esse ingenij.

Now, which of all these foure, Sophocles, S. Basil, Cicero, or Liuie, hath expressed Hesiodus best, the iudgement is as hard, as the workemanship of euerie one is most excellent in deede. An other example out of the Latin tong also I will recite, for the
worthines of the workeman therof, and that is
Horace
, who hath

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The second book teachyng

so turned the beginynng of
Terence Eunuchus
, as doth worke in

me, a pleasant admiration, as oft so euer, as I compare those
two places togither. And though euerie Master, and euerie
good Scholer to, do know the places, both in
Terence
and

Horace
, yet I will set them heare, in one place togither, that

with more pleasure, they may be compared together.

¶ Terentius in Eunucho.

Quid igitur faciam? non eam? ne nunc quidem cum accersor
ultrögrave;? an potius ita me comparem, non perpeti meretricum con-
tumelias? exclusit: reuocat, redeam? non, si me obsecret.

MENO a little after.
Here, quæ res in se neque consilium neque modum

habet vllum, eam consilio regere non potes. In Amore hæc omnia

insunt vitia, iniuriæ, suspiciones, inimicitiae, induciæ, bellum, pax

rursum. Incerta hæc si tu postules ratione certa facere, nihil plus

agas, quem si des operam, vt cum ratione insanias.

¶ Horatius, lib. Ser. 2. Saty. 3.

Nec nunc cum me vocet vltro,

Accedam? an potius mediter finire dolores?

Exclusit: reuocat, redeam? non si obsecret. Ecce

Seruus non Paulo sapientior: ô Here, quæ res

Nec modum habet, neque consilium, ratione modoque

Tractari non vult. In amore, hæc sunt mala, bellum,

Pax rursum: hæc si quis tempestatis prop&egrave;ritu

Mobilia, et cæca fluitantia sorte, laboret

Reddere certa, sibi nihilograve; plus explicit, ac si
Insanire paret certa ratione, modòque.

This exercise may bring moch profite to ripe heads, and

stayd iudgementes: bicause, in traveling in it, the mynde must

nedes be verie attentiue, and busilie occupide, in turning and

tossing it selfe many wayes: and conferryng with great pleasure,

the varietie of worthie wittes and iudgementes toghither: But

this harme may sone cum therby, and namelie to yong Scholers,

lesse, in seeking other wordes, and new forme of sentences, they

chance vpon the worse: for the which onelie cause,

Cicero

thinketh this exercise not to be fit for yong men.


the ready way to the Latin tong.
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Epitome.

This is a way of studie, belonging, rather to matter, than to

wordes: to memorie, than to vterance: to those that be
learned alreadie, and hath small place at all amonges yong

scholers in Grammer scholes. It may proffet priately some

learned men, but it hath hurt generallie learning it selfe, very

moch. For by it haue we lost whole
Trogus
, the best part of

T. Liuius
, the goodlie Dictionarie of
Pompeius festus
, a great
deale of the Ciuill lawe, and other many notable bookes, for the

which cause, I do the more mislike this exercise, both in old

and yong.

Epitome
, is good priuatelie for himselfe that doth worke it,

but ill commonlie for all other that vse other mens labor therein:

a silie poore kinde of studie, not vnlike to the doing of those

poore folke, which neyther till, nor sowe, nor reape themselues,

but gleane by stelth, vpon other mens growndes. Soch, haue

emptie barnes, for deare yeares.

Grammer scholes haue fewe
Epitomes
to hurt them, except
Epitheta Textoris
, and such beggarlie gatheringes, as
Horman,

whittington
, and other like vulgares for making of latines: yea

I do wishe, that all rules for yong scholers, were shorter than

they be. For without doute,
Grammatica
it selfe, is sooner and

surer learned by examples of good authors, than by the naked

rewles of
Grammarians
.
Epitome
hurteth more, in the vni-

uersities and studie of Philosophie: but most of all, in diuinitie

it selfe.

In deede bookes of common places be verie necessarie, to

induce a man, into an orderlie generall knowledge, how to

referre orderlie all that he readeth,
ad certa rerum Capita
, and

not wander in studie. And to that end did
P. Lombardus
the

master of sentences and
Ph. Melancthon
in our daies, write two
notable bookes of common places.

But to dwell in Epitomes and bookes of common places, and not to binde himselfe dailie by orderlie studie, to reade with all diligence, principallie the holyest scripture and withall, the best Doctors, and so to learne to make trewe difference betwixt, the authoritie of the one, and the Counsell of the other, maketh so many seeming, and sonburnt ministers as we haue, whose

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The second booke teachyng

learning is gotten in a sommer heat, and washed away, with a Christmas snow againe: who neverthelesse, are lesse to be blamed, than those blind bussardes, who in late yeares, of wilfull maliciousnes, would neyther learne themselues, nor could teach others, any thing at all.

Paraphrasis
hath done lesse hurt to learning, than Epitome:
for no
Paraphrasis
, though there be many, shall neuer take

away
Dauids
Psalter.
Erasmus Paraphrasis
being neuer so

good, shall neuer banishe the new Testament. And in an

other schole, the
Paraphrasis
of
Brocardus
, or
Sambucus
, shal

neuer take
Aristotles
Rhetoricke, nor
Horace de Arte Poetica
, out

of learned mens handes.

But, as concerning a schole
Epitome
, he that wold haue an

eample of it, let him read
Lucian
peri kalous which is the

verie
Epitome
of
Isocrates
oration
de laudibus Helenæ
,

whereby
he may learne, at the least, this wise lesson, that a man ought
to beware, to be ouer bold, in altering an excellent mans
worke.

Neuertheles, some kinde of
Epitome
may be vsed, by men

of skilful iudgement, to the great proffet also of others. As if

a wise man would take
Halles
Cronicle, where moch good

matter is quite marde with Indenture Englishe, and first change,
strange and inkhorne tearmes into proper, and commonlie vsed

wordes: next, specially to wede out that, that is superfluous
and idle, not onelie where wordes be vainlie heaped one vpon
an other, but also where many sentences, of one meaning, be
clowted vp together as though
M. Hall
had bene, not writing

the storie of England, but varying a sentence in Hitching

schole: surelie a wise learned man, by this way of
Epitome
, in

cutting away wordes and sentences, and diminishing nothing at
all of the matter, shold leaue to mens vse, a storie, halfe as
mocht as it was in quantitie, but twise as good as it was, both
for pleasure and also commoditie.

An other kinde of
Epitome
may be vsed likewise very well,
tomocht proffet. Som man either by lustines of nature, or
brought by ill teaching, to a wrong judgement, is ouer full of
words, sentences, & matter, & yet all his words be proper, apt
& well chosen: all his sentences be rownd and trimlie framed:
his whole matter grownded upon good reason, & stuffed with
full arguments, for his intent & purpose. Yet when his talke
the ready way to the Latin tong.

shalbe heard, or his writing be red, of soch one, as is, either of
my two dearest frendes,
M. Haddon
at home, or
John Sturmius
in Germanie, that
Nimium
in him, which fooles and vnlearned
will most commend, shall eyther of thies two, bite his lippe, or
This fulnes as it is not to be misliked in a yong man, so in
farde aige, in greater skill, and weightier affaires, it is to be
tempered, or else discretion and judgement shall seeme to be
wanting in him. But if his stile be still ouer rancke and lustie,
as some men being neuer so old and spent by yeares, will still
be full of youthfull conditions as was Syr
F. Bryan,
more wold haue bene: soch a rancke and full writer, must vse,
if he will do wiselie the exercise of a verie good kinde of
Epitome
, and do, as certaine wise men do, that be ouer fat and
fleshie: who leaueing their owne full and plentifull table, go to
soirome abrode from home for a while, at the temperate diet of
some sober man: and so by litle and litle, cut away the
grosnesse that is in them. As for an example: If
Osorius
would leaue of his lustines in striuing against
S. Austen
, and his
ouer rancke rayling against poore
Luther
, and the troth of Gods
doctrine, and give his whole studie, not to write any thing of his owne for a while, but to translate Demosthenes, with so straite, fast, & temperate a style in latine, as he is in Greeke, he would become so perfit & pure a writer, I beleue, as hath bene fewe or none sence Ciceroes dayes: And so, by doing himself and all learned moch good, do others lesse harme, & Christes doctrine lesse injury, than he doth: & with all, wyn vnto himselfe many worthy frends, who agreing with him gladly, in y e loue & liking of excellent learning, are sorie to see so worthie a witte, so rare eloquence, wholie spent and consumed, in striuing with God and good men.

Emonges the rest, no man doth lament him more than I, not onelie for the excellent learning that I see in him, but also because there hath passed priuatelie betwixt him and me, sure tokens of moch good will, and freundlie opinion, the one toward the other. And surelie the distance betwixt London and
Lysbon, should not stoppe, any kinde of frendlie dewtie, that I
could, eyther shew to him, or do to his, if the greatest matter
of all did not in certeyne pointes, separate our myndes.

And yet for my parte, both toward him, and diuerse others

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The second booke teachyng

here at home, for like cause of excellent learning, great wisdome,
and gentle humanitie, which I haue seene in them, and felt at
their handes my selfe, where the matter of indifference is mere
conscience in a quiet minde inwardlie, and not contentious
malice with spitefull rayling openlie, I can be content to followe
this rewle, in misliking some one thing, not to hate for anie
thing els.

But as for all the bloodie beastes, as that fat Boore of the

Psal.
80. // wood: or those brauling Bulles of Basan: or any

lurking
Dormus
, blinde, not by nature, but by
malice, & as may be gathered of their owne testimonie, giuen
ouer to blindnes, for giuing ouer God & his word; or soch as
be so lustie runnegates, as first, runne from God & his trew
doctrine, than, from their Lordes, Masters, & all dewtie, next,
from them selues & out of their wittes, lastly from their Prince,
contrey, & all dew allegeance, whether they ought rather to be
pitied of good men, for their miserie, or contemned of wise
men, for their malicious folie, let good and wise men deter-
mine.

And to returne to
Epitome
agayne, some will iudge moch
boldnes in me, thus to iudge of
Osorius
style: but wise men do
know, that meane lookers on, may trewelie say, for a well made
Picture: This face had bene more cumlie, if that hie redde in
the cheeke, were somwhat more pure sanguin than it is: and
yet the stander by, can not amend it himselfe by any way.

And this is not written to the dispraise but to the great
commendation of
Osorius,
, because
Tullie himselfe had the same fulnes in him: and therefore went to Rodes to cut it away: and

saith himselfe, recepi me domum prope mutatus, nam quasi referuerat

iam oratio . Which was brought to passe I beleue, not onelie by

the teaching of Molo Appollonius but also by a good way of

Epitome , in binding him selfe to translate meros Atticos Oratores ,

and so to bring his style, from all lowse grosnesse, to soch firme

fastnes in latin, as is in Demosthenes in Greece. And this to be

most trew, may easelie be gathered, not onelie of L. Crassus
talke in 1. de Or. but speciallie of Ciceroes owne deede in

translating Demosthenes and Æschines orations peri steph. to that
verie ende and purpose.

And although a man grovdlie learned all readie, may take

moch proffet him selfe in vsing, by
Epitome
, to draw other mens

the ready way to the Latin tong.
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workes for his owne memorie sake, into shorter rowme, as

Conterus
hath done verie well the whole
Metamorphosis
of
Ouid
,

&
Dauid Cythraeus
a great deale better, the ix. Muses of
Hero-

dotus
, and
Melanchthon
in myne opinion, far best of all, the whole

storie of Time, not onelie to his own vse, but to other mens

proffet and hys great prayse, yet,
Epitome
is most necessarie of

all in a mans owne writing, as we learne of that noble Poet
Virgill, who, if Donatus say trewe, in writing that perfite worke 
of the Georgickes, vsed dailie, when he had written 40. or 50. 
verses, not to cease cutting, paring, and pollishing of them, till 
he had brought them to the nomber of x. or xij, 
And this exercise, is not more nedefullie done in a great 
worke, than wiselie done, in your common dailie writing, either 
of letter, or other thing else, that is to say, to peruse diligentie, 
and see and spie wiselie, what is alwaies more than nedeth: 
For, twenty to one, offend more, in writing to moch, than to 
little: euen as twentie to one, fall into sicknesse, rather by ouer 
moch fulnes, than by anie lacke or emptinesse. And therefore 
is he alwaies the best English Physition, that best can geue 
a purgation, that is, by way of Epitome, to cut all ouer much 
away. And surelie mens bodies, be not more full of ill humors, 
than commonlie mens myndes (if they be yong, lustie, proude, 
like and loue them selues well, as most men do) be full of fansies,
opinions, errors, and faultes, not onelie in inward inuention, but
also in all their utterance, either by pen or taulke.

And of all other men, euene those that haue y e
inuentiuest

heads, for all purposes, and roundest tonges in all matters and

places (except they learne and vse this good lesson of
Epitome )

commit commonlie greater faultes, than dull, staying silent men
do. For, quicke inuentors, and faire readie speakers, being
boldned with their present habilitie to say more, and perchance
better to, at the soden for that present, than any other can do,
vse lesse helpe of diligence and studie than they ought to do:
and so haue in them commonlie, lesse learning, and weaker
iudgement, for all deepe considerations, than some duller heads,
and slower tonges haue.

And therefore, readie speakers, generallie be not the best,
playnest, and wisest writers, nor yet the deepest iudgers in
weightie affaires, because they do not tarry to weye and iudge
all thinges, as they should: but hauing their heads ouer full of
The second booke teachyng

matter, be like pennes ouer full of incke, which will soner blotte, than make any faire letter at all. Tyme was, whan

I had experience of two Ambassadors in one place, the one of a hote head to inuent, and of a hastie hand to write, the other, colde and stayd in both: but what difference of their doinges was made by wise men, is not vnknowne to some persons. The

Bishop of Winchester
Steph : Gardiner
had a quicke head, and

a readie tong, and yet was not the best writer in England.

Cicero in Brutus doth wiselie note the same in Serg: Galbo , and

Q. Hortentius , who were both, hote, lustie, and plaine speakers, but colde, lowse, and rough writers: And Tullie telleth the
cause why, saying, whan they spake, their tong was naturally
caried with full tyde & wynde of their witte: whan they wrote

their head was solitarie, dull, and caulme, and so their style was

blonte, and their writing colde:
Quod vitium
, sayth
Cicero
,

peringeniosis hominibus neque satis doctis plerumque accidit
.

And therfore all quick inuentors, & readie faire speakers,

must be carefull, that, to their goodnes of nature, they adde

also in any wise, studie, labor, leasure, learning, and iudgement,

and than they shall in deede, passe all other, as I know some do,

in whome all those qualities are fullie planted, or else if they
gie ouer moch to their witte, and ouer litle to their labor and

learning, they will sonest ouer reach in taulke, and fardest cum

behinde in writing whatsoeuer they take in hand. The methode

of
Epitome
is most necessarie for soch kinde of men. And thus

much concerning the vse or misuse of all kinde of Epitomes
in
matters of learning.

Imitatio.

Imitation, is a facultie to expresse liuelie and perfitelie that example: which ye go about to folow. And of it selfe, it is

large and wide: for all the workes of nature, in a maner be examples for arte to folow.

But to our purpose, all languages, both learned and mother tonges, be gotten, and gotten onelie by Imitation. For as ye

vse to heare, so ye learne to speake: if ye heare no other, ye speake not your selfe: and whome ye onelie heare, of them ye onelie learne.

And therefore, if ye would speake as the best and wisest do,

the ready way to the Latin tong.

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ye must be conuersant, where the best and wisest are: but if

yow be borne or brought vp in a rude contrie, ye shall not chose

but speake rudelie: the rudest man of all knoweth this to be
trewe.

Yet neuerthelessse, the rudenes of common and mother
tonges, is no bar for wise speaking. For in the rudest contrie,

and most barbarous mother language, many be found can speake

verie wiselie: but in the Greeke and latin tong, the two onelie

learned tonges, which be kept, not in common taulke, but in

priviate booke, we finde alwayes, wisdome and eloquence, good

matter and good vtterance, neuer or seldom a sonder. For all

soch Authors, as be fullest of good matter and right iudgement

in doctrine, be likewise alwayes, most proper in wordes, most

apte in sentence, most plaine and pure in vttering the same.

And contrariwise, in those two tonges, all writers, either in

Religion, or any sect of Philosophie, who so euer be founde

fonde in iudgement of matter, be commonlie found as rude in

vttering their mynde. For Stoickes, Anabaptistes, and Friers:
with Epicures, Libertines and Monkes, being most like in

learning and life, are no fonder and pernicious in their opinions,

than they be rude and barbarous in their writings. They be

not wise, therefore that say, what care I for a mans wordes and

utterance, if his matter and reasons be good. Soch men, say

so, not so much of ignorance, as eyther of some singular pride

in themselves, or some speciall malice or other, or for some

private & perciall matter, either in Religion or other kinde of

learning. For good and choice meates, be no more requisite

for helthie bodies, than proper and apte wordes be for good

matters, and also plaine and sensible utterance for the best and

depest reasons: in which two pointes standeth perfite eloquence,

one of the fairest and rarest giftes that God doth geue to man.

Ye know not, what hurt ye do to learning, that care not

for wordes, but for matter, and so make a deuorse betwixt the

tong and the hart. For marke all aiges: looke vpon the whole

course of both the Greeke and Latin tonge, and ye shall surelie

finde, that, whan apte and good wordes began to be neglected,

and properties of those two tonges to be confounded, than also
began, ill deeds to spring: strange manners to oppresse good
orders, newe and fond opinions to strive with old and true
doctrine, first in Philosophie: and after in Religion: right

dJudgement of all thinges to be perverted, and so vertue with
learning is contemned, and studie left of: of ill thoughtes
cumeth perverse judgement: of ill deeds springeth lewd
talk. Which fower misorders, as they mar mans life, so
destroy they good learning withall.

But behold the goodnesse of Gods prouidence for learning:
all olde authors and sectes of Philosophy, which were fondest in
opinion, and rudest in utterance, as Stoickes and Epicures, first
contemned of wise men, and after forgotten of all men, be so
consumed by tymes, as they be now, not onelie out of use, but
also out of memorie of man: which thing, I surelie thinke,
will shortlie chance, to the whole doctrine and all the bookes of
phantastical Anabaptistes and Friers, and of the beastlie Libertines and Monkes.

Againe behold on the other side, how Gods wisdome hath wrought, that of Academici and Peripatetici, those that were wisest in judgement of matters, and purest in uttering their myndes, the first and chiefest, that wrote most and best, in either tong, as Plato and Aristotle in Greeke, Tullie in Latin, be so either wholie, or sufficiently left vnto vs, as I neuer knew yet scholer, that gaue himselfe to like, and loue, and folow chieflie those three Authors but he proued, both learned, wise, and also an honest man, if he ioyned with all the trewe doctrine of Gods holie Bible, without the which, the other three, be but fine edge tooles in a fole or mad mans hand.

But to returne to Imitation agayne: There be three kindes of it in matters of learning.
The whole doctrine of Comedies and Tragedies, is a

perfite
 imitation
, or faire liuelie painted picture of the life of

euerie degree of man. Of this
 Imitation
 writeth
 Plato
 at

large in 3.
de Rep.
but it doth not moch belong at this time to

our purpose.

The second kind of
 Imitation
, is to folow for learning of

tonges and sciences, the best authors. Here riseth, emonges

proude and enuious wittes, a great controuersie, whether, one

or many are to be folowed: and if one, who is that one:
 Seneca
 ,

or
 Cicero
 :
 Salust
 or
 Cæsar
 , and so forth in Greeke and Latin.

The third kinde of
 Imitation
, belongeth to the second: as

when you be determined, whether ye will folow one or mo, to
know perfitlie, and which way to folow that one: in what

the ready way to the Latin tong.

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place: by what meane and order: by what tooles and instru-

mentes ye shall do it, by what skill and iudgement, ye shall

trewelie discerne, whether ye folow rightlie or no.

This
 Imitatio
 , is
 dissimilis materiei similis tractatio
 : and also,

similis materiei dissimilis tractatio
 , as
 Virgill
 folowed
 Homer
 : but

the Argument to the one was
 Vlysses
 , to the other
 Æneas
 .

Tullie
 persecuted
 Antonie
 with the same wepons of eloquence,

that
 Demosthenes
Horace followeth Pindar, but either of them his owne Argument and Person: as the one, Hiero king of Sicilie, the other Augustus the Emperor: and yet both for like respectes,

that is, for their coragious stoutnes in warre, and iust gouern-
ment in peace.

One of the best examples, for right Imitation we lacke, and

that is Menander, whom our Terence, (as the matter required) in

like argument, in the same Persons, with equall eloquence, foote

by foote did folow.

Som peeces remaine, like broken Iewelles, whereby men

may rightlie esteeme, and iustlie lament, the losse of the

whole.
Erasmus, the ornament of learning, in our tyme, doth wish

that som man of learning and diligence, would take the like

paines in
Demosthenes
and
Tullie,
that
Macrobius
hath done in

Homer
and
Virgili,
that is, to write out and ioyne together,

where the one doth imitate the other.
Erasmus
wishe is good,

but surelie, it is not good enough: for
Macrobius
gatherings for

the
Æneidos
out of
Homer,
, and
Eobanus Hessus
more diligent

gatherings for the
Bucolikes
out of
Theocritus,
, as they be not

fullie taken out of the whole heape, as they should be, but euen

as though they had not sought for them of purpose, but fownd
them scattered here and there by chance in their way, even so,

onelie to point out, and nakedlie to ioyne togither their

sentences, with no farder declaring the maner and way, how

the one doth folow the other, were but a colde helpe, to the

encrease of learning.

But if a man would take this paine also, whan he hath layd

two places, of
Homer
and
Virgill,
or of
Demosthenes
and

Tullie
togither, to teach plainlie withall, after this sort.

1.
Tullie
reteyneth thus moch of the matter, thies

sentences, thies wordes:

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2. This and that he leaueth out, which he doth wittelie to

this end and purpose.
3. This he addeth here.

4. This he diminisheth there.

5. This he ordereth thus, with placing that here, not there.

6. This he altereth and changeth, either, in propertie of wordes, in forme of sentence, in substance of the matter, or in one, or other conuenient circumstance of the authors present purpose. In thies fewe rude English wordes, are wrapt vp all the necessarie tooles and instrumentes, wherewith trewe Imitation is rightlie wrought withall in any tonge. Which tooles, I openlie confesse, be not of myne owne forging, but partlie left vn to me by the cunningest Master, and one of the worthiest gentlemen that eu er England bred, Syr John Cheke: partellie borrowed by me out of the shoppe of the dearest frende I haue out of England, Io. St. And therefore I am the bolder to borow of him, and here to leaue them to other, and namelie to my Children: which tooles, if it please God, that an other day,
they may be able to use rightlie, as I do wish and daylie pray,

they may do, I shall be more glad, than if I were able to leave

them a great quantity of land.

This foresaid order and doctrine of
Imitation,
would bring

forth more learning, and breed up truer judgement, than any

other exercise that can be used, but not for young beginners,
because they shall not be able to consider duly thereof. And

trewie, it may be a shame to good students who having so

faint examples to follow, as
Plato
and
Tullie
, do not use so wise

ways in following them for the obtaining of wisdom and

learning, as rude ignorant Artificers do, for gaining a small

commodity. For surelie the meanest painter useth more witte,
better arte, greater diligence, in his shoppe, in following the

Picture of any mean man's face, than commonly the best

students do, even in the university, for the attaining of

learning it selfe.

Some ignorant, unlearned, and idle student: or some busie
looker vpon this litle poore booke, that hath neither will to do
good him selfe, nor skill to iudge right of others, but can lustelie
contemne, by pride and ignorance, all painfull diligence and
right order in study, will perchance say, that I am to precise, to

the ready way to the Latin tong.

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curious, in marking and piteling thus about the imitation of

others: and that the olde worthie Authors did neuer busie their

heades and wittes, in folowyng so preciselie, either the matter

what other men wrote, or els the maner how other men wrote.

They will say, it were a plaine slauerie, & inurie to, to shakkle

and tye a good witte, and hinder the course of a mans good

nature with such bondes of seruitude, in folowyng other.

Except soch men thinke them selues wiser then
Cicero
for

teaching of eloquence, they must be content to turne a new

leafe.
The best booke that euer Tullie wrote, by all mens iudge-
ment, and by his owne testimonie to, in writyng wherof, he employed most care, studie, learnyng and iudgement, is his book de Orat. ad Q. F. Now let vs see, what he did for the matter, and also for the maner of writing therof. For the whole booke consisteth in these two pointes onelie: In good matter, and good handling of the matter. And first, for the matter, it is whole Aristotles, what so euer Antonie in the second, and Crassus in the third doth teach. Trust not me, but beleue Tullie him selfe, who writeth so, first, in that goodlie long Epistle ad P. Lentulum, and after in diuere places ad Atticum. And in the verie booke it selve, Tullie will not haue it hidden, but both Catulus and
Crassus
do oft and pleasantly lay

that stelth to
Antonius
charge. Now, for the handling of the

matter, was
Tullie
so precise and curious rather to follow an

other mans Paterne, than to inuent some newe shape him selfe,

namelie in that booke, wherin he purposed, to leaue to

posteritie, the glorie of his witte? yea forsoth, that he did.

And this is not my gessing and gathering, nor onelie performed

by
Tullie
in verie deed, but vttered also by
Tullie
in plaine

wordes: to teach other men thereby, what they should do, in

taking like matter in hand.

And that which is specially to be marked,
Tullie
doth vtter

plainlie his conceit and purpose therein, by the mouth of

the wisest man in all that companie: for sayth
Scæuola
him

selfe,
Cur non imitamur, Crasse, Socratem illum, qui est in Phædro
And further to understand, that Tullie did not obiter and

bichance, but purposelie and mindfullie bend him selfe to

a precise and curious Imitation of Plato, concernyng the shape

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and forme of those bookes, marke I pray you, how curious

Tullie is to vtter his purpose and doyng therein, writing thus to

Atticus

Quod in his Oratorijs libris, quos tantopere laudas, personam desideras Scæuolæ, non eam temergrave; dimoui: Sed feci idem, quod in politeia Deus ille noster Plato, cum in Piræeum Socrates venisset ad Cephalum locupletem & festiuum Senem, quoad primus ille sermo haberetur, adest in disputando senex: Deinde, cum ipse quoque
commodissimè locutus esset, ad rem diuinam dicit se velle discedere,

neque postea reuertitur. Credo Platonem vix putasse satis consonum

fore, si hominem id ætatis in tam longo sermone diutius retinuisset:

Multó ego satius hoc mihi cauendum putuai in Scæuola, qui & ætate

et valetudine erat ea qua meministi, & his honoribus, vt vix satis
decorum videretur eum plures dies esse in Crassi Tusculano. Et erat

primi libri sermo non alienus à Scæuolæ studijs: reliqui libri

technologian habent, vt scis. Huic ioculatoriæ disputationi senem

illum vt noras, interesse san&egrave; nolui.

If Cicero
had not opened him selfe, and declared hys owne

thought and doynges herein, men that be idle, and ignorant, and

enuous of other mens diligence and well doinges, would haue

sworne that Tullie
had neuer mynded any soch thing, but that

of a precise curiositie, we fayne and forge and father soch

things of Tullie
, as he neuer ment in deed. I write this, not

for nought: for I haue heard some both well learned, and

otherways verie wise, that by their lustie misliking of soch
diligence, haue drawen back the forwardnes of verie good wittes.

But euen as such men them selues, do sometymes stumble vpon
doym well by chance and benefite of good witte, so would

I haue our scholer alwayes able to do well by order of learnyng

and right skill of iudgement.

Concernyng Imitation, many learned men haue written,

with moch diuersitie for the matter, and therfore with great
contrarietie and some stomacke amongst them selues. I

haue read as many as I could get diligentie, and what I

thinke of euerie one of them, I will freeliy say my mynde.

With which freedome I trust good men will beare, bicause

it shall tend to neither spitefull nor harmefull controuersie.

In
Tullie
, it is well touched, shortlie taught, not fullie

Cicero.
// declared by
Ant. in
2.
de Orat
: and afterward

in
Orat. ad Brutum
, for the liking and misliking
the ready way to the Latin tong, 271

of Isocrates: and the contrarie judgement of Tullie against

Caluus, Brutus, and Calidius, de genere dicendi Attico & Asiatico.

Dionis. Halic. peri mimeseos. I feare is lost: which

Author, next Aristotle, Plato, and Tullie, of all // Dio. Hal-

other, that write of eloquence, by the judgement // car.

of them that be best learned, deserueth the next

prayse and place.

Quintilian writeth of it, shortly and coldlie for the matter,

yet hotelie and spitefullie enough, agaynst the // Quintil.
Imitation of Tullie.

Erasmus, beyng more occupied in spying other mens faultes, than declaryng his own aduise, is mistaken of // Erasmus.

many, to the great hurt of studie, for his authoritie sake. For he writeth rightlie, rightlie vnderstanded: he and

Longolius onelie differing in this, that the one seemeth to giue ouermoch, the other ouer litle, to him, whom they both, best loued, and chiefly allowed of all other.

Budæus in his Commentaries roughlie and obscurelie,

after his kinde of writyng: and for the matter, // Budæus.

caryed somwhat out of the way in ouermuch

misliking the Imitation of Tullie . //

Ph. Melanchthon

, learnedlie and trewlie. // lanch.
Camerarius
largely with a learned judgement, //
Ioan. Cam-

but somewhat confusedly, and with ouer rough //
mer.

a stile.

Sambucus
, largely, with a right judgement but somewhat

a crooked stile. //
Sambucus.

Other haue written also, as
Cortesius
to //
Cortesius.

Politian
, and that verie well:
Bembus ad Picum
//
P. Bembus.

a great deale better, but
Ioan. Sturmius de
//
Ioan. Stur-

Nobilitate literata, & de Amissa dicendi ratione
, //
mius.

farre best of all, in myne opinion, that euer tooke

this matter in hand. For all the rest, declare chiefly this point,
whether one, or many, or all, are to be followed: but
Sturmius

onelie hath most learnedlie declared, who is to be followed, what

is to be followed, and the best point of all, by what way & order,

trew Imitation is rightlie to be exercised. And although
Sturmius

herein doth farre passe all other, yet hath he not so fullie and

perfitelie done it, as I do wishe he had, and as I know he could.

For though he hath done it perfitelie for precept, yet hath he

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not done it perfitelie enough for example: which he did, neither

for lacke of skill, nor by negligence, but of purpose, contented

with one or two examples because he was mynded in those two

bookes, to write of it both shortlie, and also had to touch other

matters.

Barthol. Riccius Ferrariensis
also hath written learnedlie,

diligentlie and verie largelie of this matter euen as hee did before
verie well
de Apparatu linguae Lat.
He writeth the better in

myne opinion, bicause his whole doctrine, judgement, and

order, semeth to be borowed out of
lo. Stur.
bookes. He

addeth also examples, the best kinde of teaching: wherein he
doeth well, but not well enough: in deede, he committeth no

faulte, but yet, deserueth small praise. He is content with the

meane, and followeth not the best: as a man, that would feede

vpon Acornes, whan he may eate, as good cheape, the finest

wheat bread. He teacheth for example, where and how, two

or three late
Italian
Poetes do follow
Virgil
: and how
Virgil

him selfe in the storie of
Dido
, doth wholie Imitate
Catullus
in

the like matter of
Ariadna
: Wherein I like better his diligence

and order of teaching, than his judgement in choice of examples

for
Imitation
. But, if he had done thus: if he had declared

where and how, how oft and how many wayes
Virgil
doth folow

Homer
, as for example the coming of
Vlysses
to
Alcynous
and

Calypso
, with the coming of
Æneas
to
Cartage
and

Dido
: Like-

wise the games running, wrestling, and shoting, that
Achilles

maketh in
Homer
, with the selfe same games, that
Æneas

maketh in
Virgil
: The harness of
Achilles
, with the harness

of
Æneas
, and the maner of making of them both by
Vulcane
:


The notable combate betwixt
Achilles
and
Hector
, with as

notable a combate betwixt
Æneas
and
Turnus
. The going
downe to hell of
Vlysses
in
Homer
, with the going downe to hell

of
&Aeneas
in
Virgil
: and other places infinite mo, as similitudes,
narrations, messages, discriptions of persones, places, battels,
tempestes, shipwrackes, and common places for diuerse purposes,

which be as precisely taken out of
Homer
, as euer did Painter in

London follow the picture of any faire personage. And when

thies places had bene gathered together by this way of diligence

than to haue conferred them together by this order of teaching

as, diligently to marke what is kept and vsed in either author,
in wordes, in sentences, in matter: what is added: what is left
the ready way to the Latin tong.

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out: what ordered otherwise, either praeponendo, interponendo, or postponendo:

: And what is altered for any respect, in word, phrase, sentence, figure, reason, argument, or by any way of circumstance:

Riccius had done this, he had not onely bene well liked, for his diligence in teaching, but also iustlie com-

mended for his right iudgement in right choice of examples for the best Imitation.

Riccius also for Imitation of prose declareth where and how Longolius doth folow Tullie,

, but as for Longolius, I would not haue him the patern of our
Imitation
. In deede: in
Longolius

shoppe, be proper and faire shewing colers, but as for shape,

figure, and naturall cumlines, by the judgement of best iudging

artificers, he is rather allowed as one to be borne withall, than

especially commended, as one chieflie to be folowed.

If
Riccius
had taken for his examples, where
Tullie
him selfe

foloweth either
Plato
or
Demosthenes
, he had shot than at the

right marke. But to excuse
Riccius
, somwhat, though I can

not fullie defend him, it may be sayd, his purpose was, to teach

onelie the Latin tong, when thys way that I do wish, to ioyne

Virgil
with
Homer
, to read
Tullie
with
Demosthenes
and

Plato
,
requireth a cunning and perfite Master in both the tonges. It

is my wish in deede, and that by good reason: For who so euer

will write well of any matter, must labor to expresse that, that

is perfite, and not to stay and content himselfe with the meane:

yea, I say farder, though it be not vnpossible, yet it is verie rare,

and meruelous hard, to proue excellent in the Latin tong, for

him that is not also well seene in the Greeke tong.
Tullie
him
selfe, most excellent of nature, most diligent in labor, brought

vp from his cradle, in that place, and in that tyme, where and

whan the Latin tong most florished naturallie in euery mans

mouth, yet was not his owne tong able it selfe to make him so

cunning in his owne tong, as he was in deede: but the

knowledge and
Imitation
of the Greeke tong withall.

This he confesseth himselfe: this he vtereth in many places,

as those can tell best, that vse to read him most.

Therefore thou, that shotest at perfection in the Latin tong,

thinke not thy selfe wiser than
Tullie
was, in choice of the way,
that leadeth rightlie to the same: thinke not thy witte better

than
Tullies
was, as though that may serue thee that was not

sufficient for him. For euen as a hauke flieth not hie with one

wing: euen so a man reacheth not to excellency with one
tong.

I haue bene a looker on in the Cokpit of learning thies

many yeares: And one Cock onelie haue I knowne, which

with one wing, euen at this day, doth passe all other, in myne

opinion, that euer I saw in any pitte in England, though they

had two winges. Yet neuerthelesse, to flie well with one

wing, to runne fast with one leg, be rather, rare Maistreis

moch to be merueled at, than sure examples safelie to be

folowed. A Bushop that now liueth, a good man, whose

iudgement in Religion I better like, than his opinion in per-

fitnes in other learning, said once vnto me: we haue no nede
now of the Greeke tong, when all thinges be translated into

Latin. But the good man vnderstood not, that euen the best

translation, is, for mere necessitie, but an euill imped wing to

flie withall, or a heuie stompe leg of wood to go withall: soch,

the hier they flie, the sooner they falter and faill: the faster

they runne, the ofter they stumble, and sorer they fall. Soch

as will nedes so flie, may flie at a Pye, and catch a Dawe: And

soch runners, as commonlie, they shoue and sholder to stand

formost, yet in the end they cum behind others & deserue

but the hopshakles, if the Masters of the game be right iudgers.

Therefore in perusing thus, so many diuerse bookes for

Optima ///
Imitation
, it came into my head that a verie pro-

ratio Imi- /// fitable booke might be made
de Imitatione
, after

tationis. /// an other sort, than euer yet was attempted of that

matter, conteyning a certaine fewe fitte preceptes,

vnto the which should be gathered and applied plentie of

examples, out of the choisest authors of both the tonges.
This worke would stand, rather in good diligence, for the
gathering, and right judgement for the apte applying of those
examples: than any great learning or utterance at all.

The doing thereof, would be more pleasant, than painfull,
& would bring also moch proffet to all that should read it, and
great praise to him would take it in hand, with iust desert of
thankes.

Erasmus
, giuyng him selfe to read ouer all Authors
Greke

Erasmus
// and
Latin
, seemeth to haue prescribed to him

order in his // selve this order of readyng: that is, to note out

studie. // by the way, three speciall pointes: All Adagies,

the ready way to the Latin tong.
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all similitudes, and all wittie sayinges of most notable person-
ages: And so, by one labour, he left to posteritie, three notable
booke, & namelie two his
Chilliades, Apophthegmata
and
Similia
.

Likewise, if a good student would bend him selfe to read
diligently ouer Tullie, and with him also at // { Plato.

the same tyme, as diligently
Plato
, &
Xenophon
, // { Xenophon.

with his booke of Philosophie,
Isocrates
, & // Cicero. { Isocrates.

Demosthenes
with his orations, &
Aristotle
with // { Demosth.

his Rhetorickes: which fiue of all other, be // { Aristotles.

those, whom
Tullie
best loued, & specially followed: & would

marke diligently in
Tullie
where he doth
exprimere
or
effingere

(which be the verie propre wordes of Imitation) either,
Copiam
Platonis
or
venustatem Xenophontis, suavitatem Isocratis
, or
vim

Demosthenis, propriam & puram subtilitatem Aristotelis
, and not

onelie write out the places diligentlie, and lay them together

orderlie, but also to conferre them with skilfull iudgement by

those few rules, which I haue expressed now twise before: if

that diligence were taken, if that order were vsed, what perfite

knowledge of both the tonges, what readie and pithie vtterance

in all matters, what right and deepe iudgement in all kinde of

learnynge would follow, is scarse credible to be beleued.

These bookes, be not many, nor long, nor rude in speach,

nor meane in matter, but next the Maiestie of Gods holie word,

most worthie for a man, the louer of learning and honestie, to

spend his life in. Yea, I haue heard worthie
M. Cheke
many
tymes say: I would haue a good student passe and iorney

through all Authors both
Greke
and
Latin
: but he that will
dwell in these few booke onelie: first, in Gods holie Bible, and
than ioyne with it, Tullie
in Latin, Plato, Aristotle: Xenophon:

Isocrates
: and Demosthenes
in Greke
: must nedes proue an excel-

lent man.

Some men alreadie in our dayes, haue put to their helping

handes, to this worke of Imitation. As Peri-
//
Perionius.

onius, Henr. Stephanus in dictionario Ciceroniano
, //
H. Steph.

and P. Victorius
most praiseworthelie of all, in //
P. Victor-

that his learned worke conteyning xxv. booke
de //
ious.

varia lectione
: in which booke be ioyned diligentlie together the

best Authors of both the tonges where one doth seeme to
imitate an other.

But all these, with Macrobius, Hessus, and other, be no

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The second booke teachyng

more but common porters, caryers, and bringers of matter and stuffe togethier. They order nothing: They lay before you, what is done: they do not teach you, how it is done: They busie not them selues with forme of buildyng: They do not declare, this stuffe is thus framed by Demosthenes, and thus and thus by Tullie, and so likewise in Xenophon, Plato and Isocrates.

and Aristotle. For ioyning Virgil with Homer I haue suf-

ficientlie declared before.
The like diligence I would wish to be taken in
Pindar
and
Pindarus.

//
Horace
an equall match for all respectes.

Horatius.
// In Tragedies, (the goodliest Argument of all,

and for the vse, either of a learned preacher, or a

Ciull gentleman, more profitable than
Homer, Pindar, Virgill

,}

and
Horace
: yea comparable in myne opinion, with the doctrine

Sophocles.
// of
Aristotle, Plato
, and
Xenophon
, ) the

Grecians
,

Euripides.
//
Sophocles
and
Euripides
far ouer match our

Seneca
,
Seneca.  
// in  
Latin  
, namely in oikonomia  
et Decoro  
, although

Senacaes  
elocution and verse be verie commendable for his tyme.

And for the matters of  
Hercules, Thebes, Hippolytus  
, and  
Troie  
,

his Imitation is to be gathered into the same booke, and to be

tryed by the same touchstone, as is spoken before.

In histories, and namelie in  
Liui  
, the like diligence of

Imitation, could bring excellent learning, and breede stayde

iudgement, in taking any like matter in hand.

Onely  
Liui  
were a sufficient taske for one mans studie,

Tit. Liuius.  
// to compare him, first with his fellow for all re-

Dion. Hal-  
// spectes,  
Dion. Halicarnassæus  
: who both, liued in
carn.
// one tyme: tooke both one historie in hande to

write: desuered both like prayse of learnyng and eloquence.

Polibius.
// Than with Polybius
that wise writer, whom Liuie

professeth to follow: & if he would denie it, yet

it is plaine, that the best part of the thyrd Decade
in Liuie
, is in

Thucidides.
// a maner translated out of the thyrd and rest of

Polibius:
: Lastlie with Thucydides
, to whose imitation
Liuie
is curiouslie bent, as may well appeare by that one

1 Decad.
// Oration of those of Campania
, asking aide of the

Lib.
7. // Romanes agaynst the
Samnites
, which is wholie
taken, Sentence, Reason, Argument, and order,

Thucid.
1. out of the Oration of
Corcyra
, asking like aide of
the
Athenienses
against them of
Corinth
. If some

the ready way to the Latin tong.
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diligent student would take paynes to compare them togither, he

should easelie perceiue, that I do say trew. A booke, thus

whole filled with examples of Imitation, first out of
Tullie
,

compared with
Plato, Xenophon, Isocrates, Demosthenes
and

Aristotle
: than out of
Virgil
and
Horace
, with
Homer
and

Pindar
: next out of
Seneca
with
Sophocles
and
Euripides
:

Lastlie

out of
Liuie
, with
Thucydides, Polibius
and
Halicarnassæus
,

gathered with good diligence, and compared with right order,

as I haue expressed before, were an other maner of worke for

all kinde of learning, & namely for eloquence, than be those

cold gatheringes of
Macrobius, Hessus, Perionius, Stephanus
, and

Victorius
, which may be vsed, as I sayd before, in this case, as

porters and caryers, deseruing like prayse, as soch men do

wages; but onely
Sturmius
is he, out of whom, the trew suruey

and whole workemanship is speciallie to be learned.
I trust, this my writing shall give some good student occasion, to take some piece in hand of this work of Imitation.

And as I had rather have any do it, than myself // Opus de

myself, yet surely myself rather than none at all. // recta imi-

And by God's grace, if God do lend me life, with // tandi ratione.

health, free lay sure and liberty, with good liking

and a merry heart, I will turne the best part of my study and
tyme, to toyle in one or other piece of this work of Imitation.

This diligence to gather examples, to give light and under-

standing to good preceptes, is no new invention, but speciallie used

of the best Authors and oldest writers. For
Aristotle
//
Aristoteles.

him selfe, (as
Diog. Laertius
declareth) when he

had written that goodlie booke of the
Topickes
, did gather out

of stories and Orators, so many examples as filled xv. bookes,

onelie to expresse the rules of his
Topickes
. These were the

Commentaries, that
Aristotle thought fit for hys Commen-

Topickes: And therfore to speake as I thinke, I tarij Græ-
neuer saw yet any Commentarie vpon Aristotles // ci et Lati-

Logicke, either in Greke or Latin, that euer I ni in Dia-

lyked, bicause they be rather spent in declaryng lect. Ari-
scholepoyn rules, than in gathering fit examples stotelis.

for vse and vutterance, either by pen or talke. For preceptes in

all Authors, and namelie in Aristotle, without applying vnto

them, the Imitation of examples, be hard, drie, and cold, and therfore barrayn, vnfruitfull and vnpleasant. But Aristotle,

278 The second booke teachyng namelie in his Topicks
and Elenches, should be, not onelie fruitfull, but also pleasant to, if examples out of Plato, and other good Authors, were diligentlie gathered, and aptlie Precepta // applied vnto his most perfit preceptes there.

in Aristot. // And it is notable, that my frende Sturmius writeth Exempla // herein, that there is no precept in Aristotles in Platone. //

Topickes wherof plentie of examples be not manifest in Platos workes. And I heare say, that an excellent learned man, Tomitanus in Italie, hath expressed euerie fallacion in Aristotle, with diuerse examples out of Plato. Would to God, I might once see, some worthie student of Aristotle and
Plato in Cambrige, that would ioyne in one booke the preceptes of the one, with the examples of the other. For such a labor, were one speciall peece of that worke of Imitation, which I do wishe were gathered together in one Volume.

Cambrige, at my first comming thither, but not at my going away, committed this fault in reading the preceptes of Aristotle without the examples of other Authors: But herein,

in my time thies men of worthie memorie, M. Redman, M. Cheke, M. Smith, M. Haddon, M. Watson, put so to their helping handes, as that vniuersitie, and all studentes there, as long as learning shall last, shall be bounde vnto them, if that trade in studie be trewlie folowed, which those men left behinde them there.

By this small mention of Cambridge, I am caryed into three imaginations: first, into a sweete remembrance of my tyme spent there: than, into som carefull thoughts, for the greuous
alteration that followed some after: lastlie, into much joy to

heare tell, of the good recoverie and earnest forwardnes in all
good learning there agayne.

To utter these my thoughts somewhat more largelie, were

somewhat beside my matter, yet not very farre out of the way,

bycause it shall wholy tend to the good encoragement and right

consideration of learning, which is my full purpose in writing

this little booke: whereby also shall well appeare this sentence
to be most trewe, that onely good men, by their gouernment

& example, make happie times, in every degree and state.

Doctor
Nico. Medcalfe,
, that honorable father, was Master

D. Nic.
// of
S. Iohnes
Colledge, when I came thether: A

Medcalf.
// man meanelie learned himselfe, but not meanely

the ready way to the Latin tong.

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affectioned to set forward learning in others. He found

that Colledge spending scarce two hundred markes by yeare:

he left it spending a thousand markes and more. Which

he procured, not with his mony, but by his wisdome; not

chargeablie bought by him, but liberallie geuen by others by his

meane, for the zeale & honor they bare to learning. And that

which is worthy of memorie, all thies giuers were almost

Northenmen: who being liberallie rewarded in the seruice of

their Prince, bestowed it as liberallie for the good of their

Contrie. Som men thought therefore, that
D. Medcalfe
was

parciall to Northrenmen, but sure I am of this, that North-

renmen were parciall, in doing more good, and geuing more

landes to ye

e
forderance of learning, than any other // The parci-

contre men, in those dayes, did: which deede // alitie of

should haue bene, rather an example of goodnes, // Northren

for other to folowe, than matter of malice, for any // men in
to enuie, as some there were that did. Trewly, //
S. Iohnes

D. Medcalfe
was parciall to none: but indifferent // College.

to all: a master for the whole, a father to euery one, in that

College. There was none so poore, if he had, either wil to

goodnes, or wit to learning, that could lacke being there, or

should depart from thence for any need. I am witnes my selfe,

that mony many times was brought into yong mens studies by

strangers whom they knew not. In which doing, this worthy

Nicolaus
folowed the steppes of good olde
S. Nicolaus
, that

learned Bishop. He was a Papist in deede, but would to God,

amonges all vs Protestants I might once see but one, that would

winne like praise, in doing like good, for the aduauncement of

learning and vertue. And yet, though he were a Papist, if any

yong man, geuen to new learning (as they termed it) went

beyond his fellowes, in witte, labor, and towardnes, euен the

same, neyther lacked, open praise to encorage him, nor priuate
exhibition to mainteyne hym, as worthy Syr I. Cheke
, if he

were aliue would beare good witnes and so can many mo.

I my selfe one of the meanest of a great number, in that

Colledge, because there appeared in me som small shew of
towardnes and diligence, lacked not his fauor to forder me in
learning.

And being a boy, new Bacheler of arte, I chanced amonges

my companions to speake against the Pope: which matter was

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The second booke teachyng

than in euery mans mouth, bycause
D. Haines
and
D. Skippe

were cum from the Court, to debate the same matter, by

preaching and disputation in the vniuersitie. This hapned the

same tyme, when I stoode to be felow there: my taulke came
to
D. Medcalfes
eare: I was called before him and the Seniores:
and after greuous rebuke, and some punishment, open warning

was geuen to all the felowes, none to be so hardie to geue me

his voice at that election. And yet for all those open threates,

the good father himselfe priuille procured, that I should euen

than be chosen felow. But, the election being done, he made

countinance of great discontentation thereat. This good mans

goodnes, and fatherlie discretion, vsed towards me that one

day, shall neuer out of my remembrance all the dayes of my

life. And for the same cause, haue I put it here, in this small

record of learning. For next Gods prouidence, surely that day,

was by that good fathers meanes,

Dies natalis

, to me, for the

whole foundation of the poore learning I haue, and of all the

furderance, that hetherto else where I haue obteyned.

This his goodnes stood not still in one or two, but flowed

aboundantlie ouer all that Colledge, and brake out also to

norishe good wittes in euery part of that vnuiersitie: whereby,

at this departing thence, he left soch a companie of fellowes and

scholers in

S. lohnes
Colledge, as can scarce be found now in some whole vniuersitie: which, either for diuinitie, on the one side or other, or for Ciuill seruice to their Prince and contrie, haue bene, and are yet to this day, notable ornaments to this whole Realme: Yea S. Iohnes did then so florish, as Trinitie college, that Princely house now, at the first erection, was but Colonia deducta out of S. Iohnes, not onelie for their Master, fellowes, and scholers, but also, which is more, for their whole, both order of learning, and discipline of maners: & yet to this day, it neuer tooke Master but such as was bred vp before in S. Iohnes: doing the dewtie of a good Colonia to her Metropolis, as the auncient Cities in Greice and some yet in Italie, at this day, are accustomed to do.

S. Iohnes stoode in this state, vntill those heuie tymes, and
that greuous change that chanced. An. 1553. whan mo perfite scholers were dispersed from thence in one moneth, than many Psal. 80. // yeares can reare vp againe. For, whan Aper de Sylua had passed the seas, and fastned his foote

the ready way to the Latin tong.
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againe in England, not onely the two faire groues of learning
in England were eyther cut vp, by the roote, or troden downe
to the ground and wholie went to wracke, but the yong spring
there, and euerie where else, was pitifullie nipt and ouertroden
by very beastes, and also the fairest standers of all, were rooted vp, and cast into the fire, to the great weakning euene at this
day of Christes Chirch in England, both for Religion and
learning.

And what good could chance than to the vniuersities, whan
som of the greatest, though not of the wisest nor best learned,
nor best men neither of that side, did labor to perswade, that

ignorance was better than knowledge, which they ment, not for
the laitie onelie, but also for the greatest rable of their spiritu-
altie, what other pretense openlie so euer they made: and

therefore did som of them at Cambrige (whom I will not name
openlie,) cause hedge priestes fette oute of the contrie, to be
made fellowes in the vniuersitie: saying, in their talke priuilie,
and declaring by their deedes openlie, that he was, felow good

enough for their tyme, if he could were a gowne and a tipet
cumlie, and haue hys crowne shorne faire and roundlie, and

could turne his Portesse and pie readilie: whiche I speake not
to reprove any order either of apparell, or other dewtie, that
may be well and indifferentlie vsed, but to note the miserie of

that time, whan the benefites prouided for learning were so

fowlie misused. And what was the frute of this seade?

Verely, iudgement in doctrine was wholy altered: order in
discipline very sore changed: the loue of good learning, began

sodely to wax cold: the knowledge of the tonges (in spite of

some that therein had florished) was manifestly contemned:
and so, ye

dway of right studie purposely peruered: the choice

of good authors of mallice confounded. Olde sophistrie (I say

not well) not olde, but that new rotten sophistrie began to

beard and sholder logicke in her owne tong: yea, I know, that

heades were cast together, and counsell deuised, that
Duns
, with

all the rable of barbarous questionistes, should haue dispossessed

of their place and rowmes,
Aristotle, Plato, Tullie
, //
Aristoteles.

and
Demosthenes
, when good
M. Redman
, and //
Plato.

those two worthy starres of that vniversitie, //
Cicero.

M. Cheke
, and
M. Smith
, with their scholers, had //
Demost.

brought to florishe as notable in Cambrige, as
The second booke teachyng

euer they did in Grece and in Italie: and for the doctrine of

those fowre, the fowre pillers of learning, Cambrige than geuing

place to no vniuersitie, neither in France, Spaine, Germanie,
nor Italie. Also in outward behauiour, than began simplicitie

in apparell, to be layd aside: Courtlie galantnes to be taken vp:

frugalitie in diet was priuately misliked: Towne going to good

Shoting. // cheare openly vsed: honest pastimes, ioyned with

labor, left of in the fieldes: vtthrifty and idle

games, haunted corners, and occupied the nightes: contention

in youth, no where for learning: factions in the elders euery

where for trifles. All which miseries at length, by Gods

prouidence, had their end 16.
Nouemb.
1558. Since which

tyme, the yong spring hath shot vp so faire, as now there be in

Cambrige againe, many goodly plantes (as did well appeare at

the Queenes Maiesties late being there) which are like to grow

to mightie great timber, to the honor of learning, and great good
of their contrie, if they may stand their tyme, as the best

plantes there were wont to do: and if som old dotterell trees,

with standing ouer nie them, and dropping vpon them, do not

either hinder, or crooke their growing, wherein my feare is y
e

lesse, seing so worthie a lustice of an Oyre hath the present

oversight of that whole chace, who was himselfe somtym, in

the fairest spring that euere was there of learning, one of the

farowrest yong plantes, in all that worthy College of
S. Iohnes

who now by grace is growne to soch greatnesse, as, in the

temperate and quiet shade of his wisdome, next the prouidence

of God, and goodnes of one, in theis our daies,
Religio
for

sinceritie,
literæ
for order and aduauncement,
Respub.
for happie

and quiet gouernment, haue to great rejoysing of all good men,

speciallie reposed them selues.

Now to returne to that Question, whether one, a few, many
or all, are to be folowed, my aunswere shalbe short: All, for
him that is desirous to know all: yea, the worst of all, as
Questionistes, and all the barbarous nation of scholemen, helpe
for one or other consideration: But in euerie separate kinde of
learning and studie, by it selfe, ye must follow, choisleie a few,
and chieflie some one, and that namelie in our schole of
elocution, either for penne or talke. And as in portraicture
and painytng wise men chose not that workman, that can onelie
make a faire hand, or a well facioned legge but soch one, as can

furnish vp fullie, all the fetures of the whole body, of a man,
woman and child: and with all is able to, by good skill, to giue
to euerie one of these three, in their proper kinde, the right
forme, the trew figure, the naturall color, that is fit and dew,
to the dignitie of a man, to the bewtie of a woman, to the
sweetnes of a yong babe: euen likewise, do we seeke soch one
in our schole to folow, who is able alwayes, in all matters, to

teach plainlie, to delite pleasantlie, and to cary away by force of

wise talke, all that shall heare or read him: and is so excellent

in deed, as witte is able, or wishe can hope, to attaine vnto:

And this not onelie to serue in the
Latin
or
Greke
tong, but

also in our own English language. But yet, bicause the prouid-
ence of God hath left vnto vs in no other tong, saue onelie in

the
Greke
and
Latin
tong, the trew preceptes, and perfite

examples of eloquence, therefore must we seeke in the Authors

onelie of those two tonges, the trewe Paterne of Eloquence, if

in any other mother tongue we looke to attaine, either to perfit

vutterance of it our selues, or skilfull iudgement of it in others.

And now to know, what Author doth medle onelie with

some one peece and member of eloquence, and who doth

perfitelie make vp the whole bodie, I will declare, as I can call

to remembrance the goodlie talke, that I haue had oftentymes,
of the trew difference of Authors, with that gentelman of

worthie memorie, my dearest frend, and teacher of all the litle

poore learning I haue, Syr
John Cheke
.

The trew difference of Authors is best knowne, per diuersa
genera dicendi, that euery one vsed. And therfore here I will
deuide
genus dicendi, not into these three,
Tenuæ, mediocræ, &

grande, but as the matter of euery Author requireth, as

{ Poeticum.

{ Historicum.

in Genus
{ Philosophicum.

{ Oratorium.

These differre one from an other, in choice of wordes, in

framyng of Sentences, in handling of Argumentes, and use of
right forme, figure, and number, proper and fitte for euerie

matter, and euerie one of these is diuerse also in it selfe, as the

first.

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The second booke teachyng

{ Comicum.

{ Tragicum.

Poeticum, in
{ Epicum.

{ Melicum.

And here, who soeuer hath bene diligent to read advisedlie

ouer,
Terence, Seneca, Virgil, Horace
, or els
Aristophanes, Sophocles,

Homer
, and
Pindar
, and shall diligently marke the difference

they vse, in proprietie of wordes, in forme of sentence, in
handlyng of their matter, he shall easelie perceiue, what is fitte

and
decorum
in euerie one, to the trew vse of perfite Imitation.

Whan
M. Watson
in S. Iohns College at Cambrige wrote his

excellent Tragedie of
Absalon, M. Cheke
, he and I, for that part

of trew Imitation, had many pleasant talkes togither, in com-
paring the preceptes of
Aristotle
and
Horace de Arte Poetica
,

with the examples of
Euripides, Sophocles
, and
Seneca
. Few

men, in writyng of Tragedies in our dayes, haue shot at this

marke. Some in
England
, moe in
France, Germanie
, and
Italie
,

also haue written Tragedies in our tyme: of the which, not

one I am sure is able to abyde the trew touch of
Aristotles

preceptes, and
Euripides
examples, saue only two, that euer I
saw,
M. Watsons Absalon
, and
Georgius Buckananus Iephthe
.

One man in Cambrige, well liked of many, but best liked of
him selfe, was many tymes bold and busie, to bryng matters
vpon stages, which he called Tragedies. In one, wherby he
looked to wynne his spurres, and whereat many ignorant felowes
fast clapped their handes, he began the
Protasis
with
Trochæijs

Octonarijs
: which kinde of verse, as it is but seldome and rare

in Tragedies, so is it neuer vsed, saue onelie in
Epitasi
: whan

the Tragedie is hiest and hotest, and full of greatest troubles.

I remember ful well what
M. Watson
merelie sayd vnto me of

his blindnesse and boldnes in that behalfe although otherwise,

there passed much frendship betwene them.
M. Watson
had an

other maner care of perfection, with a feare and reuereence of
the judgement of the best learned: Who to this day would

neuer suffer, yet his
Absalon
to go abroad, and that onelie,

because, in
locis paribus, Anapestus
is twise or thrise vshed in stede

of
Iambus
. A smal faulte, and such one, as perchance would

neuer be marked, no neither in
Italie
nor
France
. This I write,

not so much, to note the first, or praise the last, as to leave in

the ready way to the Latin tong.
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memorie of writing, for good example to posteritie, what

perfection, in any tyme, was, most diligently sought for in like

maner, in all kinde of learnyng, in that most worthie College

of S. Iohns in Cambrige.


For what propriety in words, simplicity in sentences,
plainness and light, is cumelie for these kindes,
Cæsar and

Liuie, for the two last, are perfite examples of Imitation: And
for the two first, the old paternes be lost, and as for some that
be present and of late tyme, they be fitter to be read once for
some pleasure, than oft to be perused, for any good Imitation of
them.

Philosophicum in
{ Sermonem
, as
officia Cic. et Eth. Arist.

{ Contentionem.
As, the Dialoges of Plato, Xenophon, and Cicero: of which kinde of learnyng, and right Imitation therof, Carolus Sigonius hath written of late, both learnedlie and eloquentlie: but best of all my frende Ioan. Sturmius in hys Commentaries vpon Gorgias Platonis, which booke I haue in writyng, and is not yet set out in Print.

{ Humile.

Oratorium in

{ Mediocre.

{ Sublime.

Examples of these three, in the Greke tong, be plentifull & perfite, as
Lycias, Isocrates
, and
Demosthenes
: and //
Lisias.

all three, in onelie
Demosthenes
, in diverse orations //
Isocrates.

as
contra Olimpiorum, in leptinem, & pro Ctesi-
//
Demost.

phone
. And trew it is, that
Hermogines
writeth

of
Demosthenes
, that all formes of Eloquence be perfite in him.

In
Ciceroes
Orations,
Medium & sublime
be most //
Cicero.

excellenter handled, but
Humile
in his Orations,

is seldome sene: yet neuerthelesse in other bookes, as in some

part of his offices, & specially
in Partitionibus
, he is comparable

in hoc humili & disciplinabili genere
, euen with the best that euer
The second booke teachyng wrote in Greke. But of Cicero more fullie in fitter place. And thus, the trew difference of stiles, in euerie Author, and euerie kinde of learnyng may easelie be knowne by this diuision.

{ Poeticum.

{ Historicum.

in Genus
{ Philosophicum.

{ Oratorium.

Which I thought in this place to touch onelie, not to prosecute at large, bicause, God willyng, in the Latin tong.

I will fullie handle it, in my booke de Imitatione
Now, to touch more particularlie, which of those Authors, that be now most commonlie in mens handes, will sone affourd you some peece of Eloquence, and what maner a peece of eloquence, and what is to be liked and folowed, and what to be misliked and eschewed in them: and how some agayne will furnish you fully withall, rightly, and wisely considered, som-

what I will write as I haue heard Syr Ihon Cheke many tymes say.

The Latin tong, concerning any part of purenesse of it, from the spring, to the decay of the same, did not endure moch longer, than is the life of a well aged man, scarce one hundred yeares from the tyme of the last Scipio Africanus and Lælius, to the Empire of Augustus . And it is notable, that Velleius Pater-

culus writeth of Tulliae, how that the perfection of eloquence did
so remayne onelie in him and in his time, as before him, were

few, which might moch delight a man, or after him any, worthy

admiration, but such as
Tullie
might haue seene, and such as

might haue seene
Tullie
. And good cause why: for no perfec-
tion is durable. Encrease hath a time, & decay likewise, but

all perfit ripenesse remaineth but a moment: as is plainly seen
in fruits, plummes and cherries: but more sensibly in flowers,
as Roses & such like, and yet as trewlie in all greater matters.

For what naturallie, can go no hier, must naturallie yeld &
stoup againe.

Of this short tyme of any purenesse of the Latin tong, for

the first fortie yeare of it, and all the tyme before, we haue no
peece of learning left, saue
Plautus
and
Terence
, with a little

rude vnperfit pamflet of the elder
Cato
. And as for
Plautus
,

except the scholemaster be able to make wise and ware choice,
the ready way to the Latin tong.
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first in propriety of wordes, than in framing of Phrases and sentences, and chieflie in choice of honestie of matter, your scholer were better to play, then learne all that is in him. But surelie, if judgement for the tong, and direction for the maners, be wisely ioyned with the diligent reading of Plautus, than
trewlie
Plautus, for that purenesse of the Latin tong in Rome,
when Rome did most florish in wel doing, and so thereby, in well speaking also, is soch a plentifull storehouse, for common eloquence, in meane matters, and all priuate mens affaires, as the Latin tong, for that respect, hath not the like agayne.

When I remember the worthy tyme of Rome, wherein Plautus did liue, I must nedes honor the talke of that tyme, which we see Plautus doth vse.
Terence is also a storehouse of the same tong, for an other tyme, following soone after, & although he be not so full & plentiful as Plautus is, for multitude of matters, & diuersitie of words, yet his wordes, be chosen so purelie, placed so orderly, and all his stuffe so neetlie packed vp, and wittely compassed in euerie place, as, by all wise mens judgement, he is counted the cunninger workeman, and to haue his shop, for the rowme that is in it, more finely appointed, and trimlier ordered, than Plautus is.

Three thinges chiefly, both in Plautus and Terence, are to be specially considered. The matter, the utterance, the words, the meter. The matter in both, is altogether within the compasse of the meanest mens maners, and doth not stretch to any thing of any great weight at all, but standeth chiefly in uttering the thoughtes and conditions of hard fathers, foolish
mothers, vnthrifty yong men, craftie seruantes, sotle bawdes,

and wilie harlots, and so, is moch spent, in finding out fine

fetches, and packing vp pelting matters, soch as in London

commonlie cum to the hearing of the Masters of Bridewell.

Here is base stuffe for that scholer, that should becum hereafter,

either a good minister in Religion, or a Ciuill Ientleman in

seruice of his Prince and contrie: except the preacher do know

soch matters to confute them, whan ignorance surelie in all soch

things were better for a Ciuill Ientleman, than knowledge.

And thus, for matter, both
Plautus
and
Terence
, be like meane

painters, that worke by halfes, and be cunning onelie, in making

the worst part of the picture, as if one were skilfull in painting

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The second booke teachyng

the bodie of a naked person, from the nauell downward, but

nothing else.
For word and speach, 
Plautus 
is more plentifull, and 
Terence

more pure and proper: And for one respect, 
Terence 
is to be

embraced aboue all that euer wrote in hys kinde of argument:

Bicause it is well known, by good recorde of learning, and that

by 
Ciceroes 
owne witnes that some Comedies bearyng 
Terence

name, were written by worthy 
Scipio 
, and wise 
Lælius 
, and

namely 
Heauton :
and 
Adelphi 
. And therefore as oft as I reade

those Comedies, so oft doth sound in myne eare, the pure fine

talke of Rome, which was vsed by the floure of the worthiest

nobilitie that euer Rome bred. Let the wisest man, and best

learned that liueth, read advisedlie ouer, the first scene of

Heauton 
, and the first scene of 
Adelphi 
, and let him consideratlie
judge, whether it is the talke of a seruile stranger borne, or

rather euen that milde eloquent wise speach, which
Cicero
in

Brutus
doeth so liuely expresse in
Lælius
. And yet neuerthelesse,

in all this good proprietie of wordes, and purenesse of phrases

which be in
Terence
, ye must not follow him alwayes in placing

of them, because for the meter sake, some wordes in him,

somtyme, be driuen awrie, which require a straighter placing in

plaine prose, if ye will forme, as I would ye should do, your

speach and writing, to that excellent perfitnesse, which was

only in
Tullie
, or onelie in
Tullies
tyme.

The meter and verse of
Plautus
and
Terence
be verie meane,

Meter in
// and not to be followed: which is not their reproch,
Plautus &
// but the fault of the tyme, wherein they wrote, when

Terence.
// no kinde of Poetrie, in the Latin tong, was brought
to perfection, as doth well appeare in the fragmentes

of
Ennius, Cæcilius
, and others, and evidentlie in
Plautus
&

Terence
, if thies in Latin be compared with right skil, with
Homer
,

Euripides, Aristophanes
, and other in Greecee of like sort.
Cicero

him selfe doth complaine of this vnperfitnes, but more plainly

Quintilian
, saying,
in Comœdia maxim&egrave; claudicamus, et vix leuem

consequimur vmbram
: and most earnestly of all
Horace in Arte

Poetica
, which he doth namely
propter carmen lambicum
, and

referreth all good studentes herein to the Imitation of the Greecee
tong, saying.

Exemplaria Græca

nocturna versate manu, versate diurna.

the ready way to the Latin tong.

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This matter maketh me gladly remember, my sweete tyme

spent at Cambrige, and the pleasant talke which I had oft with

M. Cheke
, and
M. Watson
, of this fault, not onely in the olde

Latin Poets, but also in our new English Rymers at this day.

They wished as
Virgil
and
Horace
were not wedded to follow

the faultes of former fathers (a shrewd mariage in greater

matters) but by right
Imitation
of the perfit Grecians, had

brought Poetrie to perfittnesse also in the Latin tong, that we
Englishmen likewise would acknowledge and understand right-

fully our rude beggerly ryming, brought first into Italie by

Gothes
and
Hunnes
, when all good verses and all good learning

to, were destroyd by them: and after caryed into France and

Germanie: and at last, receyued into England by men of

excellent wit in deede, but of small learning, and lesse iudge-
ment in that behalfe.

But now, when men know the difference, and haue the

eamples, both of the best, and of the worst, surelie, to follow

rather the
Gothes
in Ryming, than the Greekes in trew versifyng,

were euen to eate ackornes with swyne, when we may freely

eate wheate bread emonges men. In deede,
Chauser, Th.

Norton
, of Bristow, my L. of Surrey,
M. Wiat, Th. Phaer
,

and other gentlemen, in translating
Ouide, Palingenius
, and
Seneca, haue gonne as farre to their great praise, as the copie they followed could cary them, but, if soch good wittes, and forward diligence, had bene directed to follow the best examples, and not haue bene caryed by tyme and custome, to content themselues with that barbarous and rude Ryming, emonges their other worthy praises, which they haue iustly deserued, this had not bene the least, to be counted emonges men of learning and skill, more like vnto the Grecians, than vnto the Gothians, in handling of their verse. In deed, our English tong, hauing in vse chiefly, wordes of one syllable which commonly be long, doth not well receiue the nature of Carmen Heroicum, bicause dactylus, the aptest foote for that verse, conteining one long & two short, is seldom there-fore found in English: and doth also rather stumble than stand vpon Monosyllabis. Quintilian in hys learned Chapter // hand.gif de Compositione, gueuth this lesson
before me: and in the same place doth iustlie inuey against all Ryming, that if there be any, who be angrie with me, for

The second booke teachyng

misliking of Ryming, may be angry for company to, with

Quintilian also, for the same thing: And yet Quintilian had

not so iust cause to dislike of it than, as men haue at this day.

And although Carmen Exametrum doth rather trotte and hoble, than runne smothly in our English tong, yet I am sure,

our English tong will receive carmen iambicum as naturallie, as

either Greke or Latin. But for ignorance, men can not like, &

for idlenes, men will not labor, to cum to any perilenes at all.
For, as the worthie Poetes in
Athens
and
Rome
, were more
carefull to satisfie the iudgement of one learned, than rashe in
pleasing the humor of a rude multitude, euen so if men in
England now, had the like reuerend regard to learning skill and
iudgement, and durst not presume to write, except they came
with the like learnyng, and also did vse like diligence, in
searchyng out, not onelie iust measure in euerie meter, as euerie
ignorant person may easely do, but also trew quantitie in euery
foote and sillable, as onelie the learned shalbe able to do, and as
the
Grekes
and
Romanes
were wont to do, surelie than rash
ignorant heads, which now can easely recken vp fourten sillables,
and easelie stumble on euery Ryme, either durst not, for lacke
of such learnyng: or els would not, in auoyding such labor, be
hand.gif // so busie, as euerie where they be: and shoppes in
London should not be so full of lewd and rude
rymes, as commonlie they are. But now, the ripest of tong,
be readiest to write: And many dayly in setting out bookes and
balettes make great shew of blossomes and buddes, in whom is
neither, roote of learning, nor frute of wisedome at all. Some that
make
Chaucer
in English and
Petrarch
in
Italian
, their Gods in
verses, and yet be not able to make trew difference, what is
a fault, and what is a iust prayse, in those two worthie wittes,
will moch mislike this my writyng. But such men be euen
like followers of
Chaucer
and
Petrarke
, as one here in England
did folow Syr
Tho. More
: who, being most vnlike vnto him, in
wit and learnyng, neuertheles in wearing his gowne awrye vpon
the one shoulder, as Syr
Tho. More
was wont to do, would
nedes be counted lyke vnto him.

This mislikyng of Ryming, beginneth not now of any
newfangle singularitie, but hath bene long misliked of many,
and that of men, of greatest learnyng, and deepest judgement.

And soch, that defend it, do so, either for lacke of knowledge

the ready way to the Latin tong.
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what is best, or els of verie enuie, that any should performe that

in learnyng, whereunto they, as I sayd before, either for

ignorance, can not, or for idlenes will not, labor to atteaine vnto.

And you that prayse this Ryming, bicauser ye neither haue

reason, why to like it, nor can shew learning to defend it, yet I

will helpe you, with the authoritie of the oldest and learnedst

tyme. In
Grece,
, when Poetrie was euene the hiest pitch of per-

fitnes, one
Simmias Rhodius
of a certaine singularitie wrote a

booke in ryming
Greke
verses, naming it oon, conteyning the

fable, how
Jupiter
in likenes of a swan, gat that egge vpon
Leda
.
whereof came
Castor, Pollux
and faire
Elena
. This booke was

so liked, that it had few to read it, but none to folow it:

But was presentlie contemned: and sone after, both Author and
booke, so forgotten by men, and consumed by tyme, as scarce

the name of either is kept in memorie of learnyng: And the like

folie was neuer folowed of any, many hondred yeares after

vntill y
e

Hunnes
and
Gothians,
, and other barbarous nations, of

ignorance and rude singularitie, did reuiue the same folie agayne.

The noble Lord
Th.
Earle of Surrey, first of all English

men, in translating the fourth booke of
Virgill
: // The Earle of

and
Gonsaluo Periz
that excellent learned man, // Surrey.

and Secretarie to kyng
Philip
of
Spaine
, in //
translating the
Vlisses of Homer
out of
Greke
into //
Periz.

Spanish
, haue both, by good judgement, auoyded the fault of

Ryming, yet neither of them hath fullie hite perfite and trew

versifyng. In deede, they obserue iust number, and euen feete:

but here is the fault, that their feete: be feete without ioyntes,

that is to say, not distinct by trew quantitie of sillables: And so,

soch feete, be but numme feete: and be, euen as vnfitte for

a verse to turne and runne roundly withall, as feete of brasse or

wood be vnweeldie to go well withall. And as a foote of wood,

is a plaine shew of a manifest maime, euen so feete, in our

English versifiing, without quantitie and ioyntes, be sure signes,

that the verse is either, borne deformed, vnnaturall and lame,

and so verie vnseemlie to looke vpon, except to men that be

gogle eyed them selues.

The spying of this fault now is not the curiositie of English
eyes, but euen the good iudgement also of the best //
Senese

that write in these dayes in
Italie:
: and namelie of //
Felice

that worthie
Senese Felice Figliucci
, who, writyng //
Figliucci.

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The second booke teachyng

vpon
Aristotles Ethickes
so excellentlie in
Italian
, as neuer did yet

any one in myne opinion either in
Greke
or
Latin
, amongst

other thynges doth most earnestlie inuey agaynst the rude

ryming of verses in that tong: And whan soeuer he expresseth

Aristotles
preceptes, with any example, out of
Homer
or

Euripides
he translateth them, not after the Rymes of Petrarke,

but into soch kinde of perfite verse, with like feete and quantitie of sillables, as he found them before in the Greke tongue: ex-hortyng earnestlie all the Italian nation, to leaue of their rude barbariousnesse in ryming, and folow diligently the excellent Greke and Latin examples, in trew versifiyng.

And you, that be able to vnderstand no more, then ye finde in the Italian tong: and neuer went farder than the schole of Petrarke and Ariostus abroad, or els of Chaucer at home though you haue pleasure to wander blindlie still in your foule wrong way, enuie not others, that seeke, as wise men haue done before them, the fairest and rightest way: or els, beside the iust reproch of malice, wisemen shall trewlie iudge, that you do so,
as I haue sayd and say yet agayne vnto you, bicause, either, for

idlenes ye will not, or for ignorance ye can not, cum by no

better your selfe.

And therfore euen as
Virgill
and
Horace
deserue most

worthie prayse, that they spying the vnperfitnes in
Ennius
and

Plautus
, by trew imitation of
Homer
and
Euripides
, brought

Poetrie to the same perfitynes in
Latin
, as it was in
Greke
, euen

so those, that by the same way would benefite their tong

and contrey, deserue rather thankes than disprayse in that

behalfe.

And I rejoyce, that euen poore England preuented
Italie
,

first in spying out, than in seekyng to amend this fault in

learnynge.
And here, for my pleasure I purpose a litle, by the way, to
play and sporte with my Master
Tully
: from whom commonlie
I am neuer wont to dissent. He him selfe, for this point of
learnynge, in his verses doth halt a litle by his leaue. He could
not denye it, if he were aliue, nor those defend hym now that
Tullies // loue him best. This fault I lay to his charge:
saying a- // bicause once it pleased him, though somewhat
gainst Eng- // merelie, yet oueruncerteslie, to rayle vpon poore
land. // England, obiecting both, extreme beggerie, and
the ready way to the Latin tong.
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mere barbariousnes vnto it, writyng thus vnto his frend
Atticus
:
There is not one scruple of siluer in that whole // Ad Att.
Isle, or any one that knoweth either learnynge or // Lib. iv. Ep.
letter. // 16.

But now master
Cicero, blessed be God, and his sonne Iesu

Christ, whom you neuer knew, except it were as it pleased him
to lighten you by some shadow, as couertlie in one place ye

confesse saying:
Veritatis tantum vmbram consectamur
, // Offic.

as your Master
Plato
did before you: blessed be

God, I say, that sixten hundred yeare after you were dead and
gone, it may trewly be sayd, that for siluer, there is more
cumlie plate, in one Citie of England, than is in foure of the

proudest Cities in all
Italie
, and take
Rome
for one of them.

And for learnyng, beside the knowledge of all learned tongs and

liberall sciences, euen your owne bookes
Cicero
, be as well read,

and your excellent eloquence is as well liked and loued, and as
trewlie folowed in England at this day, as it is now, or euer

was, sence your owne tyme, in any place of
Italie
, either at
Arpinum, where ye were borne, or els at Rome where ye were

brought vp. And a little to brag with you Cicero, where you your selfe, by your leaue, halted in some point of learnyng in

your owne tong, many in England at this day go streight vp,

both in trewe skill, and right doing therein.

This I write, not to reprehend Tullie, whom, aboue all other, I like and loue best, but to excuse Terence, because in his
tyme, and a good while after, Poetrie was neuer perfited in

Latin vntill by trew Imitation of the Grecians, it was at length

brought to perfection: And also thereby to exhorte the goodlie wittes of England, which apte by nature, & willing by desire,

gue them selues to Poetrie, that they, rightly vnderstanding the barbarous bringing in of Rymes, would labor, as Virgil and
Horace did in Latin, to make perfite also this point of learning,
in our English tong.

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

After Plautus and Terence, no writing remayneth vntill Tullies tyme, except a fewe short fragmentes of L. Crassus excellent wit, here and there recited of Cicero for example sake,

whereby the louers of learnyng may the more lament the losse of soch a worthie witte.

294 The second booke teachyng

And although the Latin tong did faire blome and blossome
in L. Crassus, and M. Antonius, yet in Tullie's time onely, and

in Tullie himselfe chieflie, was the Latin tong fullie ripe, and
growne to the hiest pitch of all perfection.

And yet in the same tyme, it began to fade and stoupe, as

Tullie
him selfe, in
Brutus de Claris Oratoribus
, with weeping

wordes doth witnesse.

And bicause, emongs them of that tyme, there was some
difference, good reason is, that of them of that tyme, should be

made right choice also. And yet let the best
Ciceronian
in
Italie read
Tullies familiar epistles advisedly ouer, and I beleue

he shall finde small difference, for the Latin tong, either in

propriety of wordes or framing of the stile, betwixt
Tullie
, and

those that write vnto him. As
ser. Sulpitius, A. Cecinna,
M. Cælius, M. et D. Bruti, A. Pollio, L. Plancus, and diuerse

Epi. Planci // other: read the epistles of L. Plancus in x. Lib.

x. lib. Epist. // and for an essay, that Epistle namely to the Coss.

8. // and whole Senate, the eight Epistle in number,

and what could be, eyther more eloquentlie, or more wiselie

written, yea by Tullie himselfe, a man may justly doubt. Thies men and

Tullie, liued all in one tyme, were like in authoritie, not unlike in learning and studie, which might be just causes of this their equalitie in writing: And yet surely, they neyther were in deed, nor yet were counted in mens opinions, equall with Tullie in that facultie. And how is the difference hid in his Epistles? verelie, as the cunning of an expert Sea man, in a faire calme fresh Ryuer, doth little differ from the doing of a meaner workman therein, euen so, in the short cut of a
priuate letter, where, matter is common, wordes easie, and

order not moch diuerse, small shew of difference can appeare.

But where

Tullie
doth set vp his saile of eloquence, in some

broad deep Argument, caried with full tyde and winde, of his

witte and learnyng, all other may rather stand and looke after

him, than hope to ouertake him, what course so euer he hold,

either in faire or foule. Foure men only whan the Latin tong

was full ripe, be left vnto vs, who in that tyme did florish, and

did leaue to posteritie, the fruite of their witte and learning:

Varro, Salust, Cæsar
, and
Cicero
. Whan I say, these foure

only, I am not ignorant, that euin in the same tyme, most

excellent Poetes, deseruing well of the Latin tong, as
 Lucretius
 ,

the ready way to the Latin tong.
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Cattullus, Virgil and Horace did write: But, because, in this little booke, I purpose to teach a yong scholer, to go, not to daunce: to speake, not to sing, whan Poetes in deed, namelie Epici and Lyrici, as these be, are fine dauncers, and trime singers, but Oratores and Historici be those cumlie goers, and faire and wise speakers, of whom I wishe my scholer to wayte vpon first, and after in good order, & dew tyme, to be brought forth, to the singing and dauncing schole: And for this consi-
deration, do I name these foure, to be the onelie writers of that tyme.

¶

Varro.

Varro, in his bookes
de lingua Latina, et Analogia

as these be

left mangled and patched unto vs, doth not enter // Varro.

there in to any great depth of eloquence, but as

one caried in a small low vessel him selfe verie nie the common

shore, not much unlike the fisher men of Rye, and Hering men

of Yarmouth. Who deserue by common mens opinion, small

commendacion, for any cunning saling at all, yet neuertheles

in those bookes of Varro
good and necessarie stuffe, for that

meane kinde of Argument, be verie well and learnedlie gathered
togither.

His bookes of Husbandrie, are moch to be regarded, and
diligentlie to be read, not onelie for the proprietie, // De Rep.

but also for the plentie of good wordes, in all // Rustica.

contrey and husbandmens affaires: which can not

be had, by so good authoritie, out of any other Author, either

of so good a tyme, or of so great learnyng, as out of Varro

And yet because, he was fourescore yeare old, when he wrote
those bookes, the forme of his style there compared with Tullies

writyng, is but even the talke of a spent old man: whose

wordes commonlie fall out of his mouth, though verie wiselie,

yet hardly and coldie, and more heauelie also, than some eares can well beare, except onelie for age, and authorities sake. And perchance, in a rude contrey argument, of purpose and judgement, he rather vsed, the speach of the contrey, than talke of the Citie.

And so, for matter sake, his wordes sometyme, be somewhat rude: and by the imitation of the elder Cato, old and out of vse:

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The second booke teachyng

And beyng depe stept in age, by negligence some wordes do so scape & fall from him in those bookes, as be not worth the

Lib. 3. // taking vp, by him, that is carefull to speake or

Cap. 1. // write trew Latin, as that sentence in him, Romani,
in pace à rusticis alebantur, et in bello ab his tuebantur
.

A good student must be therefore carefull and diligent, to read

with iudgement ouer euen those Authors, which did write in the

most perfite tyme: and let him not be affrayd to trie them,

both in proprietie of wordes, and forme of style, by the touch

stone of
Cæsar
and
Cicero
, whose puritie was neuer soiled, no

not by the sentence of those, that loued them worst.

All louers of learnyng may sore lament the losse of those

The loue // bookes of
Varro
, which he wrote in his yong and

of Var- // lustie yeares, with good leysure, and great learnyng

roes // of all partes of Philosophie: of the goodliest argu-

bookes. // mentes, pertyeining both to the common wealth,

and priuate life of man, as,
de Ratione studij, et educandis liberis
,

which booke, is oft recited, and moch prayed, in the fragmentes

of
Nonius
, euen for authoritie sake. He wrote most diligentlie
and largelie, also the whole historie of the state of
Rome
: the

mysteries of their whole Religion: their lawes, customs, and
gouernement in peace: their maners, and whole discipline in
warre: And this is not my gessing, as one in deed that neuer

saw those bookes, but euen, the verie iudgement, & playne

testimonie of
Tullie
him selfe, who knew & read those bookes,

in these wordes:
Tu ætatem Patriæ: Tu descriptiones temporum:

In Acad. //
Tu sacrorum, tu sacerdotum Iura: Tu domesticam,

Quest. //
tu bellicam disciplinam: Tu sedem Regionum, locorum,

tu omnium diuinarum humanarumque rerum nomina,

genera, officia, causas aperuisti. &c.

But this great losse of
Varro
, is a little recompensed by the

happy comming of
Dionysius Halicarnassœus
to
Rome
in

Augustus
dayes: who getting the possession of Varros librarie,

out of that treasure house of learning, did leaue vnto vs some frute of Varros witte and diligence, I meane, his goodlie booke

de Antiquitatibus Romanorum. Varro was so estemed for his excellent learnyng, as Tullie him selfe had a reuerence to his

Cic. ad // iudgement in all doutes of learnyng. And

Att. // Antonius Triumuir, his enemie, and of a contrarie faction, who had power to kill and bannish whom

the ready way to the Latin tong. 297

he listed, whan Varros name amongest others was brought in a schedule vnto him, to be noted to death, he tooke his penne and wrote his warrant of sauegard with these most goodlie wordes,
Viuat Varro vir doctissimus
. In later tyme, no man knew better,

nor liked and loued more
Varros
learnynge, than did
S. Augustine
,

as they do well vnderstand, that haue diligentlie read ouer his

learned booke

de Ciuitate Dei
:
Where he hath this most

notable sentence: Whan I see, how much
Varro
wrote, I

meruell much, that euer he had any leasure to read: and whan

I perceiue how many thinges he read, I meruell more, that euer

he had any leasure to write. &c.

And surelie, if
Varros
bookees had remained to posteritie, as

by Gods prouidence, the most part of
Tullies
did, than trewlie

the
Latin
tong might haue made good comparison with the

Greke
.
Saluste.

Salust, is a wise and worthy writer: but he requireth a learned Reader, and a right considerer of him. // Salust.

My dearest frend, and best master that euer I had // Syr Iohn or heard in learning, Syr I. Cheke, soch a man, as // Chekes if I should liue to see England breed the like // judgement againe, I feare, I should liue ouer long, did once // and coun-

giue me a lesson for Salust, which, as I shall neuer // sell for rea-

forget my selfe, so is it worthy to be remembred // dyng of of all those, that would cum to perfite iudgement // Saluste.

of the Latin tong. He said, that Salust was not verie fitte for yong men, to learne out of him, the puritie of the Latin tong: because, he was not the purest in proprietie of wordes, nor choisest in aptnes of phrases, nor the best in framing of
sentences: and therefore is his writing, sayd he neyther plaine

for the matter, nor sensible for mens vnderstanding. And what

is the cause thereof, Syr, quoth I. Verilie said he, bicause in

Salust
writing, is more Arte than nature, and more labor than

Arte: and in his labor also, to moch toyle, as it were, with an

vncontented care to write better than he could, a fault common
to very many men. And therefore he doth not expresse the

matter liuely and naturally with common speach as ye see

Xenophon
doth in Greeke, but it is caried and driuen forth

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The second booke teachyng

artificialie, after to learned a sorte, as
Thucydides
doth in his

oration. And how cummeth it to passe, sayd I, that
Cæsar

and
Ciceroes
talke, is so naturall & plaine, and
Salust
writing so
artificiall and darke, whan all they three liued in one tyme?

I will freelie tell you my fansie herein, said he: surely, Cæsar

and Cicero, beside a singular prerogatiue of naturall eloquence

guevn vnto them by God, both two, by vse of life, were daylie

orators emonges the common people, and greatest councellers in

the Senate house: and therefore gaue themselues to vse soch

speach as the meanest should well vnderstand, and the wisest

best allow: folowing carefullie that good councell of Aristotle

loquendum vt multi, sapiendum vt pauci

Salust was no soch man,

neyther for will to goodnes, nor skill by learning: but ill guevn

by nature, and made worse by bringing vp, spent the most part

of his yought very misorderly in ryot and lechery. In the

company of soch, who, neuer gueuing theyr mynde to honest

doyng, could neuer inure their tong to wise speaking. But at

last cummyng to better yeares, and bying witte at the dearest

hand, that is, by long experience of the hurt and shame that
commeth of mischeif, moued, by the counsell of them that
were wise, and caried by the example of soch as were good,
first fell to honestie of life, and after to the loue of studie and
learning: and so became so new a man, that Cæsar being
dictator, made him Pretor in Numidia where he absent from his
contrie, and not inured with the common talke of Rome, but
shut vp in his studie, and bent wholy to reading, did write the
storie of the Romanes. And for the better accomplishing of
the same, he red Cato and Piso in Latin for gathering of matter
and troth: and Thucydides in Greeke for the order of his storie,
and furnishing of his style. Cato (as his tyme required) had
more troth for the matter, than eloquence for the style. And
so Salust, by gathering troth out of Cato, smelleth moch of the
roughnes of his style: euen as a man that eateth garlicke for

helth, shall cary away with him the sauor of it also, whether he

will or not. And yet the use of old wordes is not the greatest

cause of

Salustes

roughnes and darknesse: There be in

Salust

Lib. 8. // some old wordes in deed as

patrare bellum, ductare

Cap. 3. //

exercitum

, well noted by

Quintilian

, and verie

De Orna- // much misliked of him: and

supplicium

for

suppli-

tu. //
catio

, a word smellyng of an older store than the

the ready way to the Latin tong.

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other two so misliked by

Quint

: And yet is that word also in

Varro
speaking of Oxen thus, boues ad victimas faciunt, atque ad

Deorum supplicia
: and a few old wordes mo. Read Saluste and

Tullie aduisedly together: and in wordes ye shall finde small difference: yea Salust

is more geuen to new wordes, than to olde, though som olde writers say the contrarie: as Claritudo

for Gloria:

exacté for perfecté
Facundia for eloquentia

. Thies

two last wordes exacté and facundia

now in euery mans mouth,

be neuer (as I do remember) vsed of Tullie , and therefore

I think they be not good: For surely Tullie speaking euery
where so much of the matter of eloquence, would not so

precisely have abstained from the word
Facundia
, if it had

bene good: that is proper for the tong, & common for mens

vse. I could be long, in reciting many such like, both olde &

new wordes in
Salust
: but in very dede neyther oldnes nor

newnesse of wordes maketh the greatest difference // The cause why

betwixt
Salust
and
Tullie
, but first strange phrases // Salust is not

made of good Latin wordes, but framed after the // like Tully.

Greeke tonge, which be neyther choisly borowed of them, nor

properly vsed by him: than, a hard composition and crooked

framing of his wordes and sentences, as a man would say,

English talke placed and framed outlandish like. As for

example first in phrases,
nimius et animus
be two vsed wordes,

yet
homo nimius animi
, is an vnused phrase.
Vulgus, et amat, et
fieri
, be as common and well known wordes, as may be in the

Latin tong, yet
id quod vulgò amat fieri
, for
solet fieri
, is but

a strange and grekish kind of writing.
Ingens et vires
be

proper wordes, yet
vir ingens virium
is an vnproper kinde of

speaking and so be likewise,

{æger consilij.

{promptissimus belli.

{territus animi.

and many soch like phrases in
Salust
, borowed as I sayd not

choisly out of Greeke, and vsed therefore vnproperlie in Latin.

Againe, in whole sentences, where the matter is good, the

wordes proper and plaine, yet the sense is hard and darke, and

namely in his prefaces and orations, wherein he vsed most
labor, which fault is likewise in
Thucydides
in Greeke, of whom
Salust
hath taken the greatest part of his darkenesse. For

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The second booke teachyng

Thucydides
likewise wrote his storie, not at home in Grece, but
abrode in Italie, and therefore smelleth of a certaine outlandish
kinde of talke, strange to them of
Athens,
, and diuerse from their
writing, that liued in Athens and Grece, and wrote the same
tyme that
Thucydides
did, as
Lysias, Xenophon, Plato
, and
Isocrates
, the purest and playnest writers, that euer wrote in any
tong, and best examples for any man to follow whether he
write, Latin, Italian, French, or English.
Thucydides
also
semeth in his writing, not so much benefited by nature, as
holpen by Arte, and caried forth by desire, studie, labor, toyle,
and ouer great curiositie: who spent xxvii. yeares in writing his
eight booke of his history.
Salust
likewise wrote out of his

Dionys. // contrie, and followed the faultes of
Thuc.
to

Halycar. // moch: and boroweth of him som kinde of writing,

ad Q. / which the Latin tong can not well beare, as
Casus

Tub. de //
nominatiuus
in diuerse places
absolut\&egrave; positus
, as in

Hist. Thuc. // that place of
lugurth
, speaking
de leptitanis, itaque ab

imperatore facil\&egrave; qu\ae petebant adepti, miss\ae sunt e\&ograve; cohortes

ligurum

quatuor
. This thing in participes, vsetd so oft in
Thucyd.
and other

Greeke authors to, may better be borne with all, but
Salust
vseth
the same more strangelie and boldlie, as in thies wordes, Multis

sibi quisque imperium petentibus.
. I beleue, the best Grammarien in England can scarse giue a good reule, why quisque
the nominatiiue

case, without any verbe, is so thrust vp amongst so many oblique cases. Some man perchance will smile, and laugh to scorn this my writynge, and call it idle curiositie, thus to busie my selfe in pickling about these small pointes of Grammer, not fitte for my age, place and calling, to trifle in: I trust that man, be he neuer so great in authoritie, neuer so wise and learned, either, by other mens iudgement, or his owne opinion, will yet thinke, that he is not greater in England, than Tullie was at Rome, not yet wiser, nor better learned than Tullie was him selfe, who, at the pitch of three score yeares, in the middes of the broyle betwixt Caesar and Pompeie, when he knew not,
whether to send wife & children, which way to go, where to
hide him selfe, yet, in an earnest letter, amongst his earnest
Ad Att. // councelles for those heuie tymes concerning both
Lib. 7. Epi- // the common state of his contrey, and his owne
stola. 3. // priuate great affaires he was neither vnmyndfull
nor ashamed to reason at large, and learne gladlie of
Atticus
,

the ready way to the Latin tong.
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a lesse point of Grammer than these be, noted of me in
Salust
,
as, whether he should write,
ad Piræea, in Piræea
, or
in
Piræeum
, or
Piræeum sine præpositione:
And in those heuie
tymes, he was so carefull to know this small point of Grammer,

that he addeth these wordes
Si hoc mihi zetema persolueris,
magna me molestia liberaris
if
Tullie
, at that age, in that

authoritie, in that care for his contrey, in that ieoperdie for him

selfe, and extreme necessitie of hys dearest frendes, beyng also

the Prince of Eloquence hym selfe, was not ashamed to descend
to these low pointes of Grammer, in his owne naturall tong,

what should scholers do, yea what should any man do, if he do

thinke well doyng, better than ill doyng: And had rather be,

perfite than meane, sure than doubtfull, to be what he should

be, in deed, not seeme what he is not, in opinion. He that

maketh perfittnes in the
Latin
tong his marke, must come to it

by choice & certaine knowledge, not stumble vpon it by chance

and doubtfull ignorance: And the right steppes to reach vnto it,

be these, linked thus orderlie together, aptnes of nature, loue of

learnyng, diligence in right order, constancie with pleasant

moderation, and alwayes to learne of them that be best, and so

shall you iudge as they that be wisest. And these be those

reules, which worthie Master
Cheke
dyd impart vnto me con-
cernyng
Salust
, and the right judgement of the
Latin
tong.

¶
Cæsar.

Cæsar
for that litle of him, that is left vnto vs, is like the

halfe face of a
Venus
, the other part of the head beyng hidden,

the bodie and the rest of the members vnbegon, yet so

excellentlie done by
Apelles
, as all men may stand still to mase

and muse vpon it, and no man step forth with any hope to

performe the like.

His seuen bookes
de bello Gallico
, and three
de bello Ciuiili
, be

written, so wiselie for the matter, so eloquentlie for the tong,

that neither his greatest enemies could euer finde the least note
of parcialitie in him (a meruelous wisdome of a man, namely writyng of his owne doynges) nor yet the best iudegers of the Latin tong, nor the most enuious lookers vpon other mens writynges, can say any other, but all things be most perfitelie done by him.

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

And therfore thus iustlie I may conclude of Cæsar, that where, in all other, the best that euer wrote, in any tyme, or in
any tong, in
Greke
or
Latin
, I except neither
Plato, Demosthenes
,

nor
Tullie
, some fault is iustlie noted, in
Cæsar
onelie, could

neuer yet fault be found.

Yet neuertheles, for all this perfite excellencie in

him, yet it is but in one member of eloquence, and

that but of one side neither, whan we must

looke for that example to folow, which hath

a perfite head, a whole bodie, forward

and backward, armes and

legges and all.

FINIS.